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Submission Deadlines

*International Psychology Bulletin*

Vaishali V. Raval, Editor, ravalvv@miamioh.edu

For smaller articles (op-ed, comments, suggestions, etc.), submit up to 200 words. Longer articles (e.g., Division reports) can be up to 3,000 words (negotiable) and should be submitted to the appropriate section editor.

Guidelines for submission to peer-reviewed research article or theoretical review sections, please see the next page.

- Book Reviews, Current Issues Around the Globe, Division 52 News, and Peer-Reviewed Research Articles: Vaishali V. Raval ravalvv@miamioh.edu
- Early Career Professional Column: Zornitsa Kalibatseva, zornitsa.kalibatseva@stockton.edu, or Snezana Stupar-Rutenfrans, s.stupar@hotmail.com
- Student Column: Selda Celen–Demirtas, Selda.CelenDemirt001@umb.edu, or Melanie Cadet Melanie.Cadet001@umb.edu
- Teaching International Psychology: Gloria Grenwald grenwald@webster.edu
- Travels in the History of Psychology: John D. Hogan, hoganj@stjohns.edu
- Heritage Mentoring Project: Neal Rubin, nealrubin@hotmail.com

Submission Deadlines:

- Spring issue March 31st
- Summer issue June 30th
- Fall issue September 15th
- Winter issue December 15th

*Issues typically will be published about 4 weeks after the deadline.*
Submission Guidelines for Peer-reviewed Articles

International Psychology Bulletin

The IPB publishes peer-reviewed research articles and theoretical reviews that focus on important issues related to international psychology. The review process takes approximately two months.

Please submit the following three documents in Microsoft Word format to Dr. Vaishali Raval at ravalvv@miamioh.edu:

A cover letter
A title page with the title of the manuscript, author names and institutional affiliations, and an author note that includes name and contact information of corresponding author
A blinded manuscript that does not include authors’ names or any identifying information

Cover letter
In your cover letter be sure to include the author’s postal address, e-mail address, and telephone number for future correspondence
State that the manuscript is original, not previously published, and not under concurrent consideration elsewhere
State that the manuscript adheres to APA Ethical Principles (Ethical Principles of Psychologists and Code of Conduct), and all co-authors are in agreement about the content of the manuscript
Inform the journal editor of the existence of any published manuscripts written by the author that is sufficiently similar to the one submitted (e.g., uses the same dataset).

Blinded Manuscript
Check APA Journals Manuscript Submission Instructions for All Authors
The entire manuscript should be formatted in 12-point Times New Roman font, 1 inch margins, and double-spaced submitted as Microsoft Word document. The entire manuscript should be up to 4000 words.
The first page of the manuscript should include a title of the manuscript (no more than 12 words)
The second page of the manuscript should include an abstract containing a maximum of 250 words, followed by up to five keywords brief phrases
The remaining pages should include the text of the manuscript. For research articles, include introduction, method, results, and discussion. The format of a review paper will vary, and may include a brief introduction to the topic, review of the literature, and conclusions and future directions.
Present tables and figures as per the Manual, if you have any, at the end of the manuscript.
Review APA's Checklist for Manuscript Submission before submitting your article.

Upon acceptance
Please note that if your article is accepted for publication in International Psychology Bulletin, you will be asked to download the copyright transfer form, complete and sign it, and return to the editor (ravalvv@miamioh.edu) before the manuscript can be published.
United Nations Activities

Transitions Out of the Classroom and Across Borders: Two Student Accounts of Attending Psychology Day at the United Nations (Syeda Rahmani and Ikram Hassan)

Psychology Day at the United Nations: Focus on the Global Migration Crisis (David P. Marcotte)

Current Issues Around the Globe

Potential Solutions to Reduce the Gap in Mental Health Services in Low-Income Countries (Irina Zamora and Olawunmi Deborah Akinsilo)

A Proposed Model of Nationalism and Aggression in Western Europe (Snežana A. Stupar-Rutenfrans and Miranda Rutenfrans-Stupar)

A New Approach to Culturally Sensitive PTSD Research in Zurich—Inspired by Contributions from Carl Gustav Jung (Andreas Maercker and Eva Heim)

I-O Psychology in Poland: Past and current trends (Laura Dryjanska)

International Experience of the Prison System in Poland: A Country of Recent Political Transformation (Andrzej Piotrowski and Monika Baran)

Board Members

Officers / Committee Chairs
Message From the President

Division 52 Summer Bulletin
Jean Lau Chin, Ed.D.
APA 2016 Division 52 President
chin@adelphi.edu

I am now halfway through my presidency and have found Division 52 to be such a rich division of activities about international issues. A shout out to our Webinar Series chaired by Tanya Ozby in order for the education it provides to our members. Also stellar is the Fast Connect Series chaired by Suzanna Adams featuring our member psychologist from around the world on what they are doing—providing visibility and an opportunity to collaborate and connect. Lucio Forti, our webmaster has done a stupendous job on promoting Division 52 on our website, Facebook, and coordinating division activities, not least of which has been to assist in making remote access available at our EC meetings and Conversational Forums of the International Leadership Network. As an international division with members from around the world, our ability to use technology to promote communication and access cannot be more important. There are so much more being done in the division that I celebrate so my highlighting of these is not to diminish the value of what everyone has done.

Several happenings are worthy of note for us as an international division. The Orlando Shootings at the gay nightclub are both shocking and should give us pause. I want to express, on behalf of the division, our deep and sincere condolences to the friends, family, partners, and lovers of the victims who lost their lives as a result of the Lesbian, Gay, Bisexual, Trans, Queer+ (LGBTQ+) Pulse Nightclub massacre in Orlando. This shooting affects all of us around the world as we seek tolerance for ethnocultural communities (largely Latino participants) as well as those who identify as LGBTQ+. It is our support for diversity, tolerance of difference, and sanction against violence that pervades our societies and communities internationally. We need the solidarity to eliminate hate, racism, and social injustice.

The Hoffman Report continues to loom over us amidst point-counterpoints about accuracy, who to blame, who to punish, etc. What I want to appeal to is the black eye it placed on US psychology on an international front as represented by APA and its role in military interrogations of detainees—i.e., on us. We need to realign our moral compass and reassert our ethical stance about what we do overtly and inadvertently to do no harm in our actions, our policies and our programs. As an international division, we can offer the leadership to our partners and colleagues worldwide to model a process that is ethical, collaborative, and humane in advancing psychology for the benefit of our communities and society.

Hopefully my presidential initiative on International Leadership Network models these goals. It attempts to promote mutual exchange and collaboration on leadership through research, training, education, and scholarship. We hope to advance leadership that is global and diverse in recognizing the diverse styles and contributions of all groups if we are to have leaders who are effective in today’s society. We have had four major domains of activity and a series of conversational/forums to promote the building of this network. I hope you can attend or sign in remotely to the two at the upcoming International Congress of Psychology in Yokohama Japan or the American Psychological Association Convention in Denver Colorado.

Join us at ICP

-Date/Time: July 24, 2016; 1:30-2:30 PM (Tokyo Time)
-Location: 414-415 (4th floor), Pacifico Yokohama (Convention Center)
-Panel: Jean Lau Chin, Craig Shealy, Linda Garcia Sheldon, Grant Rich, Richard Velayo, Lucio Forti
-To join the session remotely, please click on the link below within 30 minutes of the specified time—https://us.bbcollab.com/collab/ui/session/join/239D4C70B8FF8F896A27DC3DF257B0A399

Our strategic planning which we begin this year will continue into 2017 under Craig Shealy’s leadership as your next president. We have identified eight task forces to help us vision and reposition the division as a go to division and home for psychologists with international interests. We hope to build value added activities and benefits for members to work collaboratively in advancing international psychology. A central goal has been to reenergize our efforts with the Office of International Affairs. We have the benefit of Merry Bullock, who I would like to recognize for her able leadership of the OIA. She will retire this year, but will be replaced with one of our members, Amanda Clinton. We hope all members can contribute to the task forces which are:

1. Celebrating our 20th Anniversary. Chair: Mercedes McCormick
2. Appraising our Past, Present, and Future. Chair: Senel Poyrazli
3. Engaging our Leaders. Chair: Mark Terjesen
4. Engaging our Members. Chair: Laura Reed Marks
5. Engaging our Partners. Chair: Suzanna Adams
6. Communicating and Publicizing Who We Are and What We Do. Chair: Stuart Carr
7. Clarifying our Identity. Chair: Neal Rubin
8. Completing our Strategic Plan. Chairs: Jean Lau Chin, Craig Shealy

We have had a productive half year, and I hope it will equally productive for the second half. I look forward to seeing all of you at APA or ICP.
Division 52 Election Results

Mark D. Terjesen
St. John’s University
terjesem@st.johns.edu

As Past-President of Division 52, I oversee our elections. Please join me in congratulating the following individuals to the Executive Committee:

President: Merry Bullock
Secretary: Sayaka Machizawa
Member at Large: Stefania Aegisdottir, Ani Kalayjian

I would like to congratulate all and thank all who ran for positions and encourage them all to continue to be involved in the division.
APA Division 52 ‘Ursula Gielen Global Psychology Book Award’ (2017)

The mission of Division 52 is to advance psychology internationally as a science and profession, and through education and advocacy. In support of this mission, the Ursula Gielen Global Psychology Book Award is presented to the author(s) or editor(s) of a recent book that makes the greatest contribution to psychology as an international discipline and profession, or more specifically, the degree to which the book adds to our understanding of global phenomena and problems from a psychological point of view. Examples include psychological interventions at the micro- and macro- levels, multinational organizations, questions of mental health, pedagogy, peace and war, gender roles, contributions of indigenous psychologies to global psychology, textbooks that integrate theory, research and practice from around the globe, edited volumes integrating contributions from scholars around the world, and overviews of international and global psychology.

Inclusions and Exclusions
Nominations may include authored or edited volumes in any language. All submissions must be accompanied by a 2-page letter in English making a case for the book's potential contribution to global psychology. Copyright must be 2016. Nominations may not include fiction and biographies.

Specifics of the Award
Winners will be announced in Spring 2017, presented with a certificate, and invited to give an address at the August 3-6, 2017 APA Convention in Washington, DC. They will receive one full payment of the convention fee and a stipend of $500 to help fund their attendance at the convention.

Criteria
In judging the contribution of each book, the following set of guidelines will be used:
1. How creative and novel are the ideas expressed in the book?
2. How large and significant a contribution does the book make to psychology as a global discipline and profession?
3. Are the book's contents international or global in nature?
4. Is the book scientifically rigorous and logically sound? Are its theoretical bases well supported and translatable into sound and ethical practice?
5. What is the literary quality of the work? Is it interestingly and well written? Is the audience for whom it is written explicitly stated and does it reach that audience?
6. Does the book maintain a clear focus on psychology as a science and practice?

Procedures
All nominations, accompanied by the 2-page letter, and three copies of the book, must be made by October 1, 2016, and sent to:
Renée Goodstein, Ph.D.
Chair, Ursula Gielen Global Psychology Book Award
Psychology Department
St. Francis College
180 Remsen Street
Brooklyn, NY 11201, USA
USA (718) 489-5437
e-mail: rgoodstein@sfc.edu

Ursula Gielen (1916-1997, Germany) was vitally interested in the well-being of indigenous, persecuted, and poor people around the world, with a special emphasis on women and children. Her legacy and commitment to international concerns and human welfare continues through her children: Ute Seibold, a former foreign language secretary in Switzerland; Uwe Gielen, an international psychologist in the United States; Odina Diephaus, a former interpreter with the European Parliament in Belgium; and Anka Gielen, a counseling psychologist in Germany.
Message From the President

Committee Members:
Renée Goodstein, Ph.D., Chair
Florence L. Denmark, Ph.D.
Juris G. Draguns, Ph.D.
Michael J. Stevens, Ph.D.
Harold Takosshian, Ph.D.
Uwe P. Gielen, Ph.D. (ex officio)

Ursula Gielen Book Award Winners
2008 Award: Families Across Cultures: A 30-Nation Psychological Study. Editors: James Georgas (University of Athens, Greece), John W. Barry (Queen’s University, Canada), Fons J. R. van de Vijver (Katholieke Universiteit Brabant, The Netherlands), Cigdem Kagitcibasi (Koc University, Turkey), and Ype H. Poortinga (Katholieke Universiteit Brabant, The Netherlands).

2009 Award: Culture and Leadership across the World: The GLOBE Book of In-Depth Studies of 25 Societies. Editors: Jagdeep S. Chhokar (Indian Institute of Management, India), Felix C. Brodbeck (Aston University, UK), and Robert J. House (University of Pennsylvania, USA).

2011 Award: International Handbook of Cross-Cultural Counseling: Cultural Assumptions and Practices Worldwide. Editors: Lawrence H. Gerstein (Ball State University, USA), P. Paul Heppner (University of Missouri, USA), Stefánia Ægisdóttir (Ball State University, USA), Seung-Ming Alvin Leung (The Chinese University of Hong Kong), and Kathryn L. Norris worthy (Rollins College, USA).

2012 Award: Silencing the Self across Cultures: Depression and Gender in the Social World. Editors: Dana C. Jack (Western Washington University, USA), and Alisha Ali (New York University, USA).

2013 Award: Overcoming Evil: Genocide, Violent Conflict, and Terrorism. Author: Ervin Staub (University of Massachusetts at Amherst, USA).

2014 Award: Fathers in Cultural Context. Editors: David W. Shwalb (Southern Utah University, USA), Barbara J. Shwalb (Southern Utah University, USA) and Michael E. Lamb (University of Cambridge, UK).

2015 Award: The Oxford Handbook of Multicultural Identity. Editors: Verónica Benet-Martinez (Universitat Pompeu Fabra, Barcelona, Spain) and Ying-Yi Hong (Nanyang Technological University, Singapore).

2016 Award: Organizations and Management in Cross-Cultural Context. Authors: Zeynep Aycan (Koç University, Istanbul, Turkey), Rabindra N. Kanungo (McGill University, Montreal, Canada), and Manuei Medonça, McGill University, Montreal, Canada).
### Division 52—International Psychology

#### 2016 APA Convention Program—Denver, Colorado

**Hospitality Suite: Blue Spruce Suite Hyatt Hotel**

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<td><strong>8.00 – 8.50am</strong></td>
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<td>Session ID: 1243</td>
<td>Symposium: Emerging Research Methods and Practices in Cross-Cultural and International Research</td>
<td>CC Room 707 8.00-8.50</td>
<td>Co-Listing Divisions/Groups: 1, 10, 17, 27, 45</td>
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<td>9.00 – 9.50am</td>
<td>Session ID: 1242</td>
<td>Session ID: 1248</td>
<td>Symposium: Understanding assessments for Immigration Court and how to use the interpreter in determining trauma</td>
<td>CC Room 709 9.00-9.50</td>
<td>Session ID: 1259 9.00-9.50</td>
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**Session ID:**

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- 1249
- 1259
- 1244

**Symposium Titles:**

- Emerging Research Methods and Practices in Cross-Cultural and International Research
- International humanitarian aid and social justice: Challenges and lessons learned
- Australian and American research on the impact of homelessness in school and college attending young people

**Divisions/Groups:**

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### Division 52—International Psychology

**2016 APA Convention Program—Denver, Colorado**

**Hospitality Suite: Blue Spruce Suite Hyatt Hotel**

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<td><strong>Session ID: 1263</strong></td>
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<td>Conversation Hour</td>
<td>Discussion: The Voice</td>
<td>Presidential Address: Diverse and Global Leadership Network</td>
<td>Symposium: Fulbright Opportunities for Psychologists</td>
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<td>Center for Global Psychology: Providing a Platform to Help Enhance Academic and Professional Experiences in Psychology</td>
<td>from International Students: Toward a Globalized Mentoring</td>
<td>CC Room 113</td>
<td>CC Room 710</td>
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<td>Chair: Mercedes A. McCormick</td>
<td>Chair: Ruth Chu-Lien Chao</td>
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<td>Presenters: Ying Shan Doris Zhang Clare Zhao Judy Ko Po Fai Li</td>
<td>Presenters: Ying Shan Doris Zhang Clare Zhao Judy Ko Po Fai Li</td>
<td>Prof. Jean Lau Chin</td>
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<td><strong>11.00 – 11.50am</strong></td>
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<td>Session ID: 1245</td>
<td>Session ID: 1072</td>
<td><strong>Session ID: 1251</strong></td>
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<td>Traversing Boundaries: Incorporating Study Abroad into the Undergraduate Psychology Curriculum</td>
<td>Symposium: Training and Career Paths In International Disaster Psychology</td>
<td>Poster Session: DIV 52: Posters With An International And Cross-Cultural Perspective</td>
<td>Symposium: Resilience and Crisis: Culturally Appropriate Interventions during Tragedies, Disasters and War</td>
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<td>CC Room 104</td>
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<td>11.00-11.50</td>
<td>Symposium: Training and Career Paths In International Disaster Psychology</td>
<td>Poster Session: DIV 52: Posters With An International And Cross-Cultural Perspective</td>
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<td>CC Mile High Ballroom 4E</td>
<td>11.00-11.50</td>
<td>Exhibit Hall ABC</td>
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<td>11.00-12.50</td>
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### 2016 APA Convention Program—Denver, Colorado
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<td>Symposium: Resilience and Crisis: Culturally Appropriate Interventions during Tragedies, Disasters and War</td>
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<td>Women’s Committee</td>
<td>Violence Prevention</td>
<td>Editors: How do society journals increase global participation?</td>
<td><strong>CC Room 405</strong></td>
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<td>Chair: Ani Kalayjian</td>
<td>Chair: Ani Kalayjian</td>
<td>Chair: Mary Brabeck, <em>Psychology of Women Quarterly</em></td>
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<td>Debra Kawahara, Associate Editor, <em>Women and Therapy</em></td>
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<td>Jan Yoder, Editor, <em>Sex Roles</em></td>
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<td>Planning/Development Meeting</td>
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<td>Symposium (A):</td>
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<td>International</td>
<td>Disaster Psychology-</td>
<td>Resilience and</td>
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<td>Challenges to</td>
<td>Training and Lessons</td>
<td>Crisis:</td>
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<td>Lessons Learned</td>
<td>Rooms 108 and 110</td>
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<td>Disasters and</td>
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<td>in the Ivory Tower:</td>
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<td>Cross-Cultural</td>
<td>and International</td>
<td>Disaster Psychology-</td>
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<td>Stacey Nicely</td>
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## Division 52—International Psychology

### 2016 APA Convention Program—Denver, Colorado

**Hospitality Suite: Blue Spruce Suite Hyatt Hotel**

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<th>Wednesday August 3rd</th>
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<td><strong>Session ID: 1240</strong></td>
<td>Symposium: Cultivating Global Leaders to Meet a World of Need: The Crucial Role of Psychology and Psychologists</td>
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<td>1.00-2.50</td>
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<td>Chair: Sherri McCarthy</td>
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### Division 52—International Psychology
#### 2016 APA Convention Program—Denver, Colorado
##### Hospitality Suite: Blue Spruce Suite Hyatt Hotel

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<td><strong>Hospitality Suite: Building Multi-Cultural Relationships: A Confucian Example</strong></td>
<td><strong>Hospitality Suite: Division 52 Awards Ceremony</strong></td>
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<td>Symposium: Expanding School-Based Assessment and Intervention Globally and Technologically</td>
<td>Presenter: Richard H. Parker, Director, Capability Development Integration Directorate, U.S. Army</td>
<td>Contact: Mark Terjesen</td>
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<td>3.00 – 3.50pm</td>
<td><strong>Hospitality Suite: Early Career Psychologists Committee Meeting</strong></td>
<td><strong>Hospitality Suite: Building Multi-Cultural Relationships: A Confucian Example</strong></td>
<td><strong>Hospitality Suite: Division 52 Awards Ceremony</strong></td>
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<td>Chair: Cidna Valentin, PhD</td>
<td>Presenter: Richard H. Parker, Director, Capability Development Integration Directorate, U.S. Army</td>
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<td><strong>4.00 – 4.50pm</strong></td>
<td>Session ID: 1260 Executive Committee Meeting</td>
<td>Hospitality Suite: Division 52 Fellows Reception</td>
<td>Session ID: 1252 Parental HIV/AIDS and adolescent psychological health: A non-urban sample from South Africa</td>
<td>Hospitality Suite: Presentations: Division 52 ECP International Psychology Award Recipients</td>
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<tr>
<td><strong>5.00 – 5.50pm</strong></td>
<td>Session ID: 1260 Executive Committee Meeting</td>
<td>Hyatt Regency Denver Hotel Mineral Hall B</td>
<td>Session ID: 1250 Symposium: How Can Psychologists' Know-How and Research Address Middle-East Violence?</td>
<td>Hospitality Suite: Division 52 and ECP SOCIAL HOUR</td>
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**Hospitality Suite – Blue Spruce Suite, Hyatt Hotel**

*If you have a question about this schedule of presentations and meetings, please email Monica Thielking at mthielking@swin.edu.au for convention program or Natalie Porter at nporter@alliant.edu for suite program.*
International Psychology was well represented at the Western Psychological Association (April 28th – May 1st) including 3 symposia, 22 papers, and 46 posters with international content.

An annual highlight is the poster contest. This year, we included an additional category for symposia and paper entries. Eligible submissions (i.e., the presentation must be student first-authored and must have an international focus) were e-mailed ahead of the convention and judged online. Award certificates and D52 promotional materials were delivered at the time of the presentation by former President Mercedes McCormick, Ph.D., and Western Outreach Chair, Lynette Bikos, Ph.D.

### SYMPOSIA CONTEST

**Receiving first placings were:**

POST-MIGRATION STRESS & PSYCHOLOGICAL SYMPTOMS AMONG SOMALI REFUGEES, Shuen-En Ho & Jacob A. Bentley (Seattle Pacific University)

BEHAVIORAL HEALTH AMONG ASIAN AMERICAN AND PACIFIC ISLANDERS: THE IMPACT OF ACCULTURATION AND RECEIPT OF BEHAVIORAL HEALTH SERVICES ON DEPRESSION AND ANXIETY, Mari Yamamoto & Lynette H. Bikos, Ph.D. (Seattle Pacific University)

**Receiving second placings were:**

THE ROLE OF ACCULTURATIVE STRESS AND MATERNAL TRADITIONAL CULTURAL PERCEPTIONS OF MENTAL HEALTH AS BARRIERS TO HELP SEEKING BEHAVIORS FOR CHILDREN OF MEXICAN FARMWORKER FAMILIES, Adriana Maldonado, Rogelio Gonzalez, Sara Bufferd, Ph.D. & Kimberly D’Anna-Hernandez (California State University, San Marcos)

A COMPARISON OF QUANTITATIVE AND QUALITATIVE METHODS IN THE ASSESSMENT OF INTERNALIZING BEHAVIORS IN PRESCHOOL-AGED CHILDREN FROM MEXICAN-AMERICAN FARMWORKER FAMILIES, Rogelio Gonzalez, Adriana Maldonado, Kimberly D’Anna-Hernandez, Sara Bufferd, Ph.D. (California State University, San Marcos)
**Division 52 News and Updates**

**Receiving third placings were:**

**THE EMERGING SCIENCE OF POSITIVE PSYCHOLOGY ACROSS THE WORLD: AN OVERVIEW OF 17 YEARS OF RESEARCH**, Heejin Kim, Kathryn Doiron, Meghana Rao, & Stewart Donaldson (Claremont Graduate University)

**CULTURALLY RELEVANT MATERNAL RISK FACTORS FOR CHILD MENTAL HEALTH OUTCOMES IN MEXICAN AND MEXICAN AMERICAN FAMILIES**, Andrea Preciado & Kimberly D’Anna Hernandez (California State University San Marcos)

**Receiving honorable mentions were:**

**MATERNAL ENDORSEMENT OF CULTURAL VALUES ON INFANTS HPA RESPONSE AMONG MEXICAN-AMERICAN WOMEN**, Meylin Melchor & Kimberly D’Anna-Hernandez (California State University San Marcos)

**TELEMENTALHEALTH: A POTENTIAL LIFELINE FOR PEOPLE IN THE UAE**, Chasity O’Connell, MATara McNeil, Kaitlin Patton, & Clara Roberts (Seattle Pacific University)

**SYRIAN REFUGEES AND INTER GROUP PERCEPTIONS AND INTEGRATION IN TURKISH BORDER PROVINCES**, Falu Rami (The Chicago School of Professional Psychology)

**POSTER CONTEST**

**Receiving first placings were:**

**ACCULTURATIVE STRESS AND ANXIETY LINKED TO PAIN AMONG HISPANIC WOMEN**, ASHLEY S. EMAMI, Kelly McCann, Donna Phonsane, Victoria Lamb, Breanna Crews, & Kim Pulvers (University of Nevada, Las Vegas & California State University San Marcos)

**RACIAL DISCRIMINATION, HEALTH, AND RELIGIOSITY IN POST-APARTHEID SOUTH AFRICA**, Kamiya Stewart, Nina Calub, Silvana Johnston, & Kelly Campbell (California State University, San Bernardino)
Testing the Self-Directed and Passionate Learner Model with Immigrant-Origin Community College Students, Janet Cerda, Minas Michikyan, & Carola Suárez-Orozco (University of California, Los Angeles)

Mediators of Acculturation and Health-Related Quality of Life in Latinas, Nancy Carrada Zuñiga, Erin L. Merz, Mariam Chkadua, Vanessa L. Malcarne, Natasha Riley, & Georgia Robins Sadler (California State University, Dominguez Hills; San Diego State University; UCSD Moores Cancer Center; & Vista Community Clinic)

Mediator of Relationship between Perceived Accent Discrimination and Job Attitudes, Shelley O’Neil, Kristi Sadler, & Megumi Hosoda (San Jose’ State University)

The Role of Acculturative Stress and Traditional Cultural Values on Parental Stress in Mexican-American Mothers, Eva V. Urbina & Kimberly D’ Anna-Hernandez (California State University San Marcos)

Latino Immigrants’ Social Experiences and Mental Health, Edson Andrade & Manijeh Badiee (California State University, San Bernardino)

Many Thanks to Our Judges Who Included:
Mercedes McCormick, Ph.D., Pace University; Jacob Bentley, Ph.D., ABPP, Seattle Pacific University; Claudia Pineda, Ph.D., California State University, Fullerton; and Cassandra Mori, Ph.D., San Jose’ State University
Peer-Reviewed Articles

Testing the Validity of the Multigroup Ethnic Identity Measure (MEIM) on a Nigerian Sample

Alex Igundunasse  
*University of Lagos - Nigeria*

Ayodele Dada  
*University of Lagos - Nigeria*

Abstract

Phinney (1992) developed the Multigroup Ethnic Identity Measure (MEIM) aimed at measuring the components of ethnic identity in diverse or plural societies, with a number of studies conducted to test its validity. Some of these studies spanning over a decade have been done within a variety of contexts and continents including Africa, but there is very little research on the MEIM within the Nigerian context. Using a sample comprising of 817 undergraduates from three major ethnic groups in Nigeria, a confirmatory factor analysis (CFA) using an adapted and slightly modified MEIM was used to test its validity. Results indicated that the model fit indices were mediocre and a number of inconsistencies were observed in the factor structure of MEIM. Although the ethnic identity measure showed promising predictive validity when regressed on the Other Group Behavior scale, it is proposed that there is need for further reassessment of the measuring instrument in view of findings.

*Keywords:* Nigeria, MEIM, CFA

Introduction

The question, “Who are we?” or “Who are they?” has the potential to elicit a considerable range of responses from people. A person’s self-concept is not a monolithic construct; it is multifaceted and dynamic especially as it burges in adolescence (Erikson, 1968). Among these many facets, Tajfel (1981) emphasised the importance of social identity and suggested that ethnic identity is a constituent of this construct. Ethnic identity like other forms of identity is composed of cognitive, affective and behavioural components. Tajfel’s definition encapsulates this in his submission that ethnic identity is:

“That part of an individual’s self-concept which derives from [his] knowledge of [his] membership of a social group (or groups) together with the value and emotional significance attached to that membership” (Tajfel, 1981; p. 255)

Several researchers (Pahl & Way, 2006; Whitesell, Mitchell, Kaufman, & Spicer, 2006) agree that this focus on social identity is a stepping stone in the development of ethnic identity. Phinney (1990) further submitted that ethnic identity is meaningless in homogenous societies and therefore a multi-ethnic society would be more ideal for understanding the nature of ethnic identity. This suggests that it would be of research significance to test this assertion in a multi-ethnic country like Nigeria. Ethnic identity has risen to prominence due to its tumultuous nature among different social groups and the attendant social malaise it has constituted in the ethnically diverse country of Nigeria. As the salience of ethnic group membership increases, the potential for tenuous and combustible intergroup relationships looms large and menacing especially among those with high ethnic identity. (Yip & Fuligni, 2002). Cross (1995) and Helms (1995) independently arrived at the conclusion that discrimination and racism could serve as triggers for individuals to engage in a search for true ethnic identity. Implicit in their submission was the significant overlap of racial and ethnic identity in common usage. A naïve and puerile view of the world where people maintain the presumption of fair and equitable interracial interactions is eventually abandoned when the individual engages in ethnic perspective-taking; this occurs when these same people adopt the perspective of their ethnic group (Quintana, 1998). The current study therefore seeks a better understanding of how ethnic identity is implicated in these scenarios in the Nigerian context.

Strong ethnic identity, though potentially divisive in heterogeneous societies, could be very beneficial to the individual. Phinney (1989) affirmed that young people who are proud of their ethnic extraction and who favour affiliations with their ethnic group are better adjusted in the ethnically diverse societies in which they live. Other researchers have corroborated this by reiterating the need for people of minority or stigmatised ethnicities to develop positive orientations.

Author note: This article is a revised version of a paper presented at the APA conference in Toronto August 6-9, 2015. Special acknowledgement to the University of Lagos, Nigeria research fund for the support provided towards the attendance of the conference. Address correspondence to: Alex Igundunasse, email: aigundunasse@gmail.com
towards their groups, as this facilitates their general development and enhances their self-esteem and overall psychological health while possibly protecting against depression (Seaton, Scottham & Sellers, 2006; Whitesell, Mitchell, Kaufman & Spicer, 2006). There are other gains to be gleaned from developing a strong ethnic identity. Ong, Phinney and Dennis (2006) found that higher scores on ethnic identity were associated with better academic achievement and higher college grade point averages (GPA). Ethnic identity has been identified as a buffer against daily stress. The verdict of the study by Kiang, Yip, Gonzales-Backlen, Witkow, and Fuligni (2006) was that ethnic identity reduced the negative effects of stress on the well-being of individuals a day after exposure to the stressor. Those whose ethnic identities were more distinct reported feeling less stressed a day after encountering the stressor. It is thus conclusive that the impact of ethnic identity on general well-being justifies the attention of these researchers and merits further inquiry in other social contexts.

Against the backdrop of the foregoing, it is apparent that attempts to measure ethnic identity could be well approached with a positivist mindset to knowledge. A measure suitable for use within disparate and unique cultures must take more cognizance of cultural universals across ethnic groups (Igundunasse, 2015). Some cross-cultural psychologists have warned that the uniqueness of each ethnicity should not be discounted even as they acknowledged the necessity of ethnic commonalities in aiding measurement (Poortinga & Malpass, 1986). To this end, Phinney’s model has proven invaluable. In her original formulation, Phinney proposed several areas in which ethnic identity can best be measured. They are Self-identification, Ethnic behaviour and practices, Ethnic identity achievement, and Affirmation and belonging. Another area was also suggested which assessed the individual’s attitudes to other groups (Phinney, 1990). Each of these will now be considered in turn.

Self-identification is concerned with the label a person uses to describe themselves in ethnic terms. It should be noted that this self-identification differs from objective ethnicity as a result of one’s parents. Some people could be of certain ethnicities but may identify with other ethnic groups different from their culture of origin (Singh, 1977). Ethnic behaviour and practices considers how involved a person is in social activities with members of their ethnic group and how favourably disposed the person is toward cultural traditions. Although some people believe that language should be included under ethnic behaviours, the empirical evidence has not supported such an inclusion since this is not universal to most cultures (Phinney, 1990; 1992). Affirmation of one’s ethnic identity and a feeling of belongingness and attachment to the group can also be an index of a robust ethnic identity. When a person is proud of their ethnicity and identifies strongly with their ethnic group, it could indicate that identity achievement progressed optimally in adolescence (Phinney, 1990; 1992). Ethnic identity achievement is also an aspect of the general course of identity development. It involves full exploration of the traditions, history and origins of one’s roots and eventually results in clarity and commitment to one’s ethnic group as well as full personal endorsement of one’s membership (Phinney & Alipuria, 1990). An individual’s attitudes toward other ethnic groups could be instructive about the person’s ethnic identity albeit indirectly. Although not particularly related to ethnic identity, attitudes to other groups reveal the individual’s orientation to majority ethnic groups especially if they belong to a minority; this is an important aspect of social identity in the larger society. On the basis of these aspects of ethnic identity, Phinney (1992) proceeded to develop the Multigroup Ethnic Identity Measure (MEIM).

The MEIM was not the first attempt by researchers to develop a measure of ethnic identity since previous work by some researchers had focused entirely on particular ethnic groups such that the measures were group specific (Suinn, Ahuna, & Khoo, 1992). The goal of the development of the MEIM was to put together a measure amenable to the measurement of ethnic identity among a wide range of ethnicities. As such, no values or beliefs are included in the measure since such would be unique to each ethnicity. The scale contained 14 items which measured ethnic behaviour and practices, ethnic identity achievement, and affirmation and belonging. Six items were later added to the measure to assess the attitude of respondents to other groups but they were not included in the score for ethnic identity. After exploratory analyses by Phinney (1992) with an ethnically diverse sample of students, two factors emerged: exploration and commitment. These factors are identical to Marcia’s (1980) formulation about the nature of identity which proposed that the twin influences of crisis and commitment determined whether a person was identity diffuse, had foreclosed on or experienced a moratorium in their identity. Identity achievement was said to be realised after an active search and eventual commitment to a particular identity (Marcia, 1980). Phinney, DuPont, Espinosa, Revill and Sanders (1994) later discovered that all the items in the measure actually loaded on the factor of ethnic identity even though ethnic behaviour and affirmation were conceptually different. Other researchers followed on the heels of Phinney’s study with their exploratory factor analyses of the scale. For example, Spencer, Icard, Harachi, Catalano, and Oxford (2000) investigated how well the factor structure of the measure held up in samples of White and Black early adolescents and they found the same two factor structure emerging. A minor difference emerged from the work of Lee and Yoo (2004) who studied a large sample of Asians American college students and reported a three factor structure. One factor was a fair match with exploration while the other two (clarity and pride) were both implied in the earlier identified factor of commitment. Phinney however remarked that there seemed to be a profusion of exploratory factor analyses of the measure which could result in many different factor structures emerging for it (Phinney & Ong, 2007). She advocated the use of more confirmatory factor analyses to help in comparing the relative fit of competing models. These attempts to evaluate structural validity of the instrument have been a rarity among cognate studies of this
measure and were suggested as a future direction of research in this area (Phinney & Ong, 2007). The present study is an attempt to fill this gap.

Until recently, studies dealing with ethnic identity such as those mentioned in the foregoing were conducted with a Western perspective although it is obvious that ethnic heterogeneity is also a reality in other climes. This inspired Worrell, Conyers, Mpofo and Vandiver (2006) to investigate the use of the MEIM in Africa. Worrell and colleagues used the measure in Zimbabwe as they sought to establish its structural validity within a sample of 196 students. At the end of analyses, two factors were identified namely, Ethnic identity and Other group orientation. It later emerged that all 14 items of the ethnic identity measured resulted in a single factor just as a few previous studies had reported. The researchers justified their use of exploratory factor analysis by underscoring the fact that the MEIM had never been used in Zimbabwe previously. They however conceded that their sample size did not meet the rule of thumb for the conduction of exploratory factor analyses since the practice is to have a minimum sample size of 200 for 20 items. They further recommended the use of confirmatory factor analyses to verify the models which have emerged from extant research on this measure.

The present study is aimed at the Nigerian social context and the unique ethnic blend of Nigerian society necessitates this inquiry. Historically, the nation was cobbled together in 1914 to expedite the administrative efficiency of the British colonial masters. As such, the ethnic patchwork became even more complex after the amalgamation of the North and South in that year. The ethnic groups which coexist within the entity called Nigeria are more than 250 in number (Britannica, 2013) but since independence in 1960, the political and economic landscape has been largely dominated by just three ethnic groups, the Yoruba in the South-West, the Igbo in the South-East and the Hausa/Fulani in the North. Nigeria, a nation with a long history of ethnic strife and jostling, is a good example of the ethnic context within which the salience of ethnic identity may best be observed. Ting-Toomey, Yee-Jung, Shapiro, Wright, Garcia and Oetzel (2000) investigated the construct of identity salience and stated that it is “the extent to which a person holds their ethnicity to be important” (p. 50). They also proposed that ethnic identity salience is more likely to be a composite construct in a pluralistic society consisting of in-group and out-group attitudes as well as how they relate to the larger social identity. The ethnic heterogeneity of the Nigerian society poses interesting questions about the nature of ethnic identity within it. This recommends the use of the MEIM as the measure in a study which could identify the factor structure of ethnic identity in Nigeria. This decision is spurred on by the fact that there is very little evidence of studies of this nature within the Nigerian context.

In sum, although the MEIM has experienced varying fortunes in different cultural contexts due to the disparate factor structures which emerged from the various analyses, the present study provides an ideal background for the identification of the factors which underpin ethnic identity within the ethnic amalgam of Nigeria.

Method

Participants

In the present study, a total of 817 undergraduate students (71% female and near 29% Male) participated. Participants were recruited through a convenience sampling approach from designated universities campuses located in the North, East and Western parts of the Nigeria from the Hausa, Ibo and Yoruba ethnic groups respectively. Although there is no clear consensus in sample sizes for factor analytical studies (see, MacCallum, Widaman, Zhang & Hong, 1999; Wolf, Harrington, Clark & Miller, 2013), the recommendation by MacCallum et al., to specify simple models using reliable measures even with a small sample was followed in the present study. Sample comprised Hausa = 267 (70% female and 30% male), Ibo = 295 (86% female and male 14%), Yoruba = 205 (53% female and 47% male) and others 50 (56% female and 44% male). The mean age of the total sample was 24 years.

Procedure

All data obtained in this study were based on the questionnaire completed by respondents. Three institutions of higher learning located in the North, East and Western parts of Nigeria were selected for this study. These institutions were chosen because of their central locations and ease of accessibility to students on these campuses. Moreover, selected institutions had a reasonably high number of prospective participants desired for the study. Appropriate permissions were sought and obtained in view of APA guidelines at the various institutions. The process of administering the questionnaire required going to open lecture halls and explaining briefly the purpose of research and soliciting for volunteers. To be eligible to participate in the research, a prospective participant was required to be above the age of 18 and belong to an ethnic group in Nigeria. The first author of the present study administered the questionnaire in the institution in the west but enlisted the help of research assistants in the northern and eastern institutions of the country to administer the questionnaire. The researchers explained that participation was voluntary, anonymous and that participants were free to withdraw at any stage. Those who accepted to participate in the study completed their questionnaire in the lecture halls using the paper-pencil format. The English language was used in the design of questionnaire and communication with participants.

Measure

The Multigroup Ethnic Identity Measure (MEIM) developed by Phinney (1992) was slightly modified and adapted for use in this study. These consisted of 14 items that measured Sense of affirmation and belonging (5 items),
Ethnic identity achievement (7 items) and Ethnic behaviour practices (2 items) and all specifically assessed ethnic identity. The Other group behaviour scale (6 items) was also included to assess for attitude towards others because, “these items are also included to provide contrast items to balance the ethnic identity item” (Phinney, 1992, p.164). In other words, the other group behaviour scale could be seen as an outcome variable where the scales of ethnic identity can be used to predict other group behaviour.

Unlike the Phinney (1992) scale, participants in the present study responded on a 5 point scale from strongly agree – neutral – strongly disagree. Negatively worded items were reverse-coded. The measure of ethnicity of parents and self-identification was also included on the scale but not scored. Missing data were imputed in SPSS 18 and treated as missing at random (MAR) because the differences between respondents with missing and fully completed responses on the questionnaire were not significant. Imputation was done by use of Expected Maximization algorithm (EM) (See, Bunting, Adamson & Mulhall, 2002). The model strategy used in the study was the strictly confirmatory factor approach to see how data fits the model.

Results

Model testing strategy

The alternative model strategy was adopted (Hoyle, 1995) in an attempt to understand how the variation of MEIM models best fitted the data in a substantive sense but consistent with the theory. This approach is not an Exploratory Factor Analysis (EFA) but a Confirmatory Factor Analysis (CFA). This is because in this approach, a number of multiple models are used to see which best fit the data. Apart from this, CFA was preferable to an EFA because the MEIM is an already established scale. In addition, it may be more meaningful when models are tested so as to understand previous research and other competing theoretical positions that best fit a set of data (MacCallum & Austin, 2000). AMOS 18.0 was used for the CFA. A first step to working out the model strategy involves testing the reliability and correlation of factors. Results are shown in Table 1.

As indicated in Table 1, the total scale reliability was within acceptable range. However, the scale reliabilities for Affirmation and Belonging, and Other group behaviour were questionable. The reliability of the scale should be equal or above .70 (Deveiss, 2012). The Ethnic behavior scale reliability (α = .41) was unacceptable. The pattern of inconsistency of the measuring instrument was repeated in the individual ethnic group samples (see, Tables 1A, 1B & 1C). These were early signs that the level of reliability of the scale may affect the models under consideration (Cheung & Rensvold, 2000). The correlations between all the ethnic identity measures was positive and this was expected because they were theoretical related. In contrast, the correlation between the ethnic identity measures and other group behaviour scale ranged between mediocre positive to negative.

### Table 1

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<th>2</th>
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<th>4</th>
<th>Total</th>
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<tr>
<td>1. ABL (Affirmation &amp; Belonging)</td>
<td>5</td>
<td></td>
<td>.55**</td>
<td>.50**</td>
<td>.02</td>
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<tr>
<td>2. EIA (Ethnic Identity achievement)</td>
<td>7</td>
<td></td>
<td>43**</td>
<td>.05</td>
<td>.80**</td>
</tr>
<tr>
<td>3. EBH (Ethnic Behaviour)</td>
<td>2</td>
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<td></td>
<td>-.16**</td>
<td>.53**</td>
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<tr>
<td>4. OBO (Other group orientation)</td>
<td>6</td>
<td></td>
<td></td>
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<td>.45**</td>
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<tr>
<td>Total</td>
<td>20</td>
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<tr>
<td>M (SD)</td>
<td>20.16(3.74)</td>
<td>23.07(4.78)</td>
<td>6.57(2.06)</td>
<td>20.36(4.69)</td>
<td>70.17(9.89)</td>
</tr>
<tr>
<td>α</td>
<td>.78</td>
<td>.65</td>
<td>.41</td>
<td>.67</td>
<td>.76</td>
</tr>
</tbody>
</table>

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**Table 1. A**

**Internal Scale Reliabilities and Correlations Yoruba group**

<table>
<thead>
<tr>
<th>Scale</th>
<th>No of item On scale</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5. Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ABL (Affirmation &amp; Belonging)</td>
<td>5</td>
<td></td>
<td>.49**</td>
<td>.36**</td>
<td>.33**</td>
<td>.81**</td>
</tr>
<tr>
<td>2. EIA (Ethnic Identity achievement)</td>
<td>7</td>
<td></td>
<td>42**</td>
<td>.18**</td>
<td>.86**</td>
<td></td>
</tr>
<tr>
<td>3. EBH (Ethnic Behaviour)</td>
<td>2</td>
<td></td>
<td>.27**</td>
<td>.62**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. OBO (Other group orientation)</td>
<td>6</td>
<td></td>
<td></td>
<td>.40**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Total</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

M (SD) | 19.24 (3.63) | 22.01 (4.52) | 5.85 (1.75) | 21.93 (4.00) | 69.03 (10.07) |

α | .78 | .67 | .33 | .61 | .81 |

*Note:* **p < .01 * p < .05

**Table 1. B**

**Internal Scale Reliabilities and Correlations Ibo group**

<table>
<thead>
<tr>
<th>Scale</th>
<th>No of item On scale</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5. Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ABL (Affirmation &amp; Belonging)</td>
<td>5</td>
<td></td>
<td>.51**</td>
<td>.50**</td>
<td>.07**</td>
<td>.81**</td>
</tr>
<tr>
<td>2. EIA (Ethnic Identity achievement)</td>
<td>7</td>
<td></td>
<td>32**</td>
<td>.18**</td>
<td>.87**</td>
<td></td>
</tr>
<tr>
<td>3. EBH (Ethnic Behaviour)</td>
<td>2</td>
<td></td>
<td>-.17**</td>
<td>.61**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. OBO (Other group orientation)</td>
<td>6</td>
<td></td>
<td></td>
<td>.18**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Total</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

M (SD) | 21.43 (3.23) | 24.45 (4.54) | 7.36 (2.00) | 18.83 (4.90) | 72 (9.46) |

α | 20 | .78 | .67 | .33 | .61 | .81 |
Parameter estimates and model determination

Similar to the pattern observed in the reliabilities and correlation of the measuring instrument in this study, a number of strains were observed in the standardized and unstandardized factor loadings for some of the scales. For example, while the Belonging & Affirmation and Ethnic behaviour scales had between average to good factor loadings; the Ethnic Identity Achievement and Other Group Behaviour scales had two or more questionnaire item that were non-significant (see, Appendix A, B, C & D). It is not very clear why these measuring instruments had strains but measurement error or model misspecifications and participant characteristics could account for these (Aish & Jõreskõg, 1990).

To determine the suitability of models consistent with MEIM scale in this study; a one, two, three and four factor models were tested to see which best explained the data. It was found that only the three factor model consisting of Belonging & Affirmation, Ethnic Identity Achievement and Ethnic Behaviour made substantive sense. Although the 3 factor model appeared promising it nonetheless had some model indices that were mediocre and problematic. It was therefore important to further test the models in each of the groups to understand the baseline model because the essence of this kind of analysis is measurement invariance. The recommended cut off was based on Hu and Bentler’s (1999) index. The analysis is shown in Table 2.

As shown in Table 2, the Yoruba and Ibo groups had a number of correlated errors but the Hausa group had no correlated error. It can be seen that despite the attempts to improve on the model indices for the groups, the model did not fit and the results of the models could best be described as mediocre which was a clear indication that there was greater need to improve on the MEIM scale. However, it is pertinent to note that Ethnic identity scales fairly predicted Other Group Behaviour. This is shown in Table 3.

Multiple regression with three factors $R^2 = .04$ $F (3, 813) = 12.32 \ p < .001$ indicated that some of the measure ethnic identity were predictors of Other Group Behavior.

Table 1. C

<table>
<thead>
<tr>
<th>Scale</th>
<th>No of item On scale</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5.Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ABL (Affirmation &amp; Belonging)</td>
<td>5</td>
<td>.54**</td>
<td>.46**</td>
<td>.03</td>
<td>.84**</td>
<td></td>
</tr>
<tr>
<td>2. EIA (Ethnic Identity achievement)</td>
<td>7</td>
<td></td>
<td>.40**</td>
<td>.02</td>
<td>.87**</td>
<td></td>
</tr>
<tr>
<td>3. EBH (Ethnic Behaviour)</td>
<td>2</td>
<td></td>
<td></td>
<td>-.13</td>
<td>.63**</td>
<td></td>
</tr>
<tr>
<td>4. OBO (Other group orientation)</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td>.18**</td>
<td></td>
</tr>
<tr>
<td>5. Total M (SD)</td>
<td>20</td>
<td>19.77(3.85)</td>
<td>22.94(4.67)</td>
<td>6.46(1.99)</td>
<td>20.60(4.48)</td>
<td>69.99(9.73)</td>
</tr>
<tr>
<td>$\alpha$</td>
<td>20</td>
<td>.79</td>
<td>.64</td>
<td>.42</td>
<td>.64</td>
<td>.76</td>
</tr>
</tbody>
</table>

Note: **p < .01 *p < .05
Table 2

*Goodness-of-Fit Statistics to Establish Baseline Models for Groups*

<table>
<thead>
<tr>
<th>Model description</th>
<th>$\chi^2$</th>
<th>df</th>
<th>$\chi^2$/df</th>
<th>p Value</th>
<th>CFI</th>
<th>RMSEA</th>
<th>GFI</th>
<th>PCLOSE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yoruba</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Hypothesised three factor model</td>
<td>269.00</td>
<td>74</td>
<td>3.63</td>
<td>.000</td>
<td>.74</td>
<td>.11</td>
<td>.85</td>
<td>.000</td>
</tr>
<tr>
<td>2. Model 1 with one error covariance specified (items 3 &amp; 5)</td>
<td>252.18</td>
<td>73</td>
<td>3.45</td>
<td>.000</td>
<td>.76</td>
<td>.11</td>
<td>.86</td>
<td>.000</td>
</tr>
<tr>
<td>3. Model 2 with two error covariances specified (items 3 &amp; 5, 9 &amp; 10)</td>
<td>231.75</td>
<td>72</td>
<td>3.21</td>
<td>.000</td>
<td>.79</td>
<td>0.10</td>
<td>.87</td>
<td>.000</td>
</tr>
<tr>
<td><strong>Ibo</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Hypothesised three factor model</td>
<td>217.01</td>
<td>74</td>
<td>2.93</td>
<td>.000</td>
<td>.81</td>
<td>.08</td>
<td>.91</td>
<td>.000</td>
</tr>
<tr>
<td>2. Model 1 with one error covariance specified (items 1 &amp; 3)</td>
<td>199.91</td>
<td>73</td>
<td>2.72</td>
<td>.000</td>
<td>.84</td>
<td>.07</td>
<td>.91</td>
<td>.000</td>
</tr>
<tr>
<td>3. Model 2 with two covariance specified (items 1 &amp; 3) (items 4 &amp; 5).</td>
<td>174.76</td>
<td>72</td>
<td>2.42</td>
<td>.000</td>
<td>.87</td>
<td>.07</td>
<td>.93</td>
<td>.008</td>
</tr>
<tr>
<td>4. Model 3 with two covariance specified (items 1 &amp; 3) (items 4 &amp; 5). (6 &amp; 12)</td>
<td>158.70</td>
<td>71</td>
<td>2.23</td>
<td>.000</td>
<td>.90</td>
<td>.06</td>
<td>.95</td>
<td>.036</td>
</tr>
<tr>
<td><strong>Hausa</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Hypothesised three factor model</td>
<td>140.19</td>
<td>74</td>
<td>1.89</td>
<td>.000</td>
<td>.92</td>
<td>.05</td>
<td>.92</td>
<td>.175</td>
</tr>
</tbody>
</table>

*Note: $\chi^2$ = Chi-Square, df = degree of freedom, GFI = Goodness of fit index CFI = Comparative fit index, RMSEA = Root mean square Error of approximation.*

Table 3

*Summary statistics, correlations and regression analysis for full sample*

<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>SD</th>
<th>Multiple $\beta$</th>
<th>Regression $\beta$</th>
<th>weights $\beta$</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABL (Affirmation &amp; Belonging)</td>
<td>20.16</td>
<td>3.37</td>
<td>.012</td>
<td></td>
<td>.010</td>
</tr>
<tr>
<td>EIA (Ethnic Identity Achievement)</td>
<td>23.07</td>
<td>4.78</td>
<td>.141**</td>
<td></td>
<td>.144</td>
</tr>
<tr>
<td>EBH (Ethnic Behaviour)</td>
<td>6.57</td>
<td>2.06</td>
<td>-.517**</td>
<td></td>
<td>-.227</td>
</tr>
<tr>
<td>OBO (Other Group Orientation)</td>
<td>4.69</td>
<td>4.69</td>
<td>.227</td>
<td></td>
<td>.144</td>
</tr>
</tbody>
</table>

*Note: Mean is based on five-point scale. SD= Standard deviation. \*\*p < .01*
Discussion

The aim of this study was to validate the Multigroup Ethnic Identity Measure (MEIM), Phinney (1992) in a Nigerian sample. A confirmatory factor analysis using the alternative model strategy was used to understand which of the models under consideration best explained the data. Results showed that a three factor model consisting of Affirmation & Belonging (5 items), Ethnic Identity Achievement (7 items) and Ethnic Behavior made substantive sense but the model indices were mediocre (see, Hu & Bentler, 1999). The measures of absolute fit, comparative fit and parsimony correction were relatively poor despite the correlated errors and attempts made on the models based on the data.

An examination of the scale’s reliabilities and correlation showed that there were some inconsistencies in the scales. In addition, there was no correlation between Affirmation and Belonging (ABL) and Ethnic Behaviour (EBH), and between Ethnic Identity Achievement (EIA) and Ethnic Behaviour (EBH). This pattern of inconsistency in the full sample was also indicated in subgroups in relation to the entire sample. The Affirmation & Belonging scale reliability was within acceptable range but the Ethnic Identity Achievement scale reliability was questionable. However, the Ethnic Behaviour scale as an instrument was within an unacceptable range. This development did cast some doubts on the scales even though the overall scale reliability of MEIM was within acceptable range. It must be added that the scale reliability for the Other Group Behavior was also questionable. It is not very clear why this outcome was recorded, but often times issues related to measurement error or probably lack of understanding of the true meaning of the questionnaire items could be probable reasons (Chen, 2009). In such scenarios, where it is evident that participants had problems comprehending a questionnaire, it may be imperative to translate or rather modify the questionnaire to fit the local context so that participants make full meaning of questionnaire items (Beihling & Law, 2000). In addition, problems related to sampling error and issues attributed to extreme response style in ethnic or cross cultural related studies (Cheung & Rensvold, 2000) may have given rise to these inconsistencies in reliabilities of scale. This scenario was also reflected in the strains observed in the factor loadings. For example, both the Other Group Behavior and Ethnic Identity Achievement scale had a number of non-significant items which reduced the viability of the models under consideration in the study. It is also plausible that model misspecification may have given rise to these problems in the models (Aish & Jöreskög, 1990).

However, the results did indicate that the identity measures in the present study partially predicted Other Group Behavior. Although this was not particularly convincing, it did indicate that there was some potential in the predictive validity in the Other Group Behaviour with respect to MEIM. What may now be required is a comprehensive re-assessment of MEIM in an exploratory context in the first instance (Spencer et al., 2000). This is with the view to understanding which of the scale items best supports the essence of the Multi-group Ethnic Identity Measure in a substantive sense and adaptable application of the scale.

A careful look at the baseline models for the groups indicates that the Hausa group had fair model properties compared to the Ibo and Yoruba groups. The Hausa group model had no correlated errors, but the other groups recorded significant correlated errors. It is not clear why this may be but these were clear indications of measurement non-invariance. One way researchers confront such problems in conducting factor analysis is to move from the confirmatory back to the exploratory level of the analysis. This is necessary when data do not fit a confirmatory pattern, thus prompting a move back to the use of exploratory factor analysis (Hoyle, 1995). In view of this emerging issue, an exploratory approach to this study would be the most plausible means of achieving such an objective.

Limitations & Areas for further research

As with most studies, there are often limitations with the present study being no exception. A notable limitation of the present study was the inconsistencies in the measuring instrument. It is likely that the inconsistencies in the reliability of the instrument gave rise to unstable model indices and factor loadings. These scenario cast doubts on whether the scale properties were good enough or if the participants understood the content of the questionnaire. In view of these circumstances, it may be fair to suggest that the results in this study should be viewed with caution.

The results in this study suggest that there is a considerable need to improve on the measures and consequently models for a numbers reasons. For example, the extent of non-invariance may have been caused by the probable inadequacies in understanding basic English. This is because it was obvious that there were some ‘emic’ and ‘etic’ issues related to the questionnaire items. Therefore, it makes more sense if an exploratory factor analysis were conducted before a confirmatory factor analysis. The exploratory process would have provided room for the adequate adapting and modification of the scale to fit the local context. Although the MEIM scale is a well-established measure, it was a little hasty to conduct CFA in a different cultural context. It is therefore advisable that further research on this subject matter in the Nigerian context should apply the use of EFA in the first instance. It is hoped that this study will draw much needed attention to the need to re-examine the MEIM in the context of ever-growing body of knowledge on this subject. Moreover, researchers may utilize qualitative methods to explore ethnic identity of various groups in Nigeria that allow participants to describe their identities in their own words. Data from such qualitative studies can then be used to adapt MEIM or create a new measure as needed.

References

### Appendix A
Unstandardized and Standardized factor loadings for Affirmation & Belonging (ABL)

<table>
<thead>
<tr>
<th>Observed Variable item</th>
<th>Full Sample</th>
<th>Yoruba</th>
<th>Ibo</th>
<th>Hausa</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am happy that I am a member of the ethnic group I belong to</td>
<td>β = 0.60</td>
<td>β = 0.67</td>
<td>β = 0.57</td>
<td>β = 0.66</td>
</tr>
<tr>
<td></td>
<td>B = 1.00</td>
<td>B = 1.00</td>
<td>B = 1.00</td>
<td>B = 1.00</td>
</tr>
<tr>
<td>I have a strong sense of belonging to my own ethnic group</td>
<td>β = 0.69</td>
<td>β = 0.69</td>
<td>β = 0.65</td>
<td>β = 0.51</td>
</tr>
<tr>
<td></td>
<td>B = 0.75</td>
<td>B = 0.93</td>
<td>B = 1.25</td>
<td>B = 1.01</td>
</tr>
<tr>
<td>I have a lot of pride in my ethnic group and its accomplishments</td>
<td>β = 0.64</td>
<td>β = 0.58</td>
<td>β = 0.55</td>
<td>β = 0.56</td>
</tr>
<tr>
<td></td>
<td>B = 0.86</td>
<td>B = 0.99</td>
<td>B = 1.09</td>
<td>B = 1.10</td>
</tr>
<tr>
<td>I feel strong attachment towards my own ethnic group</td>
<td>β = 0.64</td>
<td>β = 0.61</td>
<td>β = 0.56</td>
<td>β = 0.60</td>
</tr>
<tr>
<td></td>
<td>B = 0.79</td>
<td>B = 0.93</td>
<td>B = 1.16</td>
<td>B = 1.00</td>
</tr>
<tr>
<td>I feel good about my cultural or ethnic background</td>
<td>β = 0.65</td>
<td>β = 0.64</td>
<td>β = 0.57</td>
<td>β = 0.62</td>
</tr>
<tr>
<td></td>
<td>B = 1.00</td>
<td>B = 0.90</td>
<td>B = 0.92</td>
<td>B = 0.96</td>
</tr>
</tbody>
</table>

*Note: β = Standardised factor loading, B = Unstandardized factor loading*

### Appendix B
Unstandardized and Standardized factor loadings for Ethnic Identity Achievement (EAI)

<table>
<thead>
<tr>
<th>Observed Variable item</th>
<th>Full Sample</th>
<th>Yoruba</th>
<th>Ibo</th>
<th>Hausa</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs</td>
<td>β = 0.55</td>
<td>β = 0.66</td>
<td>β = 0.41</td>
<td>β = 0.66</td>
</tr>
<tr>
<td></td>
<td>B = 1.00</td>
<td>B = 1.00</td>
<td>B = 1.00</td>
<td>B = 1.00</td>
</tr>
<tr>
<td>I have a clear sense of my ethnic background and what it means to me</td>
<td>β = 0.66</td>
<td>β = 0.68</td>
<td>β = 0.62</td>
<td>β = 0.60</td>
</tr>
<tr>
<td></td>
<td>B = 0.96</td>
<td>B = 0.99</td>
<td>B = 1.03</td>
<td>B = 1.10</td>
</tr>
<tr>
<td>I think a lot about how my life will be affected by my ethnic group membership</td>
<td>β = 0.19*</td>
<td>β = 0.26*</td>
<td>β = 0.16*</td>
<td>β = 0.15*</td>
</tr>
<tr>
<td></td>
<td>B = 0.34</td>
<td>B = 0.40</td>
<td>B = 0.39</td>
<td>B = 0.38</td>
</tr>
<tr>
<td>I am not very clear about the role of my ethnicity in my life (R)</td>
<td>β = 0.26*</td>
<td>β = 0.27*</td>
<td>β = 0.22*</td>
<td>β = 0.31*</td>
</tr>
<tr>
<td></td>
<td>B = 0.48</td>
<td>B = 0.40</td>
<td>B = 0.50</td>
<td>B = 0.51</td>
</tr>
<tr>
<td>I really have not spent much time trying to learn more about the culture and history of my ethnic group (R)</td>
<td>β = 0.60</td>
<td>β = 0.25*</td>
<td>β = 0.31*</td>
<td>β = 0.29*</td>
</tr>
<tr>
<td></td>
<td>B = 0.98</td>
<td>B = 0.40</td>
<td>B = 0.51</td>
<td>B = 0.47</td>
</tr>
<tr>
<td>I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.</td>
<td>β = 0.61</td>
<td>β = 0.65</td>
<td>β = 0.66</td>
<td>β = 0.58</td>
</tr>
<tr>
<td></td>
<td>B = 0.99</td>
<td>B = 0.79</td>
<td>B = 0.96</td>
<td>B = 0.80</td>
</tr>
<tr>
<td>In order to learn more about my ethnic group my ethnic group, I have often talked to other people about my ethnic group</td>
<td>β = 0.61</td>
<td>β = 0.56</td>
<td>β = 0.50</td>
<td>β = 0.54</td>
</tr>
<tr>
<td></td>
<td>B = 0.99</td>
<td>B = 0.80</td>
<td>B = 0.91</td>
<td>B = 0.79</td>
</tr>
</tbody>
</table>

*Note: * Non-Significant factor items, β = Standardised factor loading, B = Unstandardized factor loading, R = Reverse coded
### Appendix C

**Unstandardized and Standardized factor loadings for Ethnic behaviour (EBH)**

<table>
<thead>
<tr>
<th>Observed Variable item</th>
<th>Full sample</th>
<th>Yoruba</th>
<th>Ibo</th>
<th>Hausa</th>
</tr>
</thead>
</table>
| I am active in organisations or social groups that include mostly members of my own ethnic group | $\beta = 0.78$  
B = 1.00 | $\beta = 0.42$  
B = 1.00 | $\beta = 0.45$  
B = 1.00 | $\beta = 0.66$  
B = 1.00 |
| I participate in cultural practices of my own group, such as special foods, music or customs | $\beta = 0.68$  
B = 0.78 | $\beta = 0.47$  
B = 0.96 | $\beta = 0.48$  
B = 1.06 | $\beta = 0.51$  
B = 1.10 |

*Note: $\beta$ = Standardised factor loading, B = Unstandardized factor loading*

### Appendix D

**Standardised and Unstandardized factor loadings for Other group orientation (OBO)**

<table>
<thead>
<tr>
<th>Observed Variable item</th>
<th>Full Sample</th>
<th>Yoruba</th>
<th>Ibo</th>
<th>Hausa</th>
</tr>
</thead>
</table>
| I like meeting and getting to know people from ethnic group other than my own        | $\beta = 0.68$  
B = 1.00 | $\beta = 0.69$  
B = 1.00 | $\beta = 0.67$  
B = 1.00 | $\beta = 0.67$  
B = 1.00 |
| I sometimes feel it would be better if different ethnic groups didn’t try to mix together (R) | $\beta = 0.23^*$  
B = 0.30 | $\beta = 0.15^*$  
B = 0.21 | $\beta = 0.26^*$  
B = 0.32 | $\beta = 0.51$  
B = 0.77 |
| I often spend time with people from other ethnic groups other than my own.           | $\beta = 0.68$  
B = 0.92 | $\beta = 0.58$  
B = 0.92 | $\beta = 0.64$  
B = 0.88 | $\beta = 0.71$  
B = 0.95 |
| I do not try to become friends with people from other ethnic groups ( R)             | $\beta = 0.26^*$  
B = 0.33 | $\beta = 0.14^*$  
B = 0.23 | $\beta = 0.39$  
B = 0.45 | $\beta = 0.23^*$  
B = 0.30 |
| I am involved in activities with people from other ethnic groups                    | $\beta = 0.49$  
B = 0.69 | $\beta = 0.55$  
B = 0.85 | $\beta = 0.51$  
B = 0.76 | $\beta = 0.66$  
B = 0.80 |
| I enjoy being around people from ethnic groups other than my own                    | $\beta = 0.65$  
B = 0.93 | $\beta = 0.57$  
B = 0.75 | $\beta = 0.62$  
B = 0.90 | $\beta = 0.51$  
B = 0.73 |

*Note: * Non-Significant factor items, $\beta$ = Standardised factor loading, B = Unstandardized factor loading, R = Reverse coded
Arizona Youth’s Perceptions of the SSP+ Survey and their School Resource

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Abstract

Many schools in the United States have uniformed police officers (School Resource Officers [SROs]) on campus to promote safety and to serve as resources and law-related educators for the campus community. Data were collected via computerized self-report questionnaires from 4,052 Arizona ⁶th through ¹₂th grade students. Demographic differences in participants’ perceptions of the survey and their SRO are presented. Most youth agreed or strongly agreed the survey was a good way to learn about students’ opinions. Hispanic/Latino participants had more positive perceptions than did non-Hispanic/Latino youth; boys had more negative perceptions of the survey than girls. In a model that assessed differences between youth from various ethnic and racial groups, boys reported less favorable perceptions of the survey than girls and youth who identified with two or more races reported worse perceptions of the survey than did Hispanic/Latino youth. On a scale of positive perceptions about the SRO, participants’ average perceptions of their SRO were between “unsure” and “agree.” Only in the model that assessed differences among youth from various ethnic and racial groups were differences in the participants’ perception of the SRO found; youth who identify with two or more races reported significantly worse perceptions than did Hispanic/Latino. Study results imply that researchers must attend to differences in perceptions of an actual survey used to measure participant outcomes as well as what the survey purports to measure to ensure that findings are applicable to all youth in ethnically and racially diverse schools.

Keywords: School Resource Officers, school safety, school climate

Many U.S. schools have School Resource Officers (SROs) or uniformed law enforcement officers who work on the school campus throughout the day. Some officers have experience working as police officers in the field prior to working in schools; however, all SROs have completed training to become law enforcement officers independent of their work with schools. SROs attend to school security and crime prevention efforts and they also have the potential to form positive, trusting relationships with students in schools. Moreover, they can help with prevention and intervention efforts on campus (e.g., bullying, drugs and alcohol use, dating violence), with families, and in the community. In Arizona, SROs are employed by their local police precincts, but work in schools. SROs who are part of the state’s School Safety Program, have three primary roles: First, they serve as law enforcement officers and public safety specialists. In this role they take a back-up role to dealing with crime on campus, letting administrators take the lead on school policy violations and allowing another officer to make an arrest if necessary. They are partners in school safety efforts, serving on safety assessment and prevention teams and planning for emergency response, sharing their knowledge of community resources, and building relationships with students, parents, and staff to promote a positive perception of law enforcement. Second, SROs serve as law-related educators. They provide classroom, staff, and community instruction to foster good citizenship and help the community understand the rights and responsibilities that they have. Third, they serve as positive role models for students and the school community more generally (Arizona Department of Education, 2014).

The employment of police officers stationed in schools is unique to the United States. An informal survey of colleagues in European and Asian countries and Australia found that while some countries (e.g., UK, Canada, and Australia) had a formal agreement with local police officers to assist or give talks when requested, none had officers who were in the schools daily. The impact of SROs on school safety, school climate, and discipline is understudied. The School Safety Program Plus (SSP+) research project will measure these effects in addition to perceptions of school-
based law enforcement officers among Arizona youth. 

SSP+ will be the first large-scale evaluation of the effects of SROs on students, and it will present evidence of whether the inclusion of SROs in the school community is a successful and viable way to impact school safety, climate, and discipline. Further, Arizona is home to a unique population of youth and families from diverse backgrounds including recent immigrants and a large and growing Hispanic/Latino population. This study assessed Arizona 6th-12th graders’ perceptions of the survey and of the SROs, as it will be important in further evaluation of the SSP+ project to attend to racial and ethnic differences among participants. This study is a first step in evaluating potential differences among an understudied population in regard to school safety and interactions with police on campus.

Latinos comprise 17.4% of the United States population (Colby & Orman, 2015). According to 2014 census statistics, 30.5% of Arizona’s population identifies as Hispanic/Latino, 13.4% is foreign born (of any race/ethnicity), and 26.8% speak a language other than English at home (U. S. Census Bureau, 2014). The percentage of Hispanic/Latino youth is even higher than among the general Arizona population; about 44% of Arizona students of any race identify as Hispanic/Latino (Arizona Department of Education, 2015). Previous research has suggested that youth who identify as Hispanic or Latino may not have positive perceptions of police and security in schools (Vera Sanchez & Adams, 2011). Ethnic minority youth have been found to have disproportionately frequent contact with law enforcement in the U.S. (Kakar, 2006). Latino youth have been found to respond most negatively to police contact in comparison to youth in other racial/ethnic groups, after controlling for school-level and individual factors, even though their rate of contact with police is not the highest (Hagan, Shedd, & Payne, 2005). Further, in a study by Vera Sanchez and Adams (2011), a negative perception of interactions with police at school was reported by non-delinquent Latino youth in low socioeconomic status (SES) neighborhoods.

However, research conducted in a high school in Brownsville, Texas within a predominantly Hispanic and largely immigrant community found results counter to these findings (Brown & Benedict, 2005). The majority of students in this sample reported that the police in their school were polite, kept their school safe, that they like having the officers in their schools, and that the presence of an officer makes them feel safe. There were no differences by gender or racial/ethnic group, but participants who speak Spanish at home liked having police in schools significantly more than youth who speak English at home. Students’ perception of the officer’s ability to control delinquent behavior, including gang activity and drugs, was less positive. Another study that examined student perceptions of SROs and feelings of safety in schools did not find that Hispanic youth felt more or less safe than other groups after controlling for other factors, although the Hispanic youth in this study only comprised 2% of the sample (Theriot & Orme, 2014). Principals tend to have positive perceptions of the SROs in their schools (May, Fessel, & Means, 2004). Anecdotal evidence suggests that youth trust their SROs, which increases their positive perceptions of law enforcement, as well as their parents’ positive perceptions of law enforcement (Finn, McDevitt, Lassiter, Shively, & Rich, 2005). Research indicates that youth who have more frequent interactions with SROs within a school year (five or more interactions) have more positive perceptions of their SRO than youth who have less contact (one or two interactions; Theriot, 2013). However, there is limited research on students’ perceptions of SROs and whether perceptions differ for Hispanic/Latino youth.

Because of differences in perceptions of law enforcement previously observed across racial and ethnic groups (e.g., Hagan et al., 2005; Vera Sanchez & Adams, 2011), there is a need to attend to diversity in our analyses to understand whether SROs are uniformly perceived by Arizona youth, or whether there are differences between youth who identify with different ethnic and racial groups. Additionally, since the SSP+ survey will be used to evaluate the effect of SROs on students’ perceptions of school climate and other school-related outcomes, we were interested in perceptions of the survey as a good way to learn about student opinions. We were particularly interested in Hispanic/Latino students’ perceptions of the project survey and their SRO, given that they are a significant portion of the student population.

Methods

SSP+ aims to evaluate the influence of SROs on school climate, including physical and psychological safety. Schools were randomly selected from those who applied to the state to receive funding to hire an SRO. Approximately thirty randomly selected students from each grade at each participating school comprised the sample (N = 4094). Participants responded to self-report questionnaire items on iPad Minis from the SRS Safe Schools Survey (Skiba, Simmons, Peterson, & Forde, 2006), Cornell’s (2015) Authoritative School Climate Survey and the School Climate Bullying Survey. These scales assess students’ perceptions of physical and psychological safety, bullying, disruption, delinquency, and other indicators of an authoritative school climate. Included in Cornell’s (2015) survey was a question that asked youth to respond to the statement “This survey is a good way for others to learn about student opinions”. Response options were: 0 = Strongly Disagree, 1 = Disagree, 2 = Agree, and 3 = Strongly Agree. Participants who had an SRO at their school (two thirds of the schools) additionally responded to eight questions (0 = Strongly Disagree, 1 = Disagree, 2 = Unsure, 3 = Agree, 4 = Strongly Agree) on the Student Perceptions of School Safety Officers Scale (Zullig, Ghani, Collins, & Matthews-Ewald, 2015) regarding their perceptions of their SRO. This scale’s eight items included statements such as:
as “Feel comfortable with the officer” and “Officer makes me feel safe”. Scores on the scale’s eight items were averaged; the reliability of the scale in the current sample was satisfactory (α = .93).

Our main goal was to investigate students’ perceptions of the surveys. We were particularly interested in whether Hispanic/Latino youth found the survey to be a more or less satisfactory means of assessing information about youth and their experiences in school. We also investigated participants’ perceptions of their SRO, with the assumption that Hispanic/Latino youth may have more negative views of their SRO, in line with previous research (Vera Sanchez & Adams, 2011). In order to control for inappropriate responding on the survey, two screening questions were included. Youth who indicated that they did not answer truthfully to the survey questions were removed from subsequent analyses, leaving 4052 youth for subsequent analyses. The percentage of youth who identified with different racial and ethnic groups varied between analyses due to the presence of missing data; demographic information presented below represents the participants in the analyses for whom the most information was available who reported their race/ethnicity.

Two items were used to determine the race and ethnicity of the participants. The first asked whether they considered themselves to be Hispanic/Latino (yes/no), while the second presented a list of racial groups and a “2 or more” groups as response options. Because of the number of youth who selected “yes” for the first item, we chose to first assess differences between youth who identified as Hispanic/Latino and those who do not, regardless of the racial group with which they identify (as indicated by the second item). Forty-three percent of the participants identified as Hispanic or Latino of any race. We analyzed differences between youth who identified as Hispanic/Latino (n = 1255), American Indian or Alaskan Native (n = 127), Asian (n = 160), Black or African American (n = 189), Hawaiian or Pacific Islander (n = 67), White (n = 1491), or two or more races (n = 641). This distribution of race/ethnicity suggests that some of the participants identify their race as White, or identify as having two or more races, while also identifying as Hispanic/Latino. Forty-three percent of the participants reported they spoke a language other than English at home (Brown & Benedict, 2005). The sample included 7% 6th, 15% 7th, 16% 8th, 14% 9th, 16% 10th, 16% 11th, and 17% 12th graders approximately 11-18 years old. Descriptive and multilevel regression analyses were completed using R version 3.2.0. Approximately 1-5% of cases were missing data on the variables included in the analyses. Missing data were deleted listwise.

Results

Overall, the participants’ average score suggested that our survey is a good way for others to learn about student opinions (M = 2.28, SD = .77, N = 4052, range = 0-3). Four percent of participants strongly disagreed with this statement, 7% disagreed, 46% agreed, and 43% strongly agreed. Two percent of the variance in opinion of the survey was explained by school-level differences. We entered three demographic predictors into a multilevel regression equation to investigate whether agreement that the survey is a good way to learn about student opinions differed between boys and girls, between youth who speak a language other than English at home and those who do not, and between Hispanic/Latino and non-Hispanic/Latino youth of any racial group so that differences could be investigated while controlling for the effect of other variables. After accounting for between-school differences, boys reported less satisfaction with the survey than girls, and youth who identified as Hispanic/Latino agreed more with the statement that the survey is a good way to learn about student opinions in comparison to youth who do not identify as Hispanic/Latino (see Table 1, Model 1). When race was used as a predictor rather than identification as Hispanic/Latino, differences were investigated while controlling for the effect of other variables. After accounting for between-school differences, boys reported less satisfaction with the survey than girls, and youth who identified as Hispanic/Latino agreed more with the statement that the survey is a good way to learn about student opinions in comparison to youth who do not identify as Hispanic/Latino (see Table 1, Model 1). When race was used as a predictor rather than identification as Hispanic/Latino, differences were investigated while controlling for the effect of other variables. After accounting for between-school differences, boys reported less satisfaction with the survey than girls, and youth who identified as Hispanic/Latino agreed more with the statement that the survey is a good way to learn about student opinions in comparison to youth who do not identify as Hispanic/Latino (see Table 1, Model 1).
Of the youth who had an SRO at their school and responded to the questions about their school’s SRO, the participants’ average perception of their SRO was between Unsure and Agree. \( M = 2.81, SD = .78, N = 2651, \text{range = 0 - 4} \). Ten percent of the variance in participants’ perceptions of their SRO was explained by school-level differences. There were no significant differences between girls and boys, between youth who speak English at home and those who do not, or between Hispanic/Latino and non-Hispanic/Latino youth in how they perceive their SRO (see Table 2, Model 1). In the next analysis, which included race as a predictor rather than identification as Hispanic/Latino regardless of race, youth who identified with two or more races had a significantly lower perception of their SRO than Hispanic/Latino youth (see Table 2, Model 2).

**Discussion**

The results show that among this sample of adolescents, there were differences between girls and boys and Hispanic/Latino and non-Hispanic/Latino youth in their perception of the value of the surveys. When race was considered rather than identification as Hispanic/Latino, youth who identified with two or more races reported less positive perceptions of the survey being a good way for others to learn about student opinions in comparison to youth who identify as Hispanic/Latino only. This suggests a need to test for effects of gender and race in all analyses. Demographic differences in opinions of the value of the survey have the potential to impact the accuracy and breadth of the information shared via the survey. It is possible that boys, in comparison to girls, and youth who identify with two or more races, in comparison to Hispanic/Latino participants, did not perceive that the survey adequately addressed their opinion on the right matters to target school safety concerns. In other words, they may feel that their needs are not addressed completely by the survey. Understanding why boys and youth of certain racial/ethnic groups have differing perceptions of the survey is an important step to take to ensure all students’ needs are addressed. Future research might examine this question more closely using qualitative methods, which would allow us to ask specifically what concerns students have with the survey, and what suggestions they have to improve it to ensure it addresses all student experiences.

Hispanic/Latino and Non-Hispanic/Latino students’ perceptions of their SROs did not differ in the current study. Our results echo those found in Brown and Benedict’s (2005) study of Hispanic youth, which report no differences between youth from different racial/ethnic groups in their perceptions of their SRO in a context in which a sizable proportion of both the sample and population identify as Hispanic (in our case Hispanic or Latino). It is important to note that this study’s sample was 93.8% Hispanic, so the comparison group was quite small. However, Brown and Benedict did not ask youth about their identification with different racial/ethnic groups in addition to their identification as Hispanic. Therefore, comparable results to our analyses investigating differences between youth of different racial/ethnic groups were not available. In our sample, when youth who identify with different racial groups were considered rather than distinguishing between Hispanic/Latino and non-Hispanic/Latino youth, youth who identify with more than two races reported more negative perceptions of their SRO than youth who identify as Hispanic/Latino only. Again, this could be a result of SROs not adequately addressing the needs of this unique population, which is sizeable in Arizona schools. This suggests a need to encourage more interactions among SROs and youth who identify with two or more racial/ethnic groups, as positive interactions with police have been shown to improve perceptions of police (Brown & Benedict, 2002) and school resource officers specifically (Theriot, 2013). A positive opinion of the SRO is important because students’ positive opinion of their SRO has been associated with reporting crime and feeling safe at school among general samples of youth.
(Finn & McDevitt, 2005; Theriot & Orme, 2014). In this analysis, after controlling for gender and race, youth who spoke a language other than English at home did not report a more positive perception of their SROs. This is contrary to Brown and Benedict’s (2005) finding that youth who speak Spanish at home liked having SROs at school more than their more acculturated peers. However, the results suggest a good starting place from which Hispanic/Latino and Non-Hispanic/Latino youth can build a relationship with their SROs as part of a healthy school climate.

It is important to note that because of the nature of the SRO scale, perception of SRO results apply only to the specific SROs in the participants’ schools. Additionally, some youth did not respond to certain items on the survey and their data were deleted listwise in these analyses. Although the current study was situated in the United States, school violence is a world–wide concern (Benbenishty & Astor, 2012). Future studies from the SPP+ project will inform researchers and educators about issues around school climate and the effect of SROs on middle and high school students. As researchers recognize the need to move beyond research on individual characteristics of perpetrators and victims of school violence and understand the role context plays, cross-cultural comparisons of the prevalence of school violence and the effectiveness of interventions in different nations has the potential to inform work on decreasing school violence in other contexts (Benbenishty & Astor, 2012). The setting of the current research provides the unique opportunity to study these phenomena among a large sample of Hispanic/Latino youth in a state that supports a comprehensive training program for SROs. We speculated that youth who identify with two or more races do not feel that their needs are adequately being met by their SRO, and that the SPP+ survey does not do a good job of assessing students’ opinions about their experiences. If this is a possibility, it is important to test whether other outcomes from the SPP+ project differ for this group. Although SROs are unique to the U.S. context, the findings have international implications. Researchers should attend to differences in perceptions of the actual survey used to measure participant outcomes and to differences in perceptions in one of the hypothesized agents of change (i.e., SROs in ethnically and racially diverse schools). They should do so to ensure that findings of evaluations of interventions for school safety are applicable to all youth in a particular context.

References


The Longitudinal Examination of the Directional Effects between Perceived Parental Psychological Control and Adolescents’ Self-Reported Externalizing and Internalizing Problems in Lithuania

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Abstract

The negative effect of parental psychological control on offspring adjustment have been well documented (Barber, Olsen, & Shagle, 1994; Bögels & Brechman, 2006), but few studies have examined the independent impact of mother’s and father’s parenting practices, and the role of adolescent’s externalizing and internalizing problems on parental behaviors. This study examined longitudinally these reciprocal relationships taking into account adolescents’ gender, age, and family socio-economic status. Analyzes were based on 3-year longitudinal data from the POSIDEV study in Lithuania with a total of 586 adolescents aged 15–17 from two-parent families who filled in the Youth Self Report (YSR 11–18, Achenbach & Rescorla, 2001) and the Psychological Control Scale-Youth Self Report (PCS-YSR, Barber 1996). We found evidence for both parents and adolescent effects with strongest effects for internalizing behaviors to parental psychological control and mothers’ psychological control to adolescents’ externalizing behaviors. No moderation effect of age and socio-economic status was found, indicating that relationship between psychological control and problem behavior is consistent in different age groups and independent of socio-economic status. Overall, the results provide support to a reciprocal model in that adolescents affect parents as much as parents affect adolescents.

Keywords: Paternal and maternal psychological control, internalizing and externalizing problems, cross-lagged model, Lithuania

Numerous studies evidence the effects of parental rearing practices on children's social, emotional, and behavioral development (e.g., Scaramella, Neppi, Ontai, & Conger, 2008; Schleider, Vélez, Krause, & Gillham, 2014; Soenens, Park, Vansteenkiste, & Mouratidis, 2012). Parental psychological control is a generalized pattern of behavior that involves constraining, invalidating, and emotionally manipulating the child and affects his/her psychological and emotional functioning (Barber, 1996). There is strong evidence that parental psychological control is associated with adolescents’ adjustment, including internalizing and externalizing problem behaviors (Barber, Olsen, & Shagle, 1994; Bögels & Brechman, 2006; Gugliandolo, Costa, Cuzzocrea, & Larcán, 2015; Luebbe, Bump, Fussner, & Rulon, 2014). Numerous studies have shown that parents of children and adolescents with internalizing and externalizing problems use more controlling behaviors (Barber, 1996; Pettit, Laird, Dodge, Bates, & Criss, 2001); however, the majority of previous studies have been cross-sectional rather than longitudinal. A longitudinal design is preferred in developmental research because of the investigation of individual consistency or change by looking at early-later relationships (Farrington, 1991) and causal inferences in time (Schmidt & Teti, 2005). Therefore, an important questions regards the direction of effects parental psychological control and adolescent internalizing (high levels of anxiety, emotionality and/or withdrawal and depressiveness) and externalizing (high levels of arousal, aggressiveness and rule breaking) problems have on one another, namely whether parental excessive control plays a causal role in the development of adolescents problem behavior or vice versa.

In the literature of the direction of effects in parent-adolescent interactions, three most popular models could be identified (Branje, Hale, & Meeus, 2008). The parent effect model implies that specific parental behavior has a significant influence on adjustment problems in adolescence, as excessive parental control is preventing youth from acquiring developmentally appropriate assets such as self-confidence and personal control beliefs (Bögels & Brechman, 2006).
Similarly, the associations between perceived parental psychological control and adolescents’ internalizing and externalizing problems are mostly interpreted as parenting effects (Barber et al., 1994). An alternative interpretation (the adolescent effect model) supposes that an adolescent’s characteristics either preferred or not, are influential in shaping parental behavior. This means that adolescents’ problem behaviors might increase parents’ psychological control (Kerr, & Stattin, 2003; Loukas, & 2009). A third model is characterized by reciprocal exchanges between parent and adolescent (Bugental & Goodnow, 1998). In this model, authors argue that adolescents and parents influence each other and contribute to each other's individual developmental outcomes in a bi-directional way (Lollis, & Kuczynski, 1997). This idea is supported by developmental systems perspective on human development (Lerner, 2004), which states that adolescents affect parents as much as parents affect adolescents. Empirical studies trying to unravel the directionality effects (e.g., Branje, Hale, & Meeus, 2008; Pardini, Fite, & Burke, 2008) repeatedly confirmed that parental rearing styles and adolescent problem behaviors affect each other in a reciprocal manner, however, the findings are inconsistent. Some studies found that adolescent internalizing and/or externalizing problem behaviors predict increased levels of parental psychological control over time (Loukas, 2009; Rogers et al., 2003). It follows that adolescents’ behavior may be a potential catalyst, evoking on the one hand, increased control as parents try to decrease and prevent distress, and on the other hand, a negative emotional response, less sensitivity and more demanding-ness as they negotiate the challenge of parenting an emotionally unstable adolescent. Overall, there is strong evidence that parental psychological control influences adolescents’ problem behavior (Gugliandolo et al., 2015; Luebbe et al., 2014; Rogers et al., 2003; Soenens, Park, Vansteenkiste, & Mouratidis, 2012), although some studies failed to confirm such parental effect (e.g., Albrecht et al., 2007; Galambos, Barker, & Almeida, 2003; Loukas, 2009). Altogether the literature shows no consistent pattern of neither parental nor adolescent effects. In addition, relatively small number of studies examined both parents’ and adolescent effects (Barber, Stolz, Olsen, Collins, & Burchinal, 2005; Loukas, 2009), and only a few exceptions did that with data on both parents’ psychological control (Albrecht, Galambos, & Jansson, 2007; Kupbens, Grietens, & Onghena, 2009; Rogers, Buchanan, & Winchell, 2003). 

Taking into account adolescent gender and socio-economic status (SES) as possible moderators of the relationship between parental behavior and adolescent’s problems, again we find little consistency in the existing literature. There is evidence that parental controlling behavior is more likely to affect girls, more than boys (Casas et al., 2006; Leadbeater, Kuperminc, Blatt, & Hertzog, 1999) although some studies have found opposite gender effects (Conger, Conger, & Scaramella, 1997). In addition, Rogers and colleagues (2003) reported that the association between internalizing problems and change in perceived parental psychological control was negative and significant for both genders. The same was found in relation to SES in that lower SES is associated with higher internalizing and externalizing behaviors (Achenbach, Bird, Canino, Phares, Gould, & Rubio-Sticke, 1990), and that there is no relation between low SES and adolescent problems (Conger et al., 1997). Thus, adolescent gender and socio-economic status were examined as possible moderators, but no specific hypotheses were proposed.

The Local Context

Lithuania is located in Eastern Europe and is independent republic from the former USSR since 1991. Thus, most of the parents of adolescents in Lithuania were still raised in the Soviet Union, where psychological control was commonly used not only in families (Olsen et al., 2002) but as well in the society (Hart, Nelson, Robinson, Olsen, & McNeilly-Choque, 1998). This occurred by means of conformity to social group behaviors during the communist era (Grigorenko, Ruzgis, & Sternberg, 1997). More than three decades of freedom brought numerous life changes in the post-communist societies such as the establishment of Western-type of democratic political constitutional regimes (Sesickas, 2000). Such changes had broader implications for the self-concept and social relationships of Lithuanians making this setting very interesting to explore parental psychological control and adolescents’ adjustment in this context.

In this study, we aim to longitudinally examine the direction of effects between perceived parental psychological control and self-perceived adolescent internalizing and externalizing problems, taking into account adolescents’ gender, age, and family socio-economic status as possible moderating factors. The theoretical model we tested posited the following relationships: (a) parental psychological control will be uniquely (positively) related to externalizing problems, as measured by adolescents’ self-reports of aggressive and rule-breaking behavior; (b) parental psychological control would have a specific positive association with higher levels of internalizing problems, measured by adolescents self-reports of depression and anxiety. However, since maternal and paternal psychological control and adolescents' internalizing and externalizing problems have not been extensively studied together, no specific hypotheses concerning the direction of effects between perceived parental psychological control and adolescents’ self-reported externalizing and internalizing problems can be formulated.

Method

Participants

Data for this study was drawn from the ongoing longitudinal study of positive youth development (POSIDEV), conducted in Northeastern Lithuania. The community sample of this study consists of students from five high schools participating in the first three waves (Time 1 (T1), Time 2 (T2) and Time 3 (T3) of the project, collected with one-year interval between each measure. A total of 1,787 students (9–12 grades) participated in the first assessment. For the current study, only two youngest cohorts (N = 916)
were included in analyses (9 and 10 graders at T1), as the aim was to explore the reciprocal associations between parental rearing practices and internalizing and externalizing problems in adolescence (see Table 1). Out of the selected cohorts, 63.9 % of participants at T1 lived with both parents; the rest lived with one parent or other relatives/foster parents due to parental divorce (19.7 %), loss (6.1 %), emigration (3.7 %), or other reasons (6.9 %). In further analysis only students who lived with both parents were used, resulting in a final sample size of 586 students (51.4 % girls and 48.6 % boys). The age of participants ranged from 15 to 17 years ($M$ = 15.63, $SD$ = .74) at T1. The sample was homogeneous in terms of ethnic background (i.e., an absolute majority of the participants were Lithuanian), and diverse in terms of socio-economic backgrounds (i.e., 20.5 % received state economic support (free nutrition at school), for 12.3 % both parents have higher education, for 18.2 % both parents have special secondary or lower education, and in 22.7 % of cases at least one or both parents was jobless).

### Procedure

The three assessments took place in spring 2013, 2014 and 2015 during regular class hours. Parental consent was obtained before the first assessment in 2013. Before each assessment, adolescents were reminded about the purpose of the study, confidentiality issues, and their voluntary participation. Administering the entire questionnaire took about forty five minutes. Information on free nutrition in school was used as indicator of socio-economic status (SES).

#### Table 1

**Descriptive Statistics and Zero-Order Correlations for all Study Variables for Boys and Girls**

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<td>.42**</td>
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<td>.40**</td>
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<td>.21**</td>
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<td>.40</td>
<td>.38</td>
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</table>

*Note.* Values above the diagonal are for females and values below the diagonal are for males. Sample sizes for correlations range from 252 to 301 for girls and 220 to 285 for boys due to missing data. PCS-M – maternal psychological control; PCS-F – paternal psychological control.

* p < .05. ** p < .001.
Measures

Parental psychological control was measured with the 8-item Psychological Control Scale—Youth Self Report (PCS-YSR, Barber 1996). Participants rated paternal (PCS-F) and maternal (PCS-M) psychological control separately. The PCS-YSR assesses the following components: invalidating feelings (e.g., “My mother/father is a person who acts like she/he knows what I’m thinking or feeling”); constraining verbal expressions (e.g., “My mother/father is a person who finishes my sentences whenever I talk”); and personal attack (e.g., “My mother/father is a person who blames me for other family members’ problems”). Adolescents rated both parents’ behaviors separately on a 3-point Likert scale (1, “Not like her/him” to 3, “A lot like her/him”). The scale was translated to Lithuanian using expert panel method (Van Widenfelt, Treffers, De Beurs, Siebelink, & Kouidijs, 2005). The panel included original translator and bilingual experts in the field, they discussed the inadequate expressions/concepts of the translation until a satisfactory version is reached. Model fit information of confirmatory factor analyses (CFA) and Cronbach’s alphas are presented in Table 2.

Internalizing and externalizing problem behaviors were assessed using the shortened version of the Youth Self-Report (YSR 11-18, Achenbach & Rescorla, 2001). The Lithuanian version of the YSR 11-18 was used (Zukauskiene & Kajokiene, 2006). The ten items from the YSR anxiety/depression and withdrawal/depression subscales were used to measure internalizing problems behavior (IPB) (e.g., “I feel worthless or inferior”). The eleven items from the YSR rule breaking and aggressive behavior subscales were used to measure externalizing problem behaviors (EPB) (e.g., “I cut classes or skip school”). Participants were asked to rate the frequency of each behavior on a 3-point Likert scale (0, “not true”; 1, “somewhat or sometimes true”; 2, “very true or often true”). Model fit information of confirmatory factor analyses (CFA) and Cronbach’s alphas are presented in Table 2.

Preliminary Analyses

Attrition analysis was conducted to determine if students who did not participate in T3 data collection (n = 68) were significantly different from those who participated. Chi-square analysis showed that students who were absent at T3 were more likely to be male than female (χ²(1, N = 586) = 11.31, p < .001). A series of independent sample t-tests showed no differences between these groups (based on attrition) in levels of paternal and maternal psycho-

Table 2

<table>
<thead>
<tr>
<th></th>
<th>X² (df)</th>
<th>CFI</th>
<th>RMSEA [90%CI]</th>
<th>McDonald’s omega [95%CI]</th>
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<tr>
<td><strong>IPB</strong></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Time 1</td>
<td>175.60(35)</td>
<td>.93</td>
<td>.060[.051-.069]</td>
<td>.83 [.81-.86]</td>
</tr>
<tr>
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<td>206.62(35)</td>
<td>.91</td>
<td>.077[.067-.087]</td>
<td>.84 [.82-.87]</td>
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<tr>
<td>Time 3</td>
<td>135.24(35)</td>
<td>.91</td>
<td>.074[.061-.088]</td>
<td>.86 [.83-.88]</td>
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<tr>
<td><strong>EPB</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Time 1</td>
<td>205.89(43)</td>
<td>.92</td>
<td>.058[.050-.066]</td>
<td>.83 [.81-.86]</td>
</tr>
<tr>
<td>Time 2</td>
<td>156.69(43)</td>
<td>.92</td>
<td>.056[.047-.066]</td>
<td>.82 [.79-.84]</td>
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<tr>
<td>Time 3</td>
<td>135.25(43)</td>
<td>.92</td>
<td>.064[.052-.077]</td>
<td>.84 [.81-.86]</td>
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<td><strong>PCS-M</strong></td>
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<tr>
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<td>.92</td>
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<td>.78 [.74-.81]</td>
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<td>125.65(19)</td>
<td>.93</td>
<td>.083[.070-.097]</td>
<td>.84 [.81-.87]</td>
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<tr>
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<td>.97</td>
<td>.060[.041-.080]</td>
<td>.88 [.86-.91]</td>
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<td><strong>PCS-F</strong></td>
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<tr>
<td>Time 1</td>
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<td>.075[.064-.087]</td>
<td>.86 [.84-.89]</td>
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<td>.93</td>
<td>.087[.074-.102]</td>
<td>.88 [.85-.90]</td>
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<tr>
<td>Time 3</td>
<td>46.87(19)</td>
<td>.97</td>
<td>.055[.036-.076]</td>
<td>.92 [.90-.94]</td>
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</tbody>
</table>

Note. χ²: chi-square; df: degrees of freedom; CFI: comparative fit index; RMSEA: root mean square error of approximation; CI: confidence interval; IPB: internalizing problem behavior; EPB: externalizing problem behaviors; PCS-M: maternal psychological control; PCS-F: paternal psychological control.
logical control, internalizing and externalizing problem behaviors (all $p > .05$) at T1 and T2. Therefore, missing data was considered missing completely at random (Graham, Cumsille, & Shevock, 2013). All CFA analyses implemented the Full-Information Maximum Likelihood (FIML) which produces unbiased parameter estimates under the assumption that data are missing at random. By using FIML, the analyses were conducted using data available from all participants.

Consistent with the goal of examining reciprocal relations among paternal and maternal psychological control and internalizing and externalizing problems over time, we used cross-lagged analysis. The cross-lagged analysis allows examination of the cross-lagged paths while controlling for the cross-time stability of each of the variables. We included paths from each of the variables (paternal and maternal psychological control and internalizing and externalizing problems) at one point in time to each of them at the subsequent time point. Analyses were conducted with the Mplus 7.31 (Muthen & Muthen, 1998–2015) using factor scores of the CFAs (DiStefano, Zhu, & Mindrila, 2009). Model fit was examined through the Comparative Fit Index (CFI) and the Root Mean Square Error of Approximation (RMSEA). The RMSEA assesses how well a model reproduces the sample data without comparison to a reference model, whereas the CFI compares the target model to a more restricted baseline model (Hu & Bentler, 1999). According to criteria outlined by Little (2013), values of the CFI higher than .90 are indicative of an acceptable fit with values higher than .95 suggesting an excellent fit, values of the RMSEA less than .05 indicate good fit, and values as high as .08 represent acceptable errors of approximation. In addition, we examined the 90% confidence interval of the RMSEA; when the upper bound of the confidence interval is no greater than .08, the model fit can be considered acceptable (Little, 2013). As a convention, we reported the chi-square statistic. However, we did not use chi-square to test model fit since it is well-known that it is overly sensitive to trivial influences in moderately large samples (e.g., Little, 2013). Interpretation of longitudinal effect sizes was based on guidelines of Adachi and Willoughby (2015) considering the stability effect and the bivariate correlation between the predictive effect and how the impact of controlling for stability attenuates that effect. The relatively small effects ($\beta < .10$) were interpreted as meaningful when there was strong stability in the outcome and at least a moderate overlap between the predictor at T1 and the outcome at T1. Model comparisons were conducted using the change in $\chi^2$, complemented by CFI and RMSEA difference test ($\Delta\chi^2$, ACFI, $\Delta$RMSEA).

**Results**

Zero-order correlations and descriptive statistics are reported separately for boys and girls in Table 1. The measures of internalizing and externalizing behaviors and parental psychological control were significantly and positively related at each time-point and across time for the majority of variables. The exception to this pattern was that associations between externalizing problems at T1 and fathers’ psychological control at T2 for girls and between internalizing problems at T1 and mothers’ psychological control at T3 for boys were not significantly correlated. The auto-correlations for measures at different time points were strong between psychological control measures, and internalizing and externalizing problems were highly correlated with each other contemporaneously and longitudinally.

The structural model on Figure 1 in the general sample fitted data very well, $\chi^2$ ($df = 20$) = 20.45, $p = .43$, CFI = 1.00, RMSEA = .01 [CI = .00-.04]. For the model, all stability paths were positive and significant suggesting across-time consistency. All of the autoregressive paths were medium in size ($> .30$). Results suggested that change in T2 internalizing problems was predicted only by T1 paternal psychological control. Adolescents with higher levels of perceived paternal psychological control reported elevated levels of internalizing problems. In contrast, changes in T2 maternal and paternal psychological control were predicted by T1 internalizing problems. Change in T3 maternal control was predicted by T2 externalizing problems. Change in T2 and T3 externalizing problems were predicted by maternal psychological control and change in T2 externalizing problems - additionally by paternal psychological control. Adolescents with higher levels of perceived maternal psychological control reported elevated levels of externalizing problems one year later.

![Figure 1](image-url)
A multi-group analysis showed that there were differences between girls and boys. The fit of an unconstrained model, in which all paths were allowed to vary across the two groups, was compared to the fit of a constrained model in which all paths were held the same across gender groups. The unconstrained model had an excellent fit to the data ($\chi^2 (df = 40) = 44.76, p = .29, \text{CFI} = .99; \text{RMSEA} = .02$ [CI = .00-.05]), whereas the constrained model had a quite bad fit ($\chi^2 (df = 86) = 141.71, p < .001, \text{CFI} = .97; \text{RMSEA} = .05$ [CI = .03-.06]). The fit comparison of the two models indicated significant difference, $\Delta \chi^2 (\Delta df = 46) = 96.95, \Delta \text{CFI} = -.03, \Delta \text{RMSEA} = -.003, p < .001$. Results of the two-group model are presented in Figure 2. The final model accounted for 46%, 31%, 28% and 40% of girls’ T2 internalizing problems, maternal psychological control, paternal psychological control and externalizing problems variances respectively, and 28%, 16%, 27%, and 36% of boys’ variances. For T3 model, it accounted for 49%, 39%, 45%, and 45% of girls’ internalizing problems, maternal psychological control, paternal psychological control and externalizing problems variances respectively, and 27%, 30%, 24%, and 39% of boys’ variances. There were no significant moderation effect of age (between 9 and 10 graders at T1 ($\Delta \chi^2 = 38.52, \Delta \text{CFI} = .004, \Delta \text{RMSEA} = .02, p = .76$) and socio-economic status (if adolescent receives free meal in school or not at T1, $\Delta \chi^2 = 47.44, \Delta \text{CFI} = -.001, \Delta \text{RMSEA} = .016, p = .41$).

**Discussion**

The current study investigated the reciprocal relations over time between parental psychological control and internalizing and externalizing problems across two years in adolescent sample from Lithuania. Results indicated that the reciprocal model was inconsistent and in favor for both adolescent and parents effects. In line with our first hypothesis, based on the parental-effect model (e.g., parental behavior is leading indicator in adolescent problems—parental behavior relationship), parental psychological control at T1 predicted externalizing behaviors at T2. These findings provide strong support for the possibility that high psychological control leads to later externalizing behaviors in line with previous works on parental effect on adolescents’ problems (Barber et al., 1994; Bögels & Brechman, 2006).

In line with our second hypothesis, we found that fathers’ control at T1 predicted internalizing behaviors at T2. Still, the lack of a lagged effect of psychological control on internalizing behavior is consistent with similar results in other studies (Galambos et al., 2003; Rogers et al., 2003). Our findings are in contrast to those reported by Baron and MacGillivray’s (1989) study where maternal rather than paternal psychological control was found to be the most powerful predictor of adolescents’ depressive symptoms. This could be explained by the masking effect of co-parenting behavior when both parents are included in the same model, meaning that one parent’s behavior may ameliorate/aggravate that of the other parent (Bögels & Brechman, 2006). These findings could also suggest that there are no systematic effects of perceived parental psychological control on later internalizing and externalizing behaviors among adolescents. In accordance with developmental system theory (Lerner, 2004), the next step is to examine other alternative contexts and explanations for adolescents’ adjustment that may be more influential.

Further analysis of adolescent effects on parental psychological control showed that at T1, only internalizing problems predicted both maternal and paternal psychological control at T2. Also, only externalizing problems at T2 predicted paternal psychological control one year later. This scarce evidence of adolescent effects is partially consistent with previous research (Albrecht et al., 2007; Rogers et al., 2003) and indicates that adolescent’s behaviors play a
significant role in shaping parental behaviors.

Next, results revealed lack of moderation effect of age and socio-economic status, suggesting that the relationship between psychological control and problem behaviors is consistent in different age groups and independent of SES. On the contrary, regarding gender moderation effects, we found significant differences between boys and girls in their problem behaviors and perception of parental psychological control. Again, results reveal no clear pattern. However, taking into account marginally significant effects, some meaningful patterns emerged. First, we found an effect of internalizing behaviors on perceived parental psychological control. This finding joins a growing body of research that has documented that adolescent’s problem behavior predicts lower quality parenting (e.g., Albrecht et al., 2007; Loukas, 2009; Rogers et al., 2003). At T1 internalizing behavior predicts both maternal and paternal psychological control for boys and girls one year later, at T2 internalizing behavior predicts only paternal psychological control for boys and maternal psychological control for girls one year later. The absence of clear pattern prevents us from assumptions about the importance of parents’ gender separately for boys and girls. Our results most strongly support the reciprocal model in that both parents and adolescents influence each other in a bi-directional way (Lerner, 2004; Lollis, & Kuczynski, 1997). We can assume that there is no leading indicator in the relationship between adolescents’ problems and parental psychological control in our data.

This study should be seen in the light of both strengths and limitations. One of the important features is that longitudinal analysis allows taking into account the stability over time and within time associations, as well as the adolescent’s variables and subsequent parenting measures. The failure to do so is often cited as a major limitation of much work on parenting (Barber et al., 2005). Yet, while stability and cross-lagged paths take away a large portion of variance, there is much greater need for more statistical power to reveal existing effects. Thus, larger samples should be used in future research. Along with larger samples, more observation points could shed light on these directional mechanisms. Thus, the longitudinal directionality between both parental control and adolescent’s problem behaviors could be explored in younger cohorts. Additionally, the sample reduction to only full families limits the extent to which the results may be generalized to other types of family composition.

Despite these limitations, this study offers new knowledge to the existing literature on parental psychological control by examining the direction of effects in the relations between adolescents’ perceptions of parents’ psychological control and adolescents’ adjustment. The results give important insights on differences between boys and girls as well as supporting the reciprocal nature of parental psychological control and problem behaviors in adolescence. Regarding the specific sample from the rapidly changing socio-political context in Lithuania, parental control and internalizing and externalizing problems could be seen as the versatile constructs, with no specific patterns in different cultural and socio-economic contexts.

References


Does Anxiety Lead to Aggression – A Test of a Model on Slovenian Samples?

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Abstract

The current study provides an empirical test of the model proposing that increased trait anxiety (TA) leads to increased reactive aggression (RA) using SEM analyses with representative samples of elementary, lower secondary and upper secondary students from Slovenia. This model is a part of a larger already developed model, the model of defensive behavior (Delfos, 2004), in which anxiety is causally linked to aggression and depression. The TA-RA model was tested on samples of 4th (n = 4414), 8th (n = 4233) and 12th (n = 2238) grade students using a cross-sectional survey. Based on significant gender differences in 8th and 12th grade anxiety (0.022<Ƞ 2<0.026) (girls scoring higher compared to boys) and in 4th, 8th and 12th grade aggression (0.014<Ƞ 2<0.044) (boys scoring higher than girls), analyses were conducted separately for both genders. We used two scales: LAOM, which measures trait anxiety (Kozina, 2014b, Kozina, 2012c), and LA, which measures reactive aggression (Kozina, 2014b; Kozina, 2014d). According to several fit indices, the proposed model shows an adequate fit in all samples (overall sample: CFI = 0.880, TLI = 0.869, RMSEA = 0.058, SRMR = 0.070) with a better fit in the 4th grade sample compared to fit in the 8th and 12th grade samples. Fit indices were better for boys in 12th grade compared to girls in 12th grade and girls in 8th grade compared to boys in 8th grade. Practical implications are discussed in light of educational settings and a developmental framework.

Keywords: aggression, anxiety, students, SEM, Slovenia

Aggression and anxiety can significantly disrupt children’s and adolescents’ functioning at the individual and school level and can lead to psychosocial impairment. Therefore, prevention and intervention of anxiety and aggression have to be planned effectively and based on sound empirical support. Due to the lack of empirically based intervention in Slovenia, the central aim of the current student is to provide empirical support for future intervention by examining the relationship between anxiety and aggression. Despite basic differences in their developmental paths, behavioral outcomes and physiological basis (Honk, Harmon-Jones, Morgan, & Schutter, 2010; Kashani, Deuser, & Reid, 1991), aggression and anxiety show stable positive significant correlations in clinical (Furr, Tiwary, Suveg, & Kendall, 2009; Levy, Hunt & Heriot, 2007; Phillips & Giancola, 2008) and nonclinical samples with adults and children (Jalongo, Edelsohn, Werthamer-Larsson, Crockett, & Kellam, 1996; Tanaka, Raiesovich, & Scarpa, 2010).

Theoretically, aggression and anxiety are linked in the Cognitive Neoassociation Model (Berkowitz, 1990), in which an aversive event and negative affect lead to fight- or flight-related tendencies. Fight is associated with rudimentary anger and flight is related to rudimentary fear. The model proposes separate paths for aggression and fear; therefore, it does not explain the association between anxiety and aggression directly. However, the human response is understood in the form of an associative network in which emotional and cognitive responses are linked together. This means that when one response is activated, the other is also active. When one does not know the origin of fear, as in the case of anxiety, or is not able to regulate experienced anxiety, the parallel process of an aggressive response becomes active. Anxiety provoking aggressive behavior is in line with the empirical hypothesis that frustration causes aggression (Dollard, Dobb, Miller, Mowrer, & Sears, 1939). Following this hypothesis, Berkowitz (1990) stated that not only frustration but broader negative emotional states, including anxiety, can be viewed as triggers for aggressive behavior.

A more direct causal link between anxiety and aggression is provided in Delfos’ model (2004). In the model of defensive behavior, Delfos (2004) proposed a causal link between anxiety, aggression, and depression, with anxiety playing the leading role. According to this model, anxiety occurs when one perceives danger. The perception of danger, under the influence of hormones, provokes anxiety. At this point, the individual can decide to be active or not. If an individual decides to be active, this action, in its extreme form, leads to aggression and if the individual decides to be inactive, this non-action, in its extreme form, leads to depression. Action reduces the original anxiety, while non-action increases it. Regardless of whether the anxiety and aggression are put into an associative net (as in Berkowitz model) or into a larger framework of defensive behavior (as in Delfos model), the common feature of both is a path leading from anxiety to aggression.

The current study has two goals. The first goal is to provide cultural verification of the relationship between anxiety and aggression in Slovenia. The second is to use this positive relationship in order to plan simultaneous intervention for anxiety and aggression. In particular, we hypothesize that reducing anxiety would result in reducing aggression. Though the relation between anxiety and aggression has already been widely established and empirically tested abroad, it has not
Method

Participants

Three age groups were recruited: 4th grade elementary school students, 8th grade lower-secondary students, and 12th grade upper-secondary school students. The 4th grade sample included 4414 students (age mode 9 years), 1980 were boys and 2434 were girls. The 8th grade sample included 4233 students (age mode 13 years), 2238 were boys and 1995 were girls. The 12th grade sample included 3117 students (age mode 19 years), 1604 were boys and 1513 were girls. The sampling was multi-level and stratified (regions within Slovenia were set as strata). In total, 148 elementary schools and 82 upper-secondary schools in Slovenia were sampled randomly. School enrollment and region were taken into consideration. Within the selected schools, one or two fourth and eighth grade classes were selected randomly. If parental permission had been given for all students, the selected school classes were included in the study as a whole.

Measures

The LA (Lestvica agresivnosti) / AG-UD (Lestvica agresivnosti za učence in dijake) aggression scale (Kozina, 2014b; Kozina, 2014d) consists of 18 self-evaluation items (paper based) measuring 4 components of aggression: Physical (e.g., “I like to fight”), Verbal (e.g., “When someone screams at me I scream back”), Inner (e.g. “Other people often annoy me”), and Aggression towards authority (e.g., “When teachers tell me what to do I disobey”) on a 5-point Likert scale. The scale is designed to measure reactive aggression in school settings (grades 4 through 12). The 4-factor hierarchical structure has been confirmed with CFA on samples of elementary and lower-secondary students on the same sample of students used in this study ($\chi^2 = 3208.669$ [130] $p<.001$; RMSEA (Root Mean Square Error of Approximation; very good fit: values under 0.05; good fit: values between 0.05 and 0.08)=0.067; CFI (Comparative Fit Index; good fit: values over 0.90)=0.912; TLI (Tucker Lewis Index; good fit: values over 0.90)=0.897; SRMR (Standardized Root Mean Square Residual; good fit: values under 0.05)=0.047) and upper-secondary grade students ($\chi^2 = 2037.728$ [130] $p<.001$; RMSEA=0.079; CFI=0.895; TLI=0.876; SRMR=0.049). The scale demonstrated psychometrically adequate properties on a sample of elementary and lower-secondary students on the same sample of students used in this study (reliability: $.724<\alpha<.839$; sensitivity: $r_{\text{average}}=.56$; validity: $r_{\text{LA-AGH}}=.69$ and upper-secondary students (reliability: $.702<\alpha<.805$; sensitivity: $r_{\text{average}}=.43$) (Kozina, 2014d).

The LAOM (Lestvica anksioznosti za otroke in mladostnike) / AN-UD (Lestvica anksioznosti za učence in dijake) anxiety scale for children and adolescents (Kozina, 2014c; Kozina, 2012b) consists of 14 paper-based self-evaluation items measuring general anxiety and 3 components of anxiety: Emotions – E (e.g., “All of a sudden I feel scared and I don’t know why”), Worries – W (e.g., “I worry about my school grades a lot”) and Decision-making – D (e.g., “I have trouble deciding on one thing”) on a 5-point Likert scale. The 3-factor hierarchical structure has been confirmed with CFA on samples of elementary and lower-secondary students on the same sample of students used in this study ($\chi^2 = 1527.598$ [74] $p<.001$; RMSEA=0.062; CFI=0.946; TLI=0.933; SRMR=0.033) and upper-secondary students ($\chi^2 = 1150.957$ [74] $p<.001$; RMSEA=0.066; CFI=0.941; TLI=0.928; SRMR=0.036). The scale demonstrated psychometrically adequate properties on a sample of elementary and lower-secondary students on the same sample of students used in this study (reliability: $.702<\alpha<.839$; sensitivity: $r_{\text{average}}=.60$; validity: $r_{\text{LAOM-STA-E}}=.42$ and upper-secondary students grade students (reliability: $.717<\alpha<.878$; sensitivity: $r_{\text{average}}=.60$) (Kozina, 2014c).

Procedure

Trained psychology students administered the scales and participants’ anonymity was emphasized. Students filled out the paper-based questionnaires at school. The average time needed for both scales was 10 minutes. Structural equation modelling (SEM) was employed to test the anxiety-aggression model: Mplus v.5.2 (Muthen & Muthen, 2007)
and a Maximum Likelihood method were used. Because $\chi^2$ statistics are biased in large samples (Byrne, 1998), additional fit indexes were used. The evaluation of the fit is more valid if a combination of the fit indexes are applied (Hu & Bentler, 1999). Therefore, comparative fit index, Tucker Lewis index, root mean square error of approximation and standardized root mean square residual were used to assess the model fit.

**Results**

Prior to testing the fit of the model, we tested gender and age differences in anxiety and aggression. There were significant gender differences in aggression in the 4th grade sample ($F = 94.525; p < 0.001; \eta^2 = 0.044$), 8th grade sample ($F = 56.025; p < 0.001; \eta^2 = 0.014$), and 12th grade sample ($F = 109.808; p < 0.001; \eta^2 = 0.034$). In all grades, boys reported higher levels of aggression compared to girls. With anxiety, gender differences were significant in 8th grade ($F = 29.895; p < 0.001; \eta^2 = 0.026$), and in 12th grade ($F = 70.061; p < 0.001; \eta^2 = 0.022$), but not in 4th grade ($F = 0.866; p = 0.421$). Girls reported higher levels of anxiety compared to boys in 8th and 12th grades.

Age differences in general anxiety ($F = 756.621; p < 0.001; \eta^2 = 0.121$) and general aggression ($F = 1010.540; p < 0.001; \eta^2 = 0.156$) were statistically significant. In girls, anxiety increased with age. That is, 12th grade students reported the highest levels of anxiety while 4th grade students reported the lowest levels. For boys, the lowest levels of anxiety were reported among 8th graders, followed by the 4th and 12th graders. Aggression followed a slightly different pattern with the highest levels reported by 8th grade students, followed by 12th grade students, and 4th grade students for both genders.

We tested the TA-RA model in which increased anxiety predicts increased aggression using SEM analyses separated by grade-level and gender. Fit indexes for all three samples are presented in Table 2 and the model is presented in Figure 1.

According to TLI (TLI = 0.87), CFI (CFI = 0.88), SRMR (SRMR = 0.07) and RMSEA (RMSEA = 0.06) (Byrne, 1998; Hair, Anderson, Tatham, & Black, 1998; Hu & Bentler, 1999) the overall model shows an adequate fit in a Slovenian sample, confirming our hypothesis. When testing well-fitting models different measures of fit are usually consistent (Tabachnick & Fidell, 2007). This was the case

| Note. AN = general anxiety; AG = general aggression. |
in our analyses as well, as most of the included indexes showed an appropriate fit. Thus, we concluded that our data suggest that higher anxiety significantly predicts higher aggression. The fit is slightly better (according to fit indices) in 4th grade (CFI=0.906; TLI = 0.898; RMSEA = 0.062; SRMR = 0.059) compared to 8th (CFI=0.861; TLI = 0.849; RMSEA = 0.064; SRMR = 0.082), and 12th grade (CFI=0.833; TLI = 0.818; RMSEA = 0.067; SRMR = 0.092) indicating the need for future research testing the model in other age groups (e.g., 6th grade, 10th grade) to better understand this age-related finding. Percentages of explained variance in aggression by anxiety are 41.6 and 39 for 4th grade boys and girls, respectively; 33.1 and 42.9 for 8th grade boys and girls, respectively; 31.5 and 46.5 for 12th grade boys and girls, respectively. In all age groups the percentage of explained anxiety variance by aggression is larger among girls than boys.

Discussion

The results showed appropriate model fit across genders and age groups. Based on these findings, the model showing that anxiety predicts aggression among Slovenian students was confirmed. These results are congruent with the theory (Berkowitz, 1990; Delfos, 2004). The model shows an adequate fit in all three age groups for boys and girls. The adequate support in different age groups indicates that the relationship between anxiety and aggression is relevant and significant in all observed developmental periods. Testing the model separately for both genders is especially important because the literature supports gender as a moderator between anxiety and aggression (Marsee, Weems, & Taylor, 2008; McGee, Feehan, Williams, & Anderson, 1992). McGee and colleagues (McGee et al., 1992) established that internalizing problems for boys at the age of 11 significantly predict problems of externalization but not internalization at the age of 15. In contrast, problems of internalization for girls at the age of 11 years significantly predicted the same kind of problems at the age of 15. The average age of our 8th grade sample is 13 years and in this age group the model fit was better in boys than girls, supporting the results of McGee and colleagues (1992). In order to provide additional tests, we would need to employ longitudinal research designs in future research. Our results revealed different fits for both genders and different percentages of explained variances of anxiety (these are larger in girls compared to boys) which elicits a need for research to elaborate on possible different paths for boys and girls.
looking into the percentages of explained variance, we can assume that anxiety triggers aggression more strongly in girls compared to boys. Similarly, the slightly better fit among 4th graders suggests the need for further investigation and possible implications for early intervention.

The path coefficients leading from anxiety to aggression are significant in all subgroups. The line that connects anxiety and aggression can be interpreted in the framework of attentional biases characteristic for anxiety (Barrett, Lock & Farrel, 2005) and emotion regulation (Granic, 2014). For instance, focus on threat as a common attentional bias in anxious individuals, could lead to higher aggression. Furthermore, poor emotional regulation can increase both anxiety and aggression with anxiety depletion one’s ability to inhibit aggressive impulses and predisposing people to aggress against perceived threats (Granic, 2014).

The associations between anxiety and aggression are also reinforced by common home environment characteristics found in anxious and anxious individuals (Kozina, 2015; Vršnik Perše, Kozina, & Rutar Leban, 2011). For instance, children that experience parental aggressive behavior are more prone to the development of aggression and anxiety later in life even after controlling for the family social economic status and the number of children at home (Tanaka et al., 2010). Furthermore, family conflicts have a bigger effect on proactive aggression than on reactive aggression and that the effect is greater when anxiety is present (Tanaka et al., 2010).

The proposed model will be used as a starting point (through understanding anxiety as one of the precursors of aggressive behavior) for reducing aggression with reducing anxiety in Slovenia by introducing and testing social and emotional learning programs aimed at reducing anxiety and observing its effects on aggression in quasi-experimental design using control group. Studies have revealed that programs for aggression reduction in educational setting, in other countries (Huesmann, 1994) and in Slovenia (Mugnaioni Lešnik et al., 2008) alike, are for the most part unsuccessful compared to programs targeting anxiety. This is like because the programs have traditionally focused on behavioral changes and not the causes of the anxiety.

Anxiety reduction programs on the other hand, in particular the cognitive behavioral approaches, are more efficient in term of anxiety reduction (Barrett, et al., 2005; Barrett, Dadds & Rapee, 1996; Greenberg, Domitrovich & Bumbarger, 2001). The effects of different kinds of therapies on the reduction of anxiety and aggression have been the focus of a study by Levy et al. (2007). They looked into the effect of cognitive-behavioural therapy for anxiety and the cognitive-behavioural therapy for both anxiety and aggression using a clinical sample of children who met both the criteria for an anxiety disorder and oppositional defiant disorder (aggression is the core symptom of oppositional defiant disorder). The study established that programs targeting only anxiety significantly reduced both anxiety and aggression in clinical setting. Our study offers the possibility to use the anxiety-aggression model in educational setting by initiating more efficient anxiety reduction programs that can be used to consequently reduce anxiety and aggression.

Due to limitations of the cross-sectional design, the model merely indicates the possibility of anxiety leading into aggression. Other alternatives are also possible, e.g. aggression predicting anxiety. Future research may engage longitudinal design and consider adding other explanatory variables in the model. For instance, it may be beneficial to explore the moderating effect of emotional regulation. Moreover, including depression measures and testing the whole model of defensive behavior (Delfos, 2004) would provide additional empirical support for the model in Slovenia. In order to understand the processes when anxiety works as a frustration trigger for anger (a foundation for reactive aggression), we have to explore the subjective feeling of anxiety and its behavioral and physiological attributes. For instance, attentional biases and emotional regulation may serve as possible mediators. The current study presents empirical support for using the anxiety-aggression relationship for aggression prevention and intervention purposes in educational settings.

References


LEAVING A LEGACY TO DIVISION 52

A Call for a Charitable Bequest to APA Division 52

If you are interested in making a charitable bequest or other planned gift to the Division of International Psychology, contact Susan Nolan at (973) 761-9485 or at susan.nolan@shu.edu or Lisa Straus at (202) 336-5843 or at estraus@apa.org.
Having completed my doctoral studies along with the doctoral dissertation and defense in the summer of 2015, I was eager to take the opportunity to reflect back on my experiences over the last five years or so. I completed my doctorate at the Department of Psychology at the University of Jyväskylä, Finland and have worked on a remote basis for my degree at the University of Helsinki. After having graduated with a Master’s degree in Social Sciences in Sociology at the University of Jyväskylä in 2008, I continued on to doctoral studies at the Department of Psychology at the same university. Keen interest in research work and finding university life to be inspiring and exciting, as well as profound support from the research project I am working on, encouraged me to continue with doctoral studies in the first place. In this article, I will introduce some key aspects of the Finnish doctoral education system and my personal reflections on the process of gaining a doctoral degree and related experiences.

Doctoral studies in Finland are offered in the country’s 17 universities in a wide range of disciplines. The requirement for doctoral studies is a Master’s degree. The main part of the doctoral program is the doctoral dissertation which is eventually defended in public. The doctoral program also includes completion of courses, and including the doctoral dissertation, is composed of usually 240 ECTS (European Credit Transfer System). The amount of required credits varies according to the subject, and it is also widely decreasing across various disciplines as the pressure for the completion of a doctoral degree at an increasingly fast pace is growing. I would not say that the courses are the essential part of the degree, as independent research resulting in an extensive doctoral dissertation is at its core. Furthermore, the courses are often chosen and completed independently and academic activities, such as conference presentations, teaching experience, and other achievements and responsibilities can also be accounted for as doctoral studies. Doctoral students working within a university department are usually required to offer 5% of their working time into university teaching. While the doctoral dissertation, depending on discipline traditions, consists of either a scientific monograph or of several empirical studies, the doctoral dissertation in psychology is composed of approximately 2-4 empirical substudies published as peer-reviewed research articles in international scientific journals and a final summary of the substudies which is then reviewed by two external reviewers. The public defense afterwards on the dissertation is held with an opponent, often an international leading scholar in the field who opposes and challenges aspects of the dissertation.

Universities in Finland enjoy extensive autonomy and the operations of universities are built on the freedom of education and research. Education is publically provided and there are no tuition fees for students at any levels. I have had the opportunity to engage and to have gained valuable work experience in two Finnish universities during the past years; at my alma mater, University of Jyväskylä, and at my hometown university, University of Helsinki. The University of Jyväskylä, located in the “Lakeland” heart of central Finland, originated from the first teacher training college and was founded in 1863. The university has approximately 15,000 students in seven faculties and is still considered the leading university for teacher-training and education programs. The University of Helsinki is Finland’s oldest university, established in 1640. The University of Helsinki is the highest-ranked and largest higher education institution in Finland, with more than 36,500 students, 11 faculties and 11 research institutes.

My path towards a doctoral degree, at least hypothetically, began already ten years ago, when I became involved with the Finnish Educational Transitions (FinEdu) Studies project I am currently working on, with the opportunity given by Professor Katarina Salmela-Aro to work as a research assistant on her project. From there, I progressed with the work on my Master’s thesis and eventually carried out my doctoral work. It has been a great experience to be part of the research project and its rich national and international academic network. Bridging between two universities emphasizes the importance of the research project, the supervision and support given by the guiding professors and the peer-support given by work colleagues. The advice I have gained from the numerous insightful discussions we have had together has been invaluable. Sharing the ups and downs of academic life and practical and emotional support, as well as great company on conference trips and in everyday work is very important. I have also found that having international collaborations and building international connections is very important. As the academia in such a small country as Finland is restricted, it is important to profit from your supervisor’s networks but also to make those of your own and to participate in many activities to come across new possibilities. Also, as in all work of independent character, asking for support and guidance is a must: statisticians, the administration, and colleagues are all there to help out if needed. Colleagues and
especially mentors, such as more senior scholars as “academic big sisters” have been important and the importance of supervisors goes without saying. I had the opportunity to have three extremely successful and supportive supervisors, from different universities and representing the multidisciplinary angle of my dissertation.

As it comes to the doctoral studies, I would say that in Finland its main characteristics resemble that of being a junior scholar or researcher, than that of a student. Research work, collecting, handling and analyzing data, learning new methodology and publishing results in research articles all account for establishing a research career. In addition, being active in research-related activities, such as participating in scientific communities, organizations and journal editorial boards, for example, is also beneficial, also in terms of the networking possibilities. Several grants allocated for traveling enabled participation in conferences world-wide and the possibility to present my work and to receive feedback on my doctoral research. I was also able to familiarize myself with international scientific societies and associations, a few of which I am actively participating in (e.g., EARA, EADP). I also had the great opportunity to take part in a few international summer schools and courses over my doctoral studies (offered by EARA, EADP, SRA, ESF), which offered high-level training and getting to know young international colleagues, many of which I keep in contact with still today.

Over the years, and within my doctoral studies period, the situation concerning doctoral research and especially funding possibilities has changed considerably, along with the major structural changes taking place at Finnish universities with increasing financial demands. When I began, there were national doctoral programs which received funding from the Academy of Finland and these programs were able to offer funded positions for some doctoral students. Today, universities have formed their own doctoral programs and the competition for acceptance is tough. On the other hand, these doctoral programs offer full-time financial support in the form of an employment contract and since the requirement is the completion of the degree within four years, special emphasis is being given on support systems, guidance and adequate supervision. Since doctoral program acceptance rates are low due to increased competition, personal funding can be applied for from both independent and private as well as state-owned foundations, or granted from project funding allocated to the university departments. Competition for funding is tough, but Finland has, despite its small size, quite a large variety of different funding institutions. Often, the doctoral degree period includes several sources of funding which complement each other. Work contracts are often short and part-time, in my case being from half a year to two years. I have often thought that the work of a researcher could be compared to that of a private entrepreneur: combined freedom and independence with the risks and responsibilities. For myself, the five years of funding that I had for my research work included project funding from the Academy of Finland when I was employed as a doctoral student by the university, doctoral student funding from the National Doctoral Programme of Psychology (DOPSY) and the University of Jyväskylä Graduate School for Doctoral Studies, doctoral student funding of the department and own personal funding grants from four different foundations. I also worked as a research assistant at the Helsinki Collegium for Advanced Studies at the University of Helsinki and began working as a private entrepreneur, enabling me to gain additional work experience in research work.

The number of graduated doctorates in Finland has been increasing yearly, with a record amount of 1800 completed doctoral degrees in 2015. The amount has become a public concern, with the yearly aim being at 1600 and doctorate unemployment rates and lengths increasing. Another major concern is the fact that less than a third of graduated doctorates may proceed with a career in academia. Hence, other opportunities for employment need to be supported and the capabilities and profit offered by doctoral degree graduates should be acknowledged in the labor market widely. The employment possibilities and work-life relevance of the doctoral degree is a critical issue and should be emphasized more.

In conclusion, before my doctoral studies, I would have never believed that my career as a researcher would progress along the path that has led to where I am today, with its many ups and downs and surprising turns. While research work has been very challenging and demanding, it is also rewarding to have the doctoral dissertation completed. In terms of my personal life, I also spent approximately a year on parental leave with my daughter during my doctoral studies, which emphasizes the uniqueness of this period in my life. The balance between work and personal life is a critical issue but the support given by the family is the key to keeping things in perspective amidst an often hectic working life. The doctoral degree time was intense, but I look back at it with positive feelings and a sense of accomplishment; the day of the doctoral defense with the presence of my closest colleagues was one of the highlights of my life so far. Now, being in the transition phase from the comfort of being a doctoral “student” to working as an early-career researcher, I continue to enjoy the academic independence and planning new research ideas in themes I find inspiring and relevant.

**Doctoral dissertation**

Young Scholar’s Experience in Spain: A Double Challenge or A Double Opportunity?

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I am a postdoctoral researcher in the Department of Social Psychology at University of the Basque Country, situated in a city of San Sebastian in northern Spain. This is where I started my research career path as a Ph.D. student. Getting Ph.D. education abroad can be seen as a double challenge but also as a double opportunity. Embarking on a research career path itself may pose lots of challenges: getting funding, dominating statistics, pressure to publish, teaching, constant mobility among many others. Leaving your homeland may be an additional stressor in this journey because one usually needs, just to mention few, to learn a new language, to adapt to a different culture, and to build social networks from the scratch. Yet, I prefer to consider these as opportunities. In this paper I will give a glimpse of my experience as a young scholar in Spain, including diverse opportunities I came across. First, I will talk about the academic experience as a Ph.D. student in Spain, and further I will explain how the context affected my research (and not only research) interests and activities.

How Did I Get Here?

Ten years ago, in the last year of my undergraduate education, I participated in the famous Erasmus Program (European Region Action Scheme for the Mobility of University Students). Then, I had my first contact with the Department of Social Psychology and Methodology of Behavioral Science of the University of the Basque Country. The experience of living abroad awakened my fascination with how social and cultural groups function. As a consequence, I always considered the possibility of continuing an academic career after completing my undergraduate education in Poland. At the same time, I felt tempted to go back to San Sebastian, a picturesque city situated on the breath-taking coast of Cantabrian Sea in the autonomous region of the Basque Country in the northern part of Spain. I eventually returned to San Sebastian to participate in the masters program in research, which is a pre-requisite for initiating doctoral education in Spain, and started my career path as a researcher at the University of the Basque Country. I also became member of the Consolidated Group of Research in Social Psychology, led by Professor Dario Pérez and Nekane Basabe.

Ph.D. Experience in Spain

Ph.D. students in Spain may opt for different sources of financing their doctoral projects. Myself, I received a pre-doctoral fellowship from the Spanish Ministry of Education (within the program called University Personal Training). Besides the Spanish Ministry of Education, in the Basque Country students can also apply for fellowships from the Government of the Basque Country and from the local university. Usually the same applies to other autonomous communities in Spain, although conditions may be more precarious in other regions of the state. Unfortunately, in recent years, working conditions of Ph.D. students in Spain have substantially worsened. Wages have always been lower compared to other European countries such as the Netherlands or the UK, but the economic crisis has greatly impacted the Spanish higher education system.

However, my own experience as a Ph.D. student was positive and I feel I was given exceptional opportunities to grow as a researcher. Thanks to the Consolidated Group of Research in Social Psychology, the University of the Basque Country, as well as my own efforts to seek external financing as a Ph.D. candidate and as a postdoctoral fellow, I had the opportunity to present more than 50 conference papers at the international and national conferences, to participate in national and international research networks (e.g. COST Action), to visit several foreign universities (such as New School of Social Research, University of Groningen, Free University of Brussels, University of Buenos Aires, and Valparaiso University), to participate in international summer schools (such as ISPP Summer Academy, SASP Summer School, and IACCP Summer School), and also get training in quantitative methodology.

In June 2013, I defended my doctoral dissertation, presented in the scientific publication format, which is recently gaining popularity across Europe, including Spain. In general, an article dissertation is required to be comprised of a minimum of three articles, preferably published in peer-reviewed journals, and forming a cohesive body of work that supports main research question clearly expressed in the introduction of the dissertation.

My dissertation, titled “The Bright Side of Migration: From Identity Management to Happiness”, was a story about migrants written by a migrant. Together with my supervisors, I proposed that the experience of immigration can be perceived as an adversity, but also as a journey towards a better life. More precisely, bridging the social psychological framework with positive psychology, I examined how immigrants in Spain deal with their devalued social identity through a variety of identity management strategies in order to preserve their hedonic, psychological, and social well-being. We analyzed a sample of 1250 immigrants from Bolivia, Colombia, Morocco, Romania, and Sub-Saharan African countries residing in Spain. We found that immigrants in Spain are not necessarily disadvantaged in their well-being as compared to host nationals. Collectivistic identity management strategies were demonstrated to be a particularly successful tool to deal with detrimental influence of disadvantaged status and social structure or perceived discrimination.
The Context Matters

As I already mentioned, it was the experience of living abroad that pushed me towards social psychology. It is also my constant learning along the years spent abroad, as a researcher and as a human being, that helped me develop a particular interest in the phenomenon of prejudice and discrimination against the most vulnerable and in the preoccupation with collective violence and intergroup conflict as barriers for promoting culture of peace.

First, living in such a particular context as the Basque Country, I reassured myself that boundaries are only abstract concepts and that within the same borders multiple ethnic or cultural groups are constantly interacting. Basques carefully cultivate their unique and rich culture, including their original language of mysterious origins or Basque traditional rural sports such as stone lifting or rowing competitions. For the last two years, I have been learning Basque language myself. It is a huge challenge but it also feels like suddenly, in the same old space where I have been living for the last years, a door to a third dimension has become wide open.

The history of local violent conflict also made me delve more into the study of collective memory and culture of peace. The political conflict over this region’s independence is the longest enduring issue in Western Europe. The Basque Country has maintained some levels of self-governance during the 19th and the beginning of 20th century, but still under different Spanish political frameworks. After the Spanish Civil War, which also fueled the conflict, General Franco established dictatorship where democracy, Basque culture, and self-governance were suppressed and prohibited. After the dictator’s death, the Basque Country or Basque Autonomous Community was granted the status of nationality within Spain, attributed by the Spanish Constitution of 1978, although autonomy scope was not broad enough to satisfy the Basque nationalists. A part of Basque nationalism continued supporting the armed movement ETA (Euskadi Ta Askatasuna which means “Basque Homeland and Freedom”).

Since then, the conflict has persisted and caused the death of hundreds of people and suffering of many more. In October 2011, ETA declared the cessation of their armed activity and the organization is currently under the process of gradual disarmament under international vigilance. Without doubt, Spanish and Basque context still could benefit from both local and international research on collective memory, reconciliation, and intergroup relations. That is why I consider it a great opportunity for a social psychologist to develop research on such topics in this particular context.

In parallel, Spain has become a fascinating context to study the phenomenon of immigration. In 2009, when I was starting my Ph.D. project, immigration was a salient social issue in Spain. I was also privileged to explore an impressive amount of data collected in collaboration with the Basque Observatory of Immigration for my dissertation. However, after completing Ph.D. I learned that, especially in social psychology, one cannot reduce individuals and groups to numbers in a dataset, no matter how much I enjoy data analysis and quantitative methods. Also, as for the study of intergroup relations and related phenomena, understanding the processes subjacent to prejudice, stigma, dehumanization, conflict or collective violence is essential, but a further step should be mobilizing the society to combat or alleviate its negative consequences.

That is why I decided to enroll as a volunteer in a NGO called SOS Racism, an organization doing a great job in locally combating prejudice and discrimination. Volunteering for SOS Racism gives me a unique opportunity to feel useful and to give my support to people who were the object of the study in my Ph.D. project. I try to participate in supporting such activities as “Bizilagunak”, where hundreds of host national and immigrant families are matched together to share a Sunday meal, or “Rices of the World,” an outdoor community meal where the attendants can taste rice dishes prepared by immigrant associations from different countries. Without hesitation, I would recommend “getting their hands dirty” and embarking on volunteering experience to any Ph.D. student, and especially to those building their career path in social psychology.

Present and Future Outlook

Since September 2013, I work as a postdoctoral researcher at the Department of Social Psychology. My current research interests lie in the area of psychology of intergroup relations, cross-cultural psychology, political psychology, and positive psychology. My research focuses on two main axes. One line of my work deals with the problem of immigration and the associated social stigma, both from the perspective of stigmatized and of host nationals. Second area of my interest is collective memory and social representations of history. My future research plans are primarily aimed at studying collective memory and intergroup relations.

Together, both as a migrant and as a young scholar, I feel I was always lucky to be surrounded by kind and special people who have made me feel integrated, accepted, and useful. I feel that devoting the last few years to research has awakened a passion for me to continue on this path. A talented Basque painter (and a dear friend of mine), Diego Martínbarrena, described migration phenomenon as follows: “To emigrate is a personal response, to be an actor in the world. We need to move away from the center in order to understand the past and to be able to return without fear. Things never stop turning. The roots of countries hold firm but allow us to move and to grow.” I believe that the experience of a young scholar may be defined with similar words: one constantly needs to move away from the center in order to get perspective, and one needs to hold firm to the ground but be free to move forward and to grow.
Teaching to the Students: My Teaching Experiences during My Ph.D. Education

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Thinking about my Ph.D. education, I agree with Nicolò Maria Iannello and Justyna Michalek who wrote about their experiences during their Ph.D. time (in this Journal in 2015). They mentioned the interesting experiences, the exchange of ideas with other researchers, and the freedom to focus on a topic one finds really interesting. However, another aspect that immediately came to my mind was my teaching experience. I started teaching in my second year during my Ph.D. and I highly appreciated the opportunity. Most of the time, teaching is not really acknowledged or considered as important as publications. One of the reasons might be the low pay for the effort and the time one has to put into it either. However, I learned a lot by teaching students!

What I did like about teaching is that it forced me to make my thoughts and arguments more organized and explicit, much more than I do when I discuss them with other researchers. At conferences, for example, all participants more or less share one’s background and the academic language with its terms and jargon. When teaching, on the contrary, you have to express your thoughts and arguments differently in a manner that students, who might be hearing the concepts for the first time, can comprehend; hence, be more reflective in your own knowledge-building (Roscoe & Chi, 2008). I realized that my students’ questions deepened my understanding of the topic and the methods used. The collaborative search for solutions of the problems and closing the gaps together were helpful for me, and hopefully for my students alike. Making the process of problem solving more explicit contributes to learning through reflective-learning building (Roscoe & Chi, 2008).

When teaching, especially with undergraduate populations, the students have their own ideas, which are sometimes rooted in their everyday experience and are not yet so submerged in the culture of a subject. They offer fresh insights and are not afraid to relate their experiences to theoretical approaches and empirical findings. Even though some ideas might seem naïve at first glance, they almost always challenge the assumptions one has and direct you to explain and elaborate, and in the end, become more sure about your ideas or create new ones. These points apply to the theoretical assumptions, inherent bias and preconceived ideas one has for his or her research.

What I also realized is that learning new analytical methods is most productive when you are able to try them out in workshops with other Ph.D. students. However, the best thing to do is using them in teaching. For example, I conducted interviews and worked with thematic analysis in my Ph.D. studies (Braun & Clarke, 2006). Hence, I introduced these methods to my students and they did small research projects where they conducted interviews and analyzed them using thematic analysis. The depth of analysis is obviously restricted due to the time constrains within one semester. However, they learned about new methods, broadened their view, and when they want to use it for their work, they will be able to draw on hands-on experience rather than only textbooks (which of course are relevant as well). When students applied the new methods, they certainly had a lot of questions, which is a great tool in teaching (Roscoe & Chi, 2008; Renkl, 1997). I “just” had to make sure to monitor the process and to relate our findings to our theoretical knowledge. I was amazed how teaching helped me share my enthusiasm for qualitative research methods with my students and communicate how and when these approaches are essential for getting new insights in a research area.

I learned many new things during my PhD education with regard to theory and methods while studying by myself, in workshops with other PhD students and while teaching of course. In fact, studies found that teaching makes a difference in how one remembers the information. Even though one might be highly motivated to study the material, without the actual teaching experience, the effect might not be as long lasting. For example, Fiorella and Mayer (2013, 2014) found that students who gave a video lecture after studying a subject in an experimental situation did better on a comprehension test than those who only studied and were told they need to teach the material but then did not. Long-term learning works best when one studies the (new) material and then does the actual teaching on the subject.

So, if you get the chance to teach: Do it! I am pretty sure it will be a win-win-situation for both you and your students when you are willing to put effort in it and be reflective!

References


How Spirituality and Religious Identity Influence Youth Attitudes Towards Cultural Diversity: Insights from Italian Adolescents

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I would like to share the preliminary results of my dissertation research project on the psychology of religion with students and colleagues from APA Division 52 International Psychology. First, I will introduce myself: My name is Nicolò Maria Iannello, I am 30 years old and am currently in my third and final year of my doctorate program in Behavioral and Social Sciences at the Department of Psychological, Educational, and Training Sciences at the University of Palermo (South Italy). Presently, I am spending a period abroad at the Department of Psychology of Brigham Young University in Provo, Utah, in the U.S., where I am working under the supervision of Dr. Sam Hardy, Associate Professor in Psychology.

I am interested in the influence of religiosity and spirituality on adolescent attitudes towards people from different cultural and racial backgrounds. Such ability for taking the perspective of members belonging to other ethnic groups is termed ethnocultural empathy (Wang et al., 2003). Italy is a fertile context for investigating this topic as youth grow up in a society strongly marked by Catholic religious traditions, with a rapidly growing immigrant population (Garelli, 2013; Caritas Italiana & Fondazione Migrantes, 2013).

On the basis of the Positive Youth Development perspective (PYD), in the present study religiosity and spirituality were considered two significant factors that provide adolescents with ideological and relational resources to thrive (for review, King & Roeser, 2009). However, the two phenomena were conceptualized as two distinct constructs, directing youth development in different but equally important ways (Lerner, Alberts, Anderson, & Dowling, 2006). Religiosity entails the rituals, beliefs, and practices of a given faith (Hill et al., 2000; Zinnbauer, Pargament, & Scott, 1999). In the present study, it was operationalized as the extent to which adolescents form and evaluate their identity commitments in the domain of religion. Two aspects of religious identity were taken into account: (1) adolescents’ making of commitments in the religious domain; (2) in-depth exploration of those commitments (Croccetti, Schwartz, Fermani, & Meeus, 2010). Spirituality, on the other hand, pertains to transcendence (e.g., a Higher Power), connection to the world and other human beings, and the quest for meaning (Benson, Roehlkepartain, & Rude, 2003; Howden, 1992; for review, King & Boyatzis, 2015).

The first hypothesis of the study was that spirituality predicted religious identity processes - commitment and in-depth exploration. This hypothesis seems to be in line with the conceptualization of spirituality as a motivation to seek meaning in life, to search for the sacred, and to embed ones’ identity in a religious tradition, community, or ideology (Benson et al., 2003; Benson & Roehlkepartain, 2008; Lerner et. al., 2006). The second hypothesis was that religious identity commitment and in-depth exploration would predict ethnocultural empathy. In particular, it was expected that commitment would be a negative predictor while in-depth exploration would be a positive predictor, in the context of the path model. This hypothesis is in line with work by Streitmatter and Pate (1989), and others, showing that adolescents higher on identity foreclosure (commitment without exploration) had more negative stereotypes about people from different racial backgrounds. On the other hand, individuals who are in the process of identity exploration hold less stereotypic thinking about members of out-groups. In sum, I tested a mediation model whereby spirituality influences positive youth outcomes via religiosity, proposed by Dowling, Gestsdottr, Anderson, von Eye and Lerner (2004). In this case, the specific youth outcome of interest is ethnocultural empathy.

Turning back to my project, data were collected from 301 high school Italian adolescents from Palermo (mean age of 16) through a self-report questionnaire. Religious identity was measured using the commitment and in-depth exploration sub-scales from the Utrecht-Management of Identity Commitments Scale (U-MICS; Crocetti, et al., 2010). Spirituality was assessed by the Spiritual Assessment Scale (SAS), which captures spirituality as a distinct construct from religiosity (Howden, 1992; Stanard, Sandhu, & Painter, 2000). Finally, ethnocultural empathy was assessed using the Ethnocultural Empathy Scale (SEE) proposed by Wang and colleagues (2003), which measures empathy in multicultural settings.

I tested the proposed model using structural equation modeling with latent variables. The hypothesized mediation model was confirmed, but a direct path from spirituality to ethnocultural empathy also remained. These findings suggest that spirituality is a key factor in explaining adolescents’ empathetic capacity towards members of other ethnocultural groups. One way spirituality may impact ethnocultural empathy is through religious identity formation processes.
depth religious identity exploration processes involve an openness that may result in more acceptance of others with different backgrounds and beliefs. In contrast, religious identity commitment, when independent of exploration, seems to lead to a lesser openness to other ethnic groups. One possible explanation to shed light on the different ways commitment and in-depth exploration are associated with ethnocultural empathy may lie in the fact that during adolescence, religion is often internalized from parents or other authoritative figures, who may coerce youth to take part in religious practices (Good & Willoughby, 2006, 2014). As a consequence, adolescents’ religious identity commitments may be superficial. However, youth who are able to revise and deeply understand current religious commitments might be more open to feel and experience what culturally-different people do. These results confirmed previous research showing that, although in-depth exploration is associated with confusion and distress, it is positively related to curiosity, openness to experience, and civic engagement (Crocetti, Jahromi, & Meeus, 2012). Ultimately, these insights seem to confirm that an achieved, mature identity consists of high levels both of commitment and in-depth exploration (Crocetti, Sica, Schwartz, Serafini, & Meeus, 2013). Briefly, it is not enough to be committed without a critical, open-minded approach to one’s commitments.

It is hoped that this study will move the field forward in better understanding the relative roles of spirituality and religiosity in positive youth outcomes. More work is needed exploring factors that might promote or inhibit ethnocultural empathy. The results point to the potential for culturing youth spirituality in order to foster mature religious identity and positive attitudes towards culturally-different people. From a spiritual development perspective we should aim to help youth feel part of something greater than themselves (King & Boyatzis, 2015). In so doing, they might better understand the spiritual meaning of their beliefs and practices, integrate them in real life and relationships, and use their faith as a bridge towards people who have different worldviews.

References


A Global Analysis of Crime, Fear, and the Media

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Being in a U.S. presidential election year, this book’s publication is particularly timely in that the campaign rhetoric from both political parties centers on various degrees of post-9/11 jingoistic fear, fuelled by recent ISIS-engineered attacks in Paris and Brussels.

Media coverage of such terrorism on Western targets trivializes the daily threat of suicide bombers and actual slaughters in war-torn cities throughout the Middle East, but also the Boko Haram genocide in Nigeria and other global bloodshed inflicted on innocent parties.

It is under that backdrop which this illustrious international team of academics consider the psychological and sociological links between crime and fear fuelled by media attention. That is not to suggest that in today’s world the only kind of violence instilling a deep concern in your average citizen no matter location is always caused by terrorism.

A typical New York evening newscast that did not report an armed robbery or lover’s quarrel homicide sadly would appear unusual to the average viewer, not to mention the media hardly reports all that is going on – crime or otherwise – in communities.

A dozen chapters in this fine anthology destined to be a required text or popular trade title tackle various aspects of crime through a multicultural prism. Most of the theses focus on the U.S., but other countries studied either quantitatively or qualitatively include Canada, Trinidad, Great Britain, Denmark, and Italy, among them.

In Trinidad (as elsewhere), media tastes and preferences in general are greatly influenced by American culture. Fictional police shows, such as CSI and Law & Order, are a staple of commercial television exported globally, so you have art imitating life, and no doubt real crime, as well as the dramatized, likely influence both crime victims and those committing the criminal acts.

Chapter 1 explores how to research crime victims, and statistics confirm some obvious observations: elderly people and women are at greater risk when compared to young people and men.

Common sense also tells one not to venture into perceived “bad neighborhoods,” especially desolate areas at night despite geography.

Yet a paradox exists that people with a low “objective” chance of becoming a victim of a crime, feel more insecure and experience victimization – and vice versa! Which results in a false sense of security for even those in the assumed safe categories.

Chapter 10 deals with media bias and quotes from a 1998 study finding that murders most likely get reported when they are committed against whites, females, children, the elderly and wealthy, while less attention is given to African and Hispanic Americans.

This theory was proven recently in The New York Times, which analyzed 358 U.S. shootings with four or more casualties, not including mass shootings. “Surveys show that they are more fearful than whites that they will be crime victims and that they feel less safe in their neighborhoods,” the article stated.

Citations date back to 1933 when academics first considered Hollywood glorification of violence on the big screen. Fast-forward a generation or two, and an interesting chapter in the book considers the possibility of insulated millennials, whose idea of entertainment is playing themselves violent video games, and to what extent does this past-time influence already mentally ill individuals who plot a rampage, such as was the case with Sandy Hook Elementary School in Connecticut in 2012. It was speculated by the media that the heavily armed shooter responsible for killing 12 people as well as himself in 2013 at the Washington, DC Naval Yard was addicted to violent games, but that assumption was never confirmed.

An area that the book explores in detail is the psychological and sociological links between crime and fear fuelled by media attention. That is not to suggest that in today’s world the only kind of violence instilling a deep concern in your average citizen no matter location is always caused by terrorism.

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1Following the submission of this review, on June 12, 2016, 49 people were killed and 53 others injured in a gay nightclub in Orlando, Florida, in the worst mass shooting in modern U.S. history. The killer reportedly pledged his allegiance to ISIS, and was eventually killed by police.
the media obviously will dictate how much reporting is really occurring. A totalitarian regime will naturally want to instill fear in its citizens to not even think about committing a crime. Yet corporate-owned U.S. media tends to practice what is known as “pack journalism”; the major outlets cover the same stories the same way with little variance, demonstrated repeatedly by the work of media consultant Andrew Tyndall. Newscasts are formulaic, almost always ending on a light positive note (and certainly not on a crime story).

The alternative press usually goes far more in-depth than the typical 30-second mainstream media’s soundbite that masquerades as real news. But independent media outlets, such as Democracy Now!, do not reach mass audiences.

Surely the media plays a role in prompting hateful individuals with bad intentions (e.g., the reported physical attacks against the Muslim community after their U.S. citizenship is called into question by a leading presidential contender). With the U.S. Constitution’s Second Amendment (right to own a gun) a perennial GOP platform pillar, occasionally factoids get reported, such as there are more gun stores in the U.S. than McDonald’s and Starbucks outlets combined.

I end this book review with a personal true crime story. When I first moved back to suburbia four years ago after nearly four decades of living in urban settings, I remember how I kept checking every morning that my new car was still in the driveway. Living in Manhattan for an extend period of time will condition you that way.

I slowly felt more secure, even leaving my car at the local railroad station overnight, occasionally for consecutive days. My luck ran out. Towards the end of the lease a few weeks ago, my automobile was one of two vehicles vandalized in the train station parking lot. Lesson learned: crime can occur anywhere.
Transitions Out of the Classroom and Across Borders: Two Student Accounts of Attending Psychology Day at the United Nations

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The Ninth Annual Psychology Day at the United Nations (UN) attracted over 450 representatives of Member States, UN staff, representatives of non-governmental organizations (NGO’s), psychologists and students from across the United States and around the world. The title of the conference “From Vulnerability to Resilience: Using Psychology to Address the Global Migration Crisis” was attractive to us for both intellectual as well as personal reasons. Having been introduced to the field of International Psychology in our graduate program, we were eager to see and hear how internationally minded psychologists approached the global migration crisis. Having been migrants ourselves, we shared an intimate appreciation for the focus of the conference. We were eager to hear from leaders in our field who could speak to the issues with cultural sensitivity and respect for immigrants rather than prevailing attitudes of disrespect at times reflected in a Western sensibility of superiority. Instead of reporting on the event itself, we thought we might offer our own personal narratives of our experience of attending Psychology Day. We hope our accounts may contribute to other students attending future Psychology Day programs in person or to viewing the conference on UNWEBTV.

Syeda Rahmani

The Ninth Annual Psychology Day at the United Nations was my first opportunity to attend this important conference. Every year this conference addresses global mental health issues with the primary goals of educating world leaders on the relevance of psychology to their concerns while at the same time informing members of the psychology community regarding the UN’s Global Agenda.

The conference provided me a real hands on experience of seeing how psychology might impact human well-being on a global scale. As a graduate student in clinical psychology, the United Nations Psychology Day gave me the opportunity to transition out of the classroom and into a real life setting where I could see how our curriculum can come alive and how we can envision the vast promise of our discipline.

The panel of speakers had a wide array of backgrounds and experiences. It was inspiring to see the many notable individuals and their investment in the issues being discussed. I felt that they each provided their own individual lens regarding how to approach the issue of global migration. While panelists presented their research, the issues were discussed from a psychologically sensitive standpoint respecting the individuality and humanity of migrants globally. From the many perspectives presented, I learned how to be better attuned to the needs of those who are forced to transition across borders, including addressing their mental health issues when needed. I also learned more about the application of human rights to vulnerable populations worldwide including in some contexts in which the denial of basic rights was eye opening to me. The contents of the discussion were appropriate and insightful. I truly appreciated the sensitivity used to discuss the millions of displaced individuals in our world today. The ambiance of the setting, the audience, the panelists, and the dignitaries was eminently international.

As a British Bengali immigrant, I felt the multicultural nature of the event was very inclusive. As someone who has had to acculturate to U.S culture as well as live between the two cultures of India and England, I could relate aspects of the conference to my own transitions. There are many adaptations that are required when managing such different cultures including negotiating opposing cultural norms. The influence of being born in London, England taught me individualistic traits that were expected in the dominant culture. On the other hand, my home life consisted primarily of a Bengali cultural influence, which embodies a collectivist orientation. As a first generation immigrant child, living between two cultures consisted of a constant balancing and managing the disparity between the cultures with respect to differing cultural expectations, traditions, languages, food, clothing, and so on. During the conference the experience of first generation immigrant children was discussed with a view to promoting resilience and well-being. I thought the speakers spoke incisively about the nature of intersectionality and how to accommodate multiple statuses within one’s identity.

The conference was a profound experience for me and stimulated ideas about my own potential contributions toward applying psychology on a global scale. It has inspired me to reexamine the trajectory of my future career as a psychologist and ponder how to best use my education and training. The actual experience of being inside the United Nations felt like a huge privilege to me. Following the conference and at the reception, I had the chance to meet a few of the panelists and speak to them one on one. These encounters were encouraging and stimulating. Overall, attending United Nations Psychology Day was a truly exciting and life changing experience for me. It gave me the chance to see how powerful the promise of psychology’s contributions can be beyond the classroom and in our global society.

Ikram Hassan

As a graduate student and as a refugee, I am all too aware of the promise and yet the dangers of our field of psychology. While inside the classroom our education focuses on knowledge and skills, outside the university our ethical imperative to “do no harm” becomes far more nuanced.
Increasingly, faculty and students in psychology recognize how we are shaped by the prevailing Western discourse of our field. Our conceptualization of human behavior and associated treatment methods are based on a Western dominated world view and narrative. For example, many agree that too often the biological, neurological, and psychological determinants of behavior are exclusively emphasized in our field. Social and cultural determinants may seem an afterthought. As a consequence, a dominant cultural narrative becomes pervasive in defining health and “sickness.” In contrast, on Psychology Day at the United Nations, I found that the social and cultural determinants of health and well-being along with an appreciation of the risk of harm moved from the margins to the center of our discourse.

From a student’s perspective, it was educational, inspiring, and insightful and a privilege to have the opportunity to listen and learn from leaders who spoke from a more highly integrated point of view. Psychology can, but does not have to reinforce existing power structures in sexual orientation, gender and race. Psychology Day draws attention to these risks, even by well-meaning psychologists. In other words, we can cause harm to the people or communities we wish to serve when we minimize their world view. As a consequence, we may marginalize and colonize these individuals in spite of our good intentions.

I am a refugee, a woman, black, and Muslim. In the first 18 years of my life, I experienced poverty, cruelty, civil war and hardship. The experience of attending a UN Psychology Day program on global migration was not just empowering but brought up a plethora of emotions. The discussion on refugees and children’s resilience was not just hypothetical for me, but essentially described my lived experiences. The delivery of psychological services that are not culturally competent and that are complicit with systemic oppression can create injustice and inequities and re-traumatize refugees.

My story like most refugees has many transitional countries. After fleeing the Somali civil war, my family had temporary protection status in Germany. Though physically safe from the war, my family experienced daily racism, and exploitation of our stories. Even while appreciating “social services” such as food, shelter, health and education, we felt humiliated and oppressed when we had to ask for food packages that did not include pork items or alcoholic beverages.

“A Young African Learns How to Take a Shower!” More than 35,000 people read the headline that my family was “learning” how to take a shower. This headline was published in a regional Nordrhein Westfalen German newspaper covering the living situations of refugees. Our family of nine lived in a one bedroom, one kitchen apartment with a communal bathroom that was shared with fifteen other refugee families from all over the world. The apartment building was located outside the city next to an old Jewish cemetery and a former concentration camp that was strategically based close to the train station during WWII. Never thinking about ourselves as victims before, the reporters, editors, social workers and psychologists told us that we were indeed. When the story broke out on the front page, displaying my little brother pointing to a dilapidated shower, along with the notorious headline above his picture, I felt humiliated, outraged, disappointed, and dehumanized. I endured public humiliation as a ten year old because it seemed that the entire student body of my school not only read the article but also made fun of me without mercy. Even though as a ten year old I did not understand the terms “cultural competency” or “oppression,” it was crystal clear to me that this series of very painful events should never have occurred.

As pointed out during Psychology Day, assigning a victim status to refugees inevitably establishes the caregiver’s power and privilege. The psychologist, then, is the active agent and the refugee becomes the “passive victim” at the mercy of their services. Dr. Michael Wessells’s presentation resonated the most with me. His message was a simple, but an important one: “Do No Harm.” Even if it is well-meaning, sometimes one’s presence is enough to cause harm to the community or the individual. Psychological tools and methods can also cause harm when delivered insensitively. Through constant self-reflection, awareness, and humility, psychologists can avoid or reduce the effects of unintended harm. One message that was repeatedly articulated by panelists was “cultural humility.” In short, an elemental but profoundly significant conclusion from the conference emphasized remaining culturally humble while expressing empathy, respect and lack of superiority when engaging with refugees. In this way we might approach our aspiration to Do No Harm.

Conclusion

On Psychology Day we learned about the humanitarian crises before the community of nations. We also heard of the potential of our profession to address these 21st Century challenges. As we explored how we might contribute to the healing of those most vulnerable in our global society, the Psychology Day program also provided promise for our profession’s efficacy when we communicate sensitivity and humility as we work across cultures.
Psychology Day at the United Nations:
Focus on the Global Migration Crisis

The Ninth Annual Psychology Day at the United Nations, From Vulnerability to Resilience: Using Psychology to Address the Global Migration Crisis, brought together diplomats, psychologists and students to explore the essential role of Psychology in the global migration crisis, promote dialogue and identify collaborations between psychologists, UN agencies, governments and civil society.

Held at the United Nations Headquarters in New York City on April 28, 2016, the day was co-sponsored by the Permanent Mission of El Salvador to the United Nations, with the support of H.E. Ambassador Rubén Ignacio Zamorra, and the Permanent Mission of Palau to the United Nations, with the support of H.E. Ambassador Dr. Caleb Otto. In addition, the NGO Committee on Migration played an important role with its advocacy for early childhood development and refugee resilience. As in 2015, over 400 participated in this Psychology Day 2016 (Marcotte, 2015).

In her orientation to the day’s agenda, Rashmi Jaipal, Co-chair of the Psychology Day Planning Committee and NGO representative of the American Psychological Association to the United Nations, emphasized the influence of psychological dimensions of culture on migration and acculturation, which is typically neglected in policy discussions. Disregard for feelings of marginalization, identity confusion, alienation, depression, and vulnerability to extremist ideology has severe, long-term consequences. Neglecting the effect of culture and the psychosocial stressors associated with migration increases risk for problems that arise from unsuccessful integration into the host culture, such as unresolved trauma and the inability to deal with emotional and cognitive challenges. Increased cooperation between psychologists, government, UN agencies, and civil society is urgently needed to address the psychological and social consequences of migration. Of special concern, more than half of the 60 million displaced people across the world are children and youth, who are most vulnerable to exploitation and violence. A secure social framework is needed to protect their welfare and safeguard their rights.

In opening remarks, H. E. Ambassador Rubén Ignacio Zamorra observed that Psychology Day provides a unique venue for sharing points of view from various sectors on matters of global importance. The global migration crisis shows no sign of abating and is compounded by the failure of the international community to respond effectively, which has increased the risk of mental, physical, and sexual violence. Psychological damage may be the most difficult to repair as the effects of being a refugee do not resolve easily and most governments are not concerned with the psychological consequences of displacement.

Session One addressed the role of culture and the protective effect of internalized values to counter identity confusion, depression and susceptibility to extremist ideology. Brigitte Khoury, Ph.D., Director of the Arab Regional Center for Research, Training and Policy at the American University of Beirut, discussed three phases of resettlement. The first is a preparation period during which psychologists can help migrants learn about the host country, develop realistic expectations for the next stage of their life and identify skills that can be used in the transition. In the second phase, during which the migrant arrives in the host country, psychologists can help to keep nuclear and extended family networks intact, assess for PTSD, identify abilities that can support the coping process, and work with primary care teams to provide therapeutic interventions. In phase 3, the psychologist can help the process of resettlement by working to insure a stable and secure environment, helping migrants adjust to the new culture, and providing direct services to facilitate adaptation. Monica Indart, Psy.D., Assistant Professor and visiting faculty at the Graduate School of Applied and Professional Psychology at Rutgers University, discussed the importance of Integrating Social Justice with Trauma-Informed Care. Traditional crisis theory is built on an implicit premise that some kind of “return to normal” will be achieved but the current refugee crisis challenges this assumption. Trauma-informed care differs from trauma-focused treatment by emphasizing a compassionate environment that facilitates the natural human response for healing and respects the importance of transitional, restorative and distributive justice. Ambreen Qureshi, Deputy Executive Director of the Arab-American Family Support Center (AAFSC) talked about Cultural Integration through the Settlement House Model. Main sources of stress for immigrants and refugees include the lingering or persistent effects of trauma, the challenges of resettlement, acculturation and social isolation, and acute episodes of prejudice, such as hate crimes and post-9/11 discrimination. The AAFSC settlement house model emphasizes community building, multiple points of entry to new socialization, a conviction that all participants have essential strengths and can benefit from the program. The AAFSC offers multiple psychological services (crisis intervention, individual and family counseling, parenting skills training, domestic violence and anger management), literacy and adult education programs, and legal aid.
Session Two concentrated on Children, Youth, and the Migration Crisis. Michael Wessells, Ph.D., Professor in the Program on Forced Migration and Health at Columbia University, presented a resilience approach to Supporting the Rights and Well-Being of Children and Youth in Settings of Forced Migration. Multiple sources of vulnerability assail children in zones of armed conflict, including family separation, being forced to live and work on the streets, multiple losses, sexual abuse, HIV/AIDS, trafficking, exploitation by armed groups, and chronic poverty. The impact on mental health and psychosocial well-being is profound, resulting in the accumulation of risk factors, developmental delays, disability, trauma, grief, and substance use. Psychologists can provide multiple levels of support, such as mental health care, activating social networks, and engaging in advocacy for safe, appropriate basic services that protect dignity. It is essential for psychologists to understand that spiritual and religious dimensions occupy a much higher priority than many clinicians acknowledge. To be effective, interventions must respect the spiritual aspects of the coping process because people respond not only to events but to their meanings as well. The most effective treatments integrate rituals of bereavement, spiritual cleansing, working with local healers, and a combination of emic and etic approaches. This may be challenging since Western science is often quick to marginalize local understanding. Listening is essential, as is an approach that emphasizes strengths, assets, and resources, viewing people as active agents of adaptation and meaning making. Psychologists should be especially careful about methods that can cause further harm, such as discounting the influence of cultural context, medicalizing and reducing complex problems, undermining existing strengths, and not considering inherent risks of sustainability.

Dina Birman, Ph.D., Associate Professor of Educational and Psychological Studies and Director of the Ph.D. Program in Community Well-Being at the University of Miami, addressed the Needs, Rights, and Well-Being of Migrant Children and Youth. In concert with other panel members, she emphasized that psychology cannot ignore the role of context, family, community, culture, society, and political structure in its response to the migration crisis. Cultural enclaves can facilitate the growth of “bonding capital,” which unites those who are similar and, “bridging capital,” which enables attachments to people who are different. Eskinder Negash, Senior Vice President of Global Engagement at the U. S. Committee for Refugees and Immigrants, presented a global overview of the migration crisis from the perspective of non-psychologist, refugee advocate, Mental Health and the Refugee Journey. Nearly 51% of all refugees are under the age of 18 years. In Syria, there are an estimated 1 million refugee children and thousands flee the country without their parents. The crisis is perhaps most severe in Africa, where people have been living in refugee camps for over 30 years. Finally, Naqibullah Safi, the Senior Emergency Coordinator, Emergency Programme Division (EMOPS), United Nations Children’s Fund (UNICEF), spoke on Migration and Children’s Psychological Health. He presented a first-hand account of the crisis gained from recent trips to Macedonia, Croatia, Greece, Germany, Slovenia, and Bulgaria and cautioned that many stress responses are natural and should not be considered abnormal. Psychologists can provide crucial information about services, supports and legal rights. They can provide psycho-education and advocate for the protection and psychosocial support of children. Culturally relevant interventions are essential. Psychologists should be cautioned not to work in isolation but to coordinate with others who are part of a multi-disciplinary team. In addition, efforts to educate peers about the needs of migrant communities are urgently needed.

The discussion session during the second panel identified several initiatives that psychology can pursue to promote resilience. These include switching from a deficits- to a strengths-based framing of problems and ending conversations on a note of hope, even when discussing difficult experiences. For example, in working with children, it is more effective to talk about their current concerns than past trauma. The preeminence of working through a psychosocial lens, not underestimating the influence of culture, and the danger of medicalizing issues were recognized as essential aspects of effective intervention. Psychologists can also make a significant contribution through research and public education.

In closing remarks, H. E. Ambassador Dr. Caleb Otto thanked members of the meeting for the annual Psychology Day at the United Nations and made a call to prioritize the migration crisis, since it is not reflected in the current Sustainable Development Goals. He reiterated the caution that using a medical model alone risks treatment of the symptoms and not the causes. To have lasting effect, we must overcome our discomfort with treating not only the body, but the mind and soul as well. This requires new efforts to address the needs of the soul, which are expressed in traditions, values, and spiritual practice. In sum, efforts must be guided by an approach that deals with the whole human person (mind, body and soul), and they must be concerned with causes so we can move “from vulnerabilities to zero vulnerability.”

Reference:

Note: David P. Marcotte, SJ, PhD, is a Jesuit priest and clinical psychologist on the faculty of Fordham University, who is a teacher and researcher interested in the psychological foundations of sustainable development. marcotte@fordham.edu
Psychiatric disorders commonly occur in the general population and account for an estimated 7-13% of the global burden of disease (Demyttenaere et al., 2004; Kessler et al., 2009; Whiteford et al., 2010). Whiteford and his colleagues (2010) reviewed epidemiological data from community surveys and internet-based surveys and estimated that mental disorders and substance abuse disorders accounted for more of the global burden than HIV/AIDS and tuberculosis, diabetes, or transportation injuries. Individuals with mental health disorders in low-income countries (LICs) are not receiving the treatment they need; less than 25% of individuals living in LICs with mental health needs have access to treatment (World Health Organization, 2015). A study conducted by Gilbert, Patel, Farmer, and Lu (2015) using the Creditor Reporting System data for 148 LICs from 2007-2013, found mental health services in LICs are significantly low. Furthermore, the World Health Organization (2015) reported that mental health expenses in low- and middle-income countries (LMICs) are less than $2 per capital, and the median number of mental health providers were reported to be 1 per 100,000 population in low-income countries. This gap between rising mental health needs and lack of available services is referred to as the mental health gap (MhGap, World Health Organization, 2015), which is evident across the globe but it is most pronounced in LMICs.

Mental health issues often begin in childhood or adolescence and persist into adulthood, at times severely impairing productive functioning (Belfer, 2008). Psychiatric disorders can complicate the treatment and elimination of other disease states and vice versa (Goodell, Druss, & Walker, 2011). Adverse social experiences can lead to the development or trigger of a mental health problem. Given its history of war and economic depression, the nation of Uganda is an example of the adverse effects and prevalence of psychiatric conditions affected by war. In north-east Uganda, the prevalence of childhood depressive disorders is 8.6% (Kimunya, Kizza, Abbo, Ndyabanangi, & Levin, 2013). Lack of access to treatment for these disorders may lead to adult mental health disorders and a tremendous strain on an already burdened health system with little to no provisions for mental health services.

One-third of all countries in the world lack policies or plans for a mental health infrastructure or workforce (Saxena, Thornicroft, Knapp, & Whiteford, 2007). Such a deficiency is the foundation of treatment gaps of 76-85% of the population in low- and middle-income countries (Saxena, Thornicroft, Knapp, & Whiteford, 2007). A shortage of experienced mental health professionals (e.g., psychiatrists, psychologists, social workers, nurses) causes a shortfall in the training of future professionals and leads to the neglect of existing mental health systems and negatively impacts the expansion of non-specialist roles in the field of mental health (Saxena, Thornicroft, Knapp, & Whiteford, 2007).

Potential Solutions and Strategies for Effective Collaboration

Researchers and policy makers have generated several solutions to address the gap between mental health needs and available services in LMICs. Diversification of the mental health workforce to incorporate both the formally and informally educated professionals is one way in which to address the burdens faced by LMICs. In the context of this discussion, diversification refers to different types of mental health professionals/paraprofessionals and treatment settings. Incorporating techniques that include the informal systems of care with which populations are familiar, as well as new professional – non-specialist – categories are likely to be effective. For example, training individuals within autonomous communities, such as community leaders and traditional healers, as paraprofessionals capable of implementing such interventions would reduce burdens on overtaxed systems. Many clinical trials of evidence-based interventions in LMICs have trained nonspecialist health workers or community members in delivering interventions such as cognitive behavior therapy or interpersonal therapy (Collins et al., 2011). For example, implementation of interventions, such as the one examined by Lund et al. (2013) in rural Kenya, in low-resource settings, requires workforce diversification in order to best utilize available capital.

Ventevogel, Jordans, Reis, and de Jong (2013) proposed a way to provide psychosocial interventions within the families and community. Community-based interventions in rural settings (Ventevogel, Jordans, Reis, & de Jong, 2013; Mbwayo, Ndele, Mutiso, & Khasakhala, 2013; Nakimuli-Mpungu et al., 2013) have shown success in alleviating mental health needs on whole communities (Collins et al., 2011). Results of the Basic Needs model tested in Kenya show that community-based intervention programs are feasible (Lund et al., 2013). Interventions are believed not only to be effective in improving the social functioning of the individual, but their economic outcomes as well (Abbo, 2011; Lund et al., 2011; Patel et al., 2009; Patel, 2011).

Conditional cash transfer and asset promotion programs show benefits (Patel et al., 2009) and improving access...
To mental health care may improve the economic circumstances of those affected (Patel, 2011). Successful sustainability of interventions requires an extensive evidence base to determine effective care (Collins et al., 2011) within the context of resource scarcity.

Mental health systems and professionals would benefit from developing partnerships with their professional counterparts in nations where the practice of mental health has been long established. Transnational professional collaborations create a space in which best practices can aid in the development of innovative approaches as well as create a collaboration that includes sharing of knowledge, experiences, and best practices (Daar et al., 2014). Telemedicine can be used in the context of such partnerships to improve the capacity of developing systems through the establishment of effective transnational inter-professional collaborations. Telemedicine has been shown to increase access to educational sessions for providers in rural settings and improve the access and quality of care (Rimsha et al., 2015). This presents an opportunity to develop bridges that can aid African governments in advancing their Mental Health Action Plan (MHAP) (Saxena, Funk, & Chisholm, 2013) through the development of a transnational network.

Interventions implemented by individuals who understand the context in which these disorders arise in various populations are required to effectively combat the increased prevalence of mental health needs within the populations of LMICs. Such individuals may be professionals or paraprofessionals; people trained to administer interventions within a community setting. There is an immense potential for effective transnational partnerships between health professionals involved in the treatment of mental health disorders in developed and developing countries. These partnerships can capitalize on previous recommendations and research findings to develop innovative practices that can be effectively implemented within the context of limited access to resources.

**References**


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A Proposed Model of Nationalism and Aggression in Western Europe

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Abstract

Currently, nationalism is a concept that attracts a lot of media attention in Western Europe where it has been often associated with the increment of intergroup conflicts and increased aggression toward outgroups. Previous research already demonstrated that the nationalism is clearly related to higher aggression toward outgroups (Lange, 2012) due to higher experienced fear and frustration toward outgroups (Berkowitz, 1990; Delfos, 2004). However, there is a lack of comprehensive research on a nationalism-aggression relationship where additional variables are taken into account such as perceived anxiety from outgroups, emotion regulation, as well as personality of the individual engaging in aggression given research demonstrating that personality has an influence on aggressive behavior (Crowson, 2009). Considering the current political climate in Western Europe (e.g., think on the Not In My Back Yard-effect, Craig & Richeson, 2013, regarding migrant “crisis” and thereby increased hostility against the migrants from Middle East Countries), there is clearly a need to conduct more extensive research on the relationship between nationalism and aggression in order to prevent the increment of outgroup aggression or at least to understand it more fully. Consequently, we propose a nationalism-aggression model that can be tested in order to make a first step in elaborating on how to approach research on the nationalism-aggression relationship.

Key words: Nationalism, anxiety, emotion regulation, aggression, Western Europe

Emotion Regulation and Personality in Nationalism-Aggression Relationship

Although people in some cultures may express anger towards others more than people in other cultures (Bergeron & Schneider, 2005; Fry, 1998), people in most cultures use strategies to deal with a conflict (or some other sources of anger) that do not involve aggression. Previous research shows that the emotions (including anger) can be regulated at several levels of emotion processing (emotion eliciting situation, attention, appraisal, response) whereby distinct emotion regulation strategies can be employed such as situation selection (avoiding emotion eliciting situation), situation modification (reducing the important of particular situation), attentional deployment (distracting or rumination), cognitive change (reinterpretation of an emotional event), and response modulation (inhibition of experiential, physiological, and behavioral responses) (Frijda, 2005; Gross & John, 2003; Scherer et al., 2005). One of the common ways to change the experience of anger is to suppress it. Suppression, as an emotion regulation strategy, can be best understood from the process model of emotion regulation (Gross & John, 2003), where it is described as a response focused tendency to suppress the experience and overt expression of emotions. Suppression is also an important strategy for interpersonal relationships as suppressing anger can further decrease aggression in interpersonal conflicts (Sell, Tooby, & Cosmides, 2009). Specifically, a stronger tendency to suppress anger is usually related to lower anger experience and thus less aggressive behavior in the short run because individuals who experience anger want to avoid, repair, or terminate this unpleasant emotion (Eisenberg, Guthrie, & Fabes, et al., 2000; Robertson, Daffern, & Bucks, 2012; Stupar-Rutenfrans, Van de Vijver, & Fontaine, 2015). In other words, whether a nationalist will aggress or not does not depend only on the situation itself but also on the individual capability to regulate experienced emotions.
Personality and social attitudes both influence nationalism and whether nationalism will be related to aggression. A recent study conducted among distinct ethnic groups in the United States demonstrated that Right-Wing Authoritarianism (RWA; a set of attitudes toward strong adherence to conventional values and blind submission to conservative authority; Altemeyer, 1998) and Social Dominance Orientation (SDO; personal orientation to dominate others; Pratto, Sidanius, Stallworth, & Malle, 1994) were both strongly associated with higher nationalism that was in turn strongly positively related to support for military aggression against terrorist countries (Crowson, 2009). Several similar studies were conducted on the relationship between nationalism and attitudes toward military aggression (Golec, Federico, Cislak, & Dial, 2005; McFarland, 2005; Schatz, Staub, & Lavine, 1999); yet, no studies have been conducted on whether nationalists show more overt (outward, direct) aggression such as physical fighting, bullying, or verbal threats (Conner & Barkley, 2004) or whether they show more covert (hidden, indirect) aggression such as manipulating others to attack or exclude an outgroup member or spreading the rumors (Conner & Barkley, 2004) when compared to people who are not (or less) nationalistic.

Cross-Cultural Context in Research on Nationalism-Aggression Relationship

The inclusion of a cross-cultural context in future research on the nationalism-aggression relationship is important as people from non-Western cultures (e.g., Turkish and Moroccan) usually hold different norms about obedience, maintaining harmonious relationships, and restraining emotional expression (Argyle, Henderson, Bond, Iizuka, & Contarello, 1986; Fry, 1998). This implies that non-Western groups prefer avoiding interpersonal conflicts and therefore suppress their anger more than Western groups (e.g., Dutch), who are usually more confronting and therefore suppress their anger less. However, the relationship between nationalism and aggression might not be influenced by those mean differences. From our personal observations and field work in the former Yugoslavian Republics (e.g., Serbia, Bosnia and Herzegovina, Croatia, and Macedonia) where nationalists hold Catholics, Orthodox, and Muslim background, we conclude that it is not the religion (or religiousness) or ethnic background that enforces people’s aggressive behavior but it is rather experienced anxiety toward outgroups, that is responsible for compliance to specific (e.g., aggressive) persuasive cues. However, there is a lack of research on the relationship between the specific perceived anxiety toward outgroups and aggression, in general, but also in relation to nationalism and within a cross-cultural context.

The Proposed Nationalism-Aggression Model

Taken all together, we propose to test a model that is scientifically and societally relevant as it is the first to assess a refined framework on the nationalism-aggression relationship. The current model focuses on the relationship between Right Wing Authoritarianism, Social Dominance Orientation, nationalism, perceived anxiety from outgroups, emotion regulation, and (covert and overt) aggression in distinct ethnic groups.

Specifically, we expect that nationalism and perceived anxiety toward outgroups mediate the relationship between RWA and aggression as well as SDO and aggression; people who are more authoritarian (higher scores on RWA and SDO) are more nationalistic and are more afraid from outgroups where higher nationalism and higher perceived anxiety from outgroups are both directly related to higher aggression (Figure 1). Note that perceived anxiety from outgroups is an innovative concept and we still need to explore how we can measure it. We also expect that emotion regulation will moderate the relationship between nationalism and anxiety on one side, and aggression on the other; specifically, the higher the emotion regulation capability, the weaker the strength of the nationalism/perceived anxiety-aggression relationship. Finally, the ethnic groups will not differ in the given relationships among variables while interethnic differences may occur in mean scores in particular emotion regulation.
regulation strategies and experienced anxiety from outgroups.

Challenges of Testing the Current Model

The development of a study where the proposed model can be tested may be challenging given the current political climate in Western Europe, even if it is clear that research on the relationship between nationalism and aggression may be urgently needed. However, many questions arise regarding testing the model. What is the best approach to obtain the most objective data with the least social desirability? An experimental approach might be impossible to apply as we may observe socially desirable behaviors in the situations where nationalism related aggressive behaviors are induced; specifically, participants may behave differently (e.g., showing less aggression) in the laboratory environment than they would do outside in the real world. A cross-cultural cross-sectional survey may provide first indications on the possible relationship between the proposed constructs and it may be an excellent starting point. Can the results from such study lead to more information on how to deal with destructive nationalism in order to prevent its negative consequences in terms of aggression? We believe that this is possible, however, the integration of a more qualitative approach is needed in order to explore personal opinions and experiences regarding the nationalism-aggression relationship of participants in order to be able to formulate the recommendations that are valid given the socio-cultural context of a research; so, the mixed method of data collection is highly recommended. Finally, can we collect data across the cultures and countries, and are these data really comparable given the different political contexts? Answering of all these questions remain a big challenge in constructing the future research on the current model and we hope that we can encourage readers to contribute to the development of our ideas and maybe even to set-up a large cross-cultural study on the validity and the relevance of the proposed model.

References


A New Approach to Culturally Sensitive PTSD Research in Zurich – Inspired by Contributions from Carl Gustav Jung

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During the past three decades, scientific knowledge of the mental consequences of traumatic experiences and intervention methods to address these consequences has rapidly increased. Based on this scientific knowledge, the World Health Organization (WHO) has begun to implement a variety of programs and initiatives for trauma survivors and trauma-stricken communities worldwide (e.g., Tol et al., 2014; Tol et al., 2011). In this context, the recent and planned new versions of the primary diagnostic classification systems—the Diagnostic and Statistical Manual for Mental Disorders version 5 (DSM-5; American Psychiatric Association, 2013) and the International Classification of Diseases (ICD-11)—have both incorporated explicit sections about the culture-related aspects of all major conditions, including stress- and trauma-related disorders (First, Reed, Hyman, & Saxena, 2015; Lewis-Fernandez et al., 2014). However, the recent massive migration and refugee movements toward Europe have made it apparent that mental reactions in the aftermath of traumatic events throughout the world go beyond the current western concept of post-traumatic stress disorder (PTSD). This paper outlines new approaches to culturally sensitive PTSD research implemented at our Stress-response Syndromes Lab at the University of Zurich, Switzerland, and describes the historical contributions of the Swiss psychologist Carl Gustav Jung that are relevant to this work.

The Zurich Cultural Psychology Approach to Extreme Stress Research

Our research group in Zurich—and previously in Dresden, Germany—is one of the many laboratories worldwide that investigates the development and maintenance of PTSD and treatment methods for trauma-related disorders (e.g., Maercker, Schützwolf, & Solomon, 1999; Wagner & Maercker, 2010a; Wang, Wang, & Maercker, 2013). There have been two primary reasons for our recent emerging interest in cultural psychology in the field of traumatic stress. First, based on relevant theory and studies of particular survivors’ groups (victims of political persecution and imprisonment, crime victims and others) we developed a social-interpersonal framework model of PTSD (Maercker & Horn, 2013, Maercker & Hecker, 2016). This model is conceptualized in terms of an “onion skin.” The outermost layer of this onion-skin model consists of culture and society. Cultural and historical factors had been already previously included in our lab’s research since some of the traumas studied concerned traumatic stress that happened in former East-Germany in World War II or the subsequent communist dictatorship of that part of Germany that ended in 1989. All theoretical processes described in this model are reciprocal, i.e., individually-experienced traumatic stress affects culture and society, and vice-versa, culture and society affect the suffering individual as described in more details below.

Second reason for our in interest in cultural psychology was related to the appointment of the first author of this paper in 2011 to chair the working group on stress- and trauma-related disorders for the current ICD revision by the WHO. This working group consists of ten international experts from all continents who jointly developed and co-authored new guidelines for PTSD, complex PTSD, prolonged grief disorder and adjustment disorder that are thought to be applicable throughout the world (Maercker et al., 2013). The new diagnostic guidelines were widely accepted when they were presented at international conferences of psychiatry and psychology (i.e., the 30th International Conference of Psychology [ICP] in Cape Town in 2012 and the 31st ICP in Yokohama in 2016). However, some of the issues that the work group members raised concerning cultural aspects have not been incorporated into the new ICD-11 guidelines for PTSD, e.g., continuous traumatic stress (Stevens, Eagle, Kaminer, & Higson-Smith, 2013) and historical or collective trauma (Somasundaram, 2014). The working group decided that the empirical background research on these concepts is currently too sparse.

To contribute to cultural psychology in this area, our research on the socio-interpersonal model was designed to look more closely at the reciprocal processes between society at large and the individual. To achieve this aim, an overarching model that grasps the concept of ‘culture’ was needed, as was a meaningful, cross-culturally validated survey or questionnaire that could be used to operationalize the model. The traditional, dualistic view of individualism vs. collectivism (Hui & Triandis, 1986), aside from being somewhat outdated, does not capture the multifacetedness of culture that is required of a socio-interpersonal model of stress-related disorders. By contrast, the theory of personal value orientations proposed by Schwartz and Bilsky (1990) seemed more promising. According to this theory, cultures or societies can be described in terms of the relative importance given to ten value orientations that are assumed to be universal (e.g., power or benevolence). In this sense, the Schwartz value theory (Schwartz, 1992, 1994) offers a conceptual framework that allows conducting research that can, methodologically, be placed between emic descriptions of cultural phenomena and etic assumptions of universal processes in the development and maintenance of stress- and trauma-related disorders. For this reason, our research group started conducting research on the relationship between values and mental health. The reasoning behind this approach was the assumption that if culture can be operationalized through the Schwartz values, relationships between values and mental health would shed light...
on possible relationships between culture and mental health.

Indeed, personal value orientations were shown to be related to PTSD in German and Chinese crime victims (Maercker et al., 2009). Based on this initial evidence, our research group continued using the Schwartz value theory for clinical psychology research. In a large study that included student samples from Germany, Russia and China, personal value orientations were related to mental health and well-being (mediated through two different variables): Benevolence and conformity predicted social support, whereas self-direction predicted resilience; both social support and self-direction were associated with a higher mental well-being and lower depression. Moreover, hedonism was directly associated with mental well-being (Maercker et al., 2015). Encouraged by this evidence, our research group will continue its investigation of the relationship between the Schwartz value theory and the consequences of stress- and trauma-related disorders.

Understanding how culture and society influence an individual’s reactions to stressful events (and vice versa) is important, not least for designing meaningful and effective interventions. Despite the immense effort by the WHO to address stress- and trauma-related disorders, a large proportion of the people affected by these disorders do not have access to treatment. Internet-based interventions have the potential to reach populations that otherwise would not have access to treatment (Aragji, Nauta, Chowdhary, & Bockting, 2015). To address these gaps, our research group in Zurich started early in designing such internet-based interventions for individual treatment of stress- and trauma-related disorders (Knaevelsrud & Maercker, 2007; Wagner, Knaevelsrud, & Maercker, 2006). For an intervention in China, however, the primary intervention focus was changed from interpersonal processing to a social support-seeking rationale because interpersonal embedding plays a much more important role in Chinese culture (Wang et al., 2013). In general, when transferring interventions designed in western countries to other cultures, culturally sensitive adaptations are required to ensure that the intervention is meaningful (Bernal & Sáez-Santiago, 2006). A recent systematic review and meta-analysis of self-help or minimally guided interventions (i.e., Internet-based treatment or bibliography), co-authored by our research group, found that the more an intervention is culturally adapted, the higher its effectiveness (Harper, Heim, Maercker, & Albanese, 2016). The mental health intervention programs developed by the WHO have increasingly implemented this fundamental insight, e.g., a low threshold intervention for common mental health problems (“problem management plus”: PM+; Dawson et al., 2015).

A Fresh Look at the PTSD Concept from Metaphor Research

The opportunity to work with trauma survivors and experts from all over the world raised an even more general question: Is the concept of ‘trauma’ culturally neutral or does it involve presuppositions? We came to the conclusion that it involves cultural presuppositions that guide the common attitudes, ways of communicating and practices of all persons who are concerned with the issue (e.g., professionals, patients, and relatives) in other cultures. Adversity-affected people often regard themselves as having been damaged by external sources and consider the ‘trauma’ as a sort of a break in their lifelines. The majority of researchers regard ‘trauma’ (i.e., the extreme adverse event or events) as the cause of a memory distortion that is commonly referred to as ‘PTSD.’ The media and the public increasingly recognize ‘traumatized’ persons as people with invisible ‘scars.’ Such ‘scars’ gained through traumatic events are not visible, but they are considered to be as important as physical scars.

The underlying basis of all these views is presumably the implicit analogy of ‘trauma’ and ‘wound,’ as the loan-word from Greek is correctly translated. People who have difficulties in overcoming traumatic experiences or who show PTSD symptoms are considered to be ‘wounded’, they have a ‘wound’ or (later on) a ‘scar’ that is analogous to a physical injury. In this sense, the Greek term ‘trauma’ became an extremely powerful metaphor and, consequently, gave birth to a variety of conceptual assumptions used both by professionals and lay persons. However, is this ‘wound’ analogy the only concept or metaphor from around the world that is used when describing the psychological aftermath of extreme stress? Metaphor research defines a metaphor as ‘thinking of one thing in terms of another’ (Lakoff & Johnson, 1980). If the ‘wound’ is a body-related or physical analogy, questions arise regarding whether other analogies exist that provide different metaphors or concepts of extreme stress.

Reports from psychological emergency aides and evidence from medical anthropology and similar disciplines have repeatedly indicated that a broad range of concepts or metaphors exist in cultures outside Europe and North America that describe comparable states of catastrophic experience. In the following section, three concepts or metaphors will be introduced: nervios, nora and musiba.

Nervios (translated: nerves) is an example of a metaphor with a physical source domain. It is a psychological concept that appears in Latino populations in the Americas, with some variations such as ataque de nervios, nervios or nervos (Baer et al., 2003; Guarnaccia, Lewis-Fernández, & Marano, 2003). The anthropologist Migliore (1993) has argued that the concept of nervios is related to an image such as ‘I’m trembling like a stalk of wheat’, which expresses the acquired instability of the entire person.

Nora, originally translated in current Sierra Leone (West Africa) as spiritual contamination, can also be translated as ‘bad luck’ (Stark, 2006). Thus, it primarily refers to the supernatural or spiritual realm. According to Stark (2006), only cleansing rituals can eventually dispel this bad luck; this concept was described by one girl: “Key to my healing was the washing in the stream. I could feel the bad luck leaving me... My luck has improved” (Stark, 2006, p. 215).

Musiba derives from the Arabic word asaba, and its use in everyday language has been described in Palestine (Afana, Pedersen, Rønsbo, & Kirmayer, 2010). Musiba is related to a religious context and means a test (by Allah) of the ability to endure hardship through patience. Through this
test, survivors will prove that their religious beliefs are true and the survivors will eventually be raised to a higher level of personal development. Thus, musiba places the trauma survivor in a religious and socio-moral realm that is incompatible with individualized complaints and breakdowns.

Trauma, nervios, noro and musiba each relate to different types of change to the personal and interpersonal states in the aftermath of traumatic events. From the short description above, one might guess how different the social and behavioral consequences of these concepts or metaphors are across cultures. Previous research has already identified emic (i.e., culture-immanent) concepts such as these in relation to emergency settings (Rasmussen, Keatley, & Joselyne, 2014). Our research group at the University of Zurich is using the existing scientific evidence of a plurality of trauma-related concepts as the basis for a new research agenda that aims to describe, in a culturally sensitive manner, the psychological consequences of long-lasting extreme stressors and existential threats. This agenda adopts a metaphor-analytic methodology to investigate expressions of suffering and overcoming catastrophic experiences that in western culture are called ‘traumatic’ or leading to ‘posttraumatic stress disorder.’ Our metaphor-analytic methodology is informed by anthropological research methodology. The planned research projects will not be based on quantitative, psychometric assessments but rather on qualitative or semi-quantitative narrative analysis.

Our attention is focused primarily on two main topics: ‘trauma and PTSD’ and ‘posttraumatic growth,’ which is usually defined as positive psychological change that is experienced as a result of trauma or adversity. The metaphorical content of the posttraumatic growth concept is immediately evident: Growth is originally a biological term that connotes achieving magnitude, maturation and even progeny. These are high ambitions given to the sometimes very disturbed and achieving magnitude, maturation and even progeny. These are high ambitions given to the sometimes very disturbed and

Carl Gustav Jung and His Basic Ideas on Meanings of Communication and Openness to Cultures

Psychological research can be and is most commonly conducted without reference to psychology’s history and its important proponents. Thus, psychology and its sub-disciplines are largely sciences with almost exclusively short-term memories (not like the humanities; Kagan, 2009). We believe that paying attention to the history of our discipline encourages creative impulses and broadens the scope of potential methods for solving hitherto unresolved problems such as the underrepresentation of non-western viewpoints in psychological research.

Carl Gustav Jung (1875-1961), who lived and worked in Zurich, Switzerland, was a remarkably creative mind in psychology and psychotherapy. Strongly influenced by Sigmund Freud at the beginning of his professional career, Jung later developed various propositions and theorems of mental functioning that largely differed from Freud’s approach. Two of these perspectives are relevant to the focus of the current paper: the semiotic perspective (i.e., symbolic representations and communications) and the ethnopsychological perspective (i.e., openness to non-western psychological phenomena). Both perspectives can be regarded as originally influenced by Jung, although he did not use the terms for these perspectives himself, and both perspectives have been used and further developed independently from his work through the current day.

The semiotic perspective in psychology deals with the multilayered meanings of communication acts, especially verbal material. It includes the study of signs, analogies, metaphors, myths, and symbolism and highlights the linguistic relativity of communication. Jung’s psychology posits that “the fundamental ‘language’ of the psyche is not words, but images” (Abramovitch & Kirmayer, 2003, p. 159). From the beginning of his professional career as a psychiatrist treating psychotic patients, he tried to reconstruct the meaning behind the patients’ verbalizations, e.g., paranoid ideas or hallucinatory images. He extended this approach to observing individuals who interacted with spirits they were convinced they had encountered. Jung did not question the subjective truth of individuals who believed in spirits or ghosts but instead analyzed the meaning and consequences of their imaginary communications (Papadopoulos, 2013). For example, one of Jung’s female patients claimed to be Socrates’ deputy. After carefully investigating the patient’s personality and life history, Jung concluded that she meant ‘I am unjustly accused like Socrates’ (Jung & Jaffe, 1962, p. 147).

Lawrence Kirmayer, one of the most influential current experts on global mental health, referred to Jung when he suggested that studying the trinity of “myths, metaphors, and archetypes” enhances clinical interventions and psychotherapy (Kirmayer, 1993). He has argued that unravelling the meanings of communicative or narrative structures as first described by Jung would improve the effectiveness of any approach to healing and recovery. According to Kirmayer’s (1993) line of argument, myths are narratives of conventional wisdom regarding life history. Such narratives provide a coherent story that confirms the universality of the patient’s situation and suggests (through its plot) a way to resolve conflicts arising from the current situation. The term archetypes does not refer to preformed ideas or images as it does in Jung’s original theory; instead it refers to body-related meanings.

In Kirmayer’s (1993) model, metaphors are placed between myths and archetypes, linking communicative structures (myths) and body-related experiences (archetypes) through broader concepts that have a predominantly sensory-affective quality. He integrates the cognitive-linguistic notion of metaphors as ‘thinking of one thing in terms of another’ (Lakoff & Johnson, 1980) but extends this notion to personal choices of metaphors and self-awareness about such
choices. Furthermore, metaphors have a partial autonomy because the images are related to the “palpable realities of our bodies and our social beings” (Kirmayer, 1993, p. 187). The author concedes that “archetype” is “a word in some disrepute” (Kirmayer, 1993, p. 171), due to a lack of research on archetypes since Jung’s time. He re-formulates the concept of archetypes as the ‘patterns’ of more complex experiences by structures that are primarily part an individual’s psychomotor system and that are shaped by culturally patterned environments; he fails, however, to give an example of this concept. Even if this contemporary re-formulation is not, in itself, convincing, the general recognition of semiotic varieties such as myths and metaphors should catalyze new research.

Jung’s perspective on semiotic varieties has been adopted even outside academic psychology. Gregory Bateson, a famous social scientist and anthropologist, referred to Jung in his model of a ‘double bind’ in psychopathology and more general communication paradoxes (Bateson, 1972), thereby laying the groundwork for the concept of meta-communication or multimodal in communication that is now widely acknowledged in education and media sciences (e.g., Kress, 2009). Furthermore, one popular textbook of film studies refers to Jung’s ideas regarding the different layers involved in decoding and interpreting meaning in myths, metaphors and archetypes by interpreting images, plots, symbols and metaphors in movies (Bordwell, 2006).

Jung’s ethnopsychological perspective has been critically appraised by Abramovitch and Kirmayer (2003) as well as Papadopoulos (2013). This perspective may originate in the personality feature of ‘openness to new experiences’ which has been the fifth factor of the Big Five model since the 1980s. The primary developer of this model, Robert McCrae (1994), credited Jung with “the first identification of openness to new experiences as a major dimension of personality” (p. 257). Jung himself exhibited this personal openness and fascination for ‘new’ cultures outside the European milieu while traveling through Egypt, East Africa, the southwest United States, and India. As Papadopoulos (2013) illustrates, however, Jung’s travel reports and his more theoretical writings regarding non-Western psychological phenomena are full of zeitgeist terms of the age of colonization, e.g., describing indigenous people as ‘primitives’. Jung was by no means unique in displaying such an ethnological interest and sentiment. He followed a trend, which was well established among European scholars characteristic of non-Western cultures. Wilhelm Wundt, one of the founders of academic or experimental psychology, wrote about the world views of different nations in the 1910s (e.g., Wundt, 1915). As Papadopoulos (2013) explains, the colonial zeitgeist was “expressed in unmistakably evaluative terms, i.e., referring to ‘them’ as ‘primitives’ either in a derogatory way (i.e., ‘them’ considered as being ‘uncivilized’, ‘under-developed’, etc.) or in an admiring / patronizing way (‘them’ considered as being pure and unspoiled, closer to nature and truth, as in the ‘noble savage’ idea)” (p. 3).

Jung’s basic intention, nonetheless, was to study the compatibility of such non-European traditions through his own theoretical approach, thereby validating his own concepts and theories. He viewed his studies of other cultures as an opportunity to challenge his own understanding of one’s psychological identity and human nature at large. Jung was particularly interested in indigenous people’s beliefs and spiritual practices, which he regarded as being closer to the ‘unconscious’ and still uncontaminated by European logical thinking. In addition, he viewed indigenous people’s psyche as more collective and less individualistic, thus anticipating future basic categories in cross-cultural psychology. Jung stressed the importance of the collective, e.g., by presuming that some forms of psychopathology are not rooted intrapsychically but rather that they develop when a person is cut off from his or her collective roots.

The notion of a ‘collective unconsciousness’ became central to his theories (Jung, 1969) and remains one of his most widely recognized concepts. A more mundane understanding of this concept related to current psychological paradigms translates it into ‘collective structures of meaning’, thus bridging the semiotic (meaning) and ethnopsychological (collective) perspectives in Jung’s writings. An example of the collective structures of meaning is the personal/cultural value orientation that was described in detail above. Further examples are collective rituals, as well as religious, spiritual beliefs and practices. At this point, the topic of PTSD arises again because coping with or healing from trauma-related conditions in various cultures cannot be adequately understood without taking into account these collective structures of meaning (e.g., Hecker, Braitmayer, & van Duijl, 2015; Hinton & Kirmayer, 2013).

Jung’s pioneering ethnopsychological perspective, however, implies one conceptual conflict. On the one hand, he remained an epistemological essentialist, trying to prove the global validity of his core concepts and theories as ‘universals’ (e.g., individuation and archetypes), but on the other hand, he exhibited psychological constructivism by analyzing a plurality of cultures, rituals, deities and above all—levels of meaning. This ambivalence cannot be resolved ex post facto. Overall, he was a highly creative thinker who was ahead of his time and he deserves attention not only from laypersons who read his texts to learn about psychology but also from empirical researchers who aim to further extend psychological knowledge.

**Outlook**

This paper describes the somewhat unusual development of a new research project on trauma and posttraumatic growth with a (cross-) cultural psychology focus. Leaving quantitative psychology behind and moving toward a metaphor-analytic methodology presents new opportunities and risks. We are aware that quantitative methodologies and case descriptions are highly prevalent and useful in psychology and related disciplines such as global mental health, social work and mental health nursing. For instance, quantitative psychology has developed elaborate methods for effectively measuring invariance across cultures (Milfont & Fischer, 2010). However, we believe that additional perspectives from anthropology and ethnology—or the thoughts and principles developed by C. G. Jung—must be considered to adequately comprehend the as yet uncharted experiences of individuals in other cultures and of those individuals arriving in Europe from other cultures if we are to live together in dignity.

**References**


I-O Psychology in Poland: Past and current trends

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The history of Industrial-Organizational (I-O) Psychology in Poland can be divided into three periods: birth and early development, advancements under socialism, and current trends (see Figure 1).

Birth of I-O Psychology in Poland

We must remember that Poland was reborn in November 1918 and it faced a number of challenges and opportunities, with the rapid growth of industry and professional training. Indeed, the history of I-O Psychology in Poland dates back to the beginning of the twentieth century marked by the development of psycho-technical tests for workers. The first research concentrated on workers in lumber industry, followed by mining (Biegeleisen-Zelazowski, 1968); thanks to testing it was possible to improve productivity and quality, which at that time was one of the main goals of researchers. In the 1920s the Association of Technicians (Stowarzyszenie Techników) in Warsaw with some of its branch offices has promoted the development of study centers dedicated to the scientific organization of work and psycho-techniques. The main exponents of this trend in Poland were Prof. Bronislaw Biegeleisen (also an engineer) and Prof. Edward Geisler. The first Polish Scientific Meeting of Organization of Work (Polski Zjazd Naukowy Organizacji Pracy) took place in 1924. These interdisciplinary events and activities laid ground for the birth of Polish I-O Psychology.

Leading scientists tend to agree that the year 1925 can be considered as the date of birth of I-O Psychology in Poland (Ratajczak, 1991). At that time, Józefa Joteyko with a number of colleagues has established the Polish Psycho-Technical Society (Polskie Towarzystwo Psychotechniczne). At the end of 1927 it began publishing a quarterly magazine "Psychotechnika", whose editorial board included such eminent psychologists as Błachowski and Witwicki, with cooperation of Baley. In 1925 two psycho-technical laboratories were established in Warsaw and one in Cracow. Shortly after that, similar institutes existed also in Lvov and Silesia Region; in 1930 the number totaled 18 (Ratajczak, 1991). Among the seminal Polish volumes in early I-O Psychology, we may mention Lectures in Psycho-Techniques ("Wykłady psychotechniki") by Porebski (1927).

Unsurprisingly, World War Two has abruptly interrupted the growth of the young discipline. Many I-O psychologists were killed; in the occupied Poland there was not much room for the involvement of scientists, the institutes were forced to close. However, a few psycho-technical laboratories in Warsaw managed to function in a limited way even during the war.

Figure 1. Timeline of I-O Psychology in Poland
I-O Psychology in Polish People’s Republic

The development of I-O Psychology after World War Two took place in a geo-political setting where there was no private property (all industry, universities and businesses were owned and run by the State) and high degree of control of all citizens.

During this period of the Polish People’s Republic, initially the authorities all throughout the country hindered the development of applied psychology. The centralized government therefore has ensured a very hostile climate for I-O Psychology, not allocating funds nor promoting its development and closing the few remaining centers. The idea of workers’ skills assessment and profiling was not in line with the dominant Soviet ideology that every person is suitable for any kind of work, according to a model that involved submission of scientific research to Marxist philosophy and the teachings of Pavlov (Materska, 1996). However, two institutes in Silesia, established in 1945 and 1947 and headed by Okóń and Śpiewak, respectively, managed to survive.

The situation has changed after 1955 (known as the darkest year for Polish applied psychology), when the climate for the science of psychology improved. In the 1960s, centers of I-O Psychology have been introduced alongside large factories, mines, and ironworks. Moreover, the first four Polish universities that started teaching psychology, soon afterwards have also established majors in I-O Psychology:

- 1962 – University of Warsaw
- 1964 – Jagiellonian University in Cracow
- 1968 – Adam Mickiewicz University in Poznań
- 1972 – University of Silesia

Among major national influences for the theoretical development of I-O Psychology in the Polish People’s Republic we can name the schema of work analysis based on the theory of action of Tomaszewski (1962) and practical expectations in the sphere of work (Ratajczak, 2010). His students and colleagues have further advanced the discipline: among others, Pietrasiński (1971) formulated his own concept of work psychology, Dobrzyński (1973) concentrated on management, Gliszczynska (1971) investigated motivational situation and later used the cognitive model, and Ratajczak (1979) stressed the relevance of the concept of "organization" in the discipline prior considered mainly as “psychology of work”.

Moreover, during the period of the Polish People’s Republic, Okóń has led significant research project in the field of workplace safety and engineering psychology at the Central Institute for Labour Protection in Warsaw, which resulted in a collective monograph titled "Industrial Psychology", published together with other prominent authors, such as Ratajczak (1971).

Aside from books, the main national publication outlets for I-O psychologists at that time were the following scientific journals: Polish Psychological Bulletin, Przegląd Psychologiczny (Psychological Review), and Journal of Occupational Safety and Ergonomics.

The Third Republic and I-O Psychology

Since 1990, after Poland’s liberation and the establishment of the democratic Third Republic, the country has had to face numerous economic challenges. The transition from the model of low wages and full employment to the new system has brought some positive effects for society at large, such as an abundance of products at the stores, the liquidation of lines and thus more comfort. On the other hand, negative consequences for population included spread of poverty, wealth inequalities, high unemployment, feelings of social insecurity, etc. (Borkowska & Kulinska, 2013). The population experienced the initial period of violent changes in the work system as a kind of shock. The privatization, accompanied by the conviction of the necessity to implement rapid and broadly planned changes in order to ensure the proper permanence of the new system, took place at numerous workplaces. Under these circumstances, a very important stage in the introduction of organizational transformations was neglected - the preparation of society prior to change (Balawajder & Popiołek, 1996).

Naturally, I-O Psychology had to address the societal problems, re-inventing itself in the new socio-economic scenario. In fact, unemployment has become one of the main research questions for Polish scientists at the time, along with the emerging entrepreneurship and other issues that reflected the recent changes.

1Until today, in Poland we tend to refer to I-O Psychology as Psychology of Work.
Among numerous worthy I-O psychologists in Poland, it is a delicate task to identify some key persons and main trends. Therefore, we choose to rely on the information provided by the Polish Association of Organizational Psychology (PAOP) that enlists some major research lines summed up in Table 2.

PAOP was established in 2009 and ever since led by Professor of Work and Organizational Psychology Barbara Kożusznik from the University of Silesia in Katowice, with Professor Stanislaw Witkowski from the University of Wroclaw as Vice President.

To catch a glimpse of the most recent focus in Polish I-O Psychology, we may turn to a current scientific event. On May 19-20, 2016, the second meeting of PAOP took place at the Universities of Social Sciences and Humanities in Sopot; the main thematic areas discussed included:

- Worker’s wellbeing; emotions at work
- Worker’s health; stress; family-work balance
- Entrepreneurship; self-employment; labor market; forms of employment
- Organizational behavior; change and organizational development; organizational culture and climate
- Leadership and management; teams and project groups
- Recruitment and selection; HR management.

We may conclude that I-O Psychology in Poland since its birth has had to face numerous diverse challenges over time, related to the geo-political transformations and socio-economic problems. Currently, it is a vibrant field of practice and research, enriched by the unique experiences of many professors who have been adopting it for decades, combined with the creativity of early career I-O psychologists.

<table>
<thead>
<tr>
<th>Key person</th>
<th>Born-died</th>
<th>Institution</th>
<th>Specialty</th>
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<tr>
<td>Stefan Batej</td>
<td>1885-1952</td>
<td>University of Warsaw</td>
<td>Psycho-Techniques</td>
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<td>Stefan Bluchowski</td>
<td>1889-1962</td>
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<td>Marian Dobrzyński</td>
<td>1942-n/a</td>
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<td>Józefa Jotykło</td>
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<tr>
<td>Czesław S. Nosal</td>
<td>1942-n/a</td>
<td>University of Social Sciences and Humanities, Wrocław</td>
<td>Cognitive psychology of work</td>
</tr>
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<td>Jan Marcin Okon</td>
<td>1906-1972</td>
<td>Central Institute of Work Protection (CIOP)</td>
<td>Safety at work</td>
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<td>Zbigniew Pietrasin</td>
<td>1924-2010</td>
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<td>Florian Śpiewak</td>
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<td>Workplace risks</td>
</tr>
<tr>
<td>Jan F. Terelak</td>
<td>1943-n/a</td>
<td>John Paul II Catholic University of Lublin</td>
<td>Work-related stress, postmodernity</td>
</tr>
<tr>
<td>Tadeusz Tomaszewski</td>
<td>1910-2000</td>
<td>Polish Academy of Sciences</td>
<td>Theory of action at work</td>
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<tr>
<td>Władysław Witzicki</td>
<td>1876-1948</td>
<td>University of Lvov</td>
<td>Emotions at work</td>
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International Experience of the Prison System in Poland: A Country of Recent Political Transformation

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Poland is a country in Central Europe that has undergone unique political changes from communism to capitalism in the late 1980s. In this contribution, we aim to describe our experiences related to the Polish prison system that had to be changed due to a new political situation in our society. New opportunities arose for the penitentiary psychology, and especially for students of psychology, that we wish to present. We will describe the Penitentia Forensic and Prison Psychology Society which is a Polish student society of potential interest to students from other countries. We believe that the presentation of our experiences might be helpful to psychologists from countries struggling with large societal changes. We also believe our contribution might be of interest to penitentiary psychologists and psychology students who want to cooperate with Polish experts in the field.

The Polish prison system has a long tradition and boasts many international experiences. The greatest opening of the Polish prison system took place after the fall of communism in Poland in 1989. In 1995, the International Contacts Team was established in the Prison Service, and as a result of the organisational reform in 2001 its duties were taken over by the Presidium Office of the Central Board of the Prison Service. There was an increase in the exchange of international experiences within the Polish Prison Service, for example with American, French, or Italian penitentiary administrations. Polish practitioners and academics involved in rehabilitation had the opportunity to work with colleagues from countries such as Germany, Russia, the Czech Republic, Slovakia, Kazakhstan, Israel, Kyrgyzstan, Latvia and Turkey. The scope of this international cooperation included the exchange of experience among prison services of individual countries, especially in improving the functioning of penal institutions and modern security techniques in prisons.

Thanks to this cooperation, education was enriched with rehabilitation methods by other penal systems. International cooperation also took place through the exchange of academic and technical information, the implementation of joint research, analysis and programs related to prison issues of interest to the institutions in the penal system. There was also cooperation in preparing and raising the qualifications of prison service staff, taking into account international standards on the treatment of prisoners, developing and participating in programs financed by the European Union.

Through the exchange of such experience, it was possible to develop security techniques, administrative solutions and rehabilitation practices. Treatment programs were adapted for the purposes of the Polish prison system targeting inmates addicted to alcohol and sex offenders. These programs were adapted by prison psychologists with long-standing practice with resulting academic studies and articles in professional psychological journals or doctoral theses. Many students from the academia participated in these programs. The most popular is the Penitentia Forensic and Prison Psychology Society, which operates at the Institute of Psychology at the University of Gdansk in Poland and has won many awards for its activities. Therefore, in the next section we will describe the Penitentia Forensic and Prison Psychology Society.

The Penitentia Forensic and Prison Psychology Society

The Penitentia Forensic and Prison Psychology Society was established in 2005 at the Institute of Psychology at the University of Gdansk in Poland with a focus on prison issues. Student activities have been based on practical aspects of working with prisoners. In fact, we had the opportunity to establish close cooperation with the Prison Service Regional Inspectorate in Gdansk, involving mutual assistance in organising numerous academic conferences, student field trips to correctional facilities and detention centres for educational and academic purposes, as well as work experience and conducting research in penal institutions. For many years, the Society has invited at its meetings many representatives of the Prison Service, who have talked about their work in penal institutions and prisons. The opportunity to attend these meetings for students contributed to their development as members of the Penitentia Society, while broadening their academic knowledge and valuable experience in main areas of expertise of the Society. The Penitentia has enjoyed great interest among students during the whole period of its activity and has many graduates currently working in professions related to the penal system as well as numerous projects at national and international levels.

One of the first large scale events organised by the Penitentia was the Prison Art Exhibition. A project of great importance for the Penitentia is ‘ResoAkcja’, launched in December 2012, which allows students to conduct their own prison rehabilitation programs in selected institutions of the Regional Inspectorate in Gdansk. The programs created in the ResoAkcja project take the form of psycho-educational workshops, combining psychosocial skills (e.g., including emotions, motivations) with practical application in group tasks.

The rapid development of Penitentia and the growing interest among students means that we can announce further success in penal psychology in Poland. Over the last few years, an important area of cooperation in the Polish penal system has been the ‘Memorandum of Understanding’ project between Polish and Norway. Thanks to these initiatives, rehabilitation is achieving ever higher interest and Poland is becoming a leader in innovation in the region. This cooperation has led to study visits, training and exchange of staff. Officers from Poland trained their Norwegian colleagues in prison subculture, whereas the Norwegians shared their experience in methods of resolving conflicts among inmates.
Poland’s achievements compared to other European countries have been noticed by the Directorate-General Justice, Freedom and Security of the European Commission and the Directorate of Human Rights and Legal Affairs of the Council of Europe. The country has been awarded the Crystal Scales of Justice for inmate volunteer program in which inmates work for free in hospices and homes for the disabled and the elderly. The innovativeness and effectiveness of such projects was noticed by international and national journals such as *Current Issues in Personality Psychology* with articles by practitioners and academics from many countries (Rode, 2014; Sharratt, Boduszek, Jones & Gallagher, 2014) combining academic and practical approaches to prison issues (Piotrowski, 2015). We warmly invite you to cooperate with the Penitentia Forensic and Penal Psychology Society and contact us at www.penitentia.ug.edu.pl.

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