



Center for the Development of Peace and Well-being

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## Center for the Development of Peace & Well-being

### 2002-03 Fellowships Summary Report

August 2003

<b>2002-03 GRADUATE FELLOWS</b>
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**Jeffrey Boles – Education**

*Resolution of Conflict and Social Class*

My Hornaday Summer Research Associate Fellowship was spent crafting empirical tests and measurements and conducting pilot research for a project investigating interpersonal conflict and dispute resolution with a focus on social class differences. With my advisor, Elliot Turiel, Professor Education, UC Berkeley, I constructed dozens of scenario-based measures, followed by pilot work to investigate which tests were most reliable and valid.

Part of our objective is to investigate how people weigh the role of social class in a background of conflict and mediation. How do class differences affect the way people choose to weigh opposing factors in a disagreement? How does socioeconomic status fit into multiple considerations? Are people likely to engage in perspective taking when differences in social class arise? We take a contextual approach to these issues, having institutional (education and work) and interpersonal (friendship and romantic relations) contexts in our study with which to investigate these phenomena. The conflicts revolve around three areas: discrimination, choosing between members of different classes, and class-based conflict. The project follows a standard clinical interview methodology.

I feel very fortunate to have received the Hornaday Summer Research Fellowship. It allowed me to devote my energies to lifting a promising project off the ground and prepare for the data collection phase. Starting in the Fall of 2002, I began data collection, which continued through the academic year. Elliot and I hope to present our findings at conferences and submit to our peer-review journal, *Child Development*.

**Allison M.P. Briscoe-Smith - Psychology**

***The Interrelationships among Parental Racial Identity, Racial Socialization, and Children's Prejudice and Tolerance***

How is it that children come to understand concepts like race? In what ways are parents involved in teaching children about race, race relations and racism? But perhaps most interestingly, how do parents teach their children to be tolerant and embracing of racial differences? These questions are the impetus for this research project. This project listens in on the ways that families teach their children about race and in doing so seeks to illuminate the strategies that parents use to promote tolerance. This project investigates these questions by focusing on three constructs, racial identity, racial socialization and prejudice/tolerance.

In the spring of 2003 we interviewed 45 diverse children (between the ages of 6 and 10) and their parents. We collected information on both parents' and children's racial identity, children's ideas about people of other races, and parent's racial socialization ideas and practices. We also collected a unique piece of data; families were videotaped as they discussed racial discrimination and prejudice.

The data analysis of this work is in progress. Tentative results indicate that racial identity (as quantified by a questionnaire-the Multiethnic Identity Measure) is linked to agreement with proactive racial socialization ideals and strategies (where parents encourage the discussion of race, feel that racial identity is important to a child's sense of self). It also appears that parents who more strongly subscribe to colorblind ideals (ideas that children do not and should not understand race and racism, and that families should not talk about race) spend less time talking about prejudice and race in their families. In turn, children of parents who hold colorblind beliefs demonstrated less comfort talking about race and a poorer understanding of racial discrimination and prejudice. We also found that those parents who agree more with proactive racial socialization strategies spend more time talking about race to their children.

The next phase in this study will be to further document these structures and techniques of racial socialization. Rigorous coding of the tapes is currently underway and the in-depth interviews are soon to be coded. A more qualitative analysis of the interviews and interactions is also planned to supplement and, at times, augment the quantitative work.

It is the goal of this study to listen in on how families talk about issues of race and how these conversations shape the biases of children. Perhaps from studies like these we can learn how to take the successful strategies of families and share them with others so that we can create a generation that challenges biases and confronts intolerance.

**Julian Foley – Journalism/Latin American Studies**

***Dar A Luz: To Bring to Light - A Photo Essay***

This project is the culmination of a year-long research and travel project focused on a group of midwives in one of the regions most affected by El Salvador's 12-year civil war. I set out to do the project after learning that the group, made up of 32 trained midwives – had lost only one mother and no babies during childbirth in nearly ten years of work. With a health care system in crisis and few

resources channeled to rural areas, these midwives are an example of a community-based solution that works.

The Rosa Andrade de Gutierrez Midwives Association was started by the International Medical Relief Fund, an organization that no longer exists, in the aftermath of the war. The Fund had seen an urgent need for rural natal care, and brought in women's health professionals to identify existing lay midwives and health workers in the area and bring them together for trainings. Many of the women could neither read or write, but learned nonetheless to recognize and address signs of danger during pregnancy and childbirth, as well as guidelines for a healthy pregnancy – how to eat, useful vitamins, etc. The Fund facilitated coordination with the local hospital so that the midwives can refer women there on a case by case basis if complications or risks arise.

Beyond their medical training, these women are important teachers and role models in their communities. Villagers come to them for advice on general health, birth control, educating teenagers about sex, and sometimes even birthing animals.

And as an organization, this group has one of the most important resources health workers can have: community. The two paid coordinators visit each of the midwives monthly, and they all come together for a meeting in town each month. These are opportunities for the women to get emotional support, discuss problems that have come up, and teach each other. Rural life can be very isolating, and the women depend on each other for encouragement.

This was the aspect that most interested me in my work – the connections both among the midwives and between the midwives and their patients, a sort of women's community that was helping itself to develop healthy families. I spent six weeks in El Salvador, living both in the communities and in town, photographing midwives at work, and talking with the women. I also visited the hospital in town and interviewed representatives of the government's health ministry to help me understand the relationship between the formal and informal health sectors.

I hope to continue following the progress of the midwives as they struggle with finding new sources of funding and with the ministry's unwillingness to support their work. I plan to publish the project as a magazine feature story that integrates both the photos and the text to tell the story of how women in a rural area work together to bring high quality health care to their communities.

A handful of the photos have been published in "Realeyes," a publication of the UC Berkeley Graduate School of Journalism's Center for Photography.

## **Maria Logli - Psychology**

### ***Love of Humanity: Causes & Consequences***

The experience of love promotes a focus on others that enhances long-term bonds. Although traditional research has focused on love in romantic relationships, individuals report feeling love in a variety of relationship contexts. The present research investigates individuals' reported experiences of love of humanity, which is defined by feelings of interconnectedness and the belief in the inherent goodness of other people. We believe this type of love is targeted towards non-kin strangers and serves to promote group solidarity.

In three studies, I have investigated the qualitative nature and distinctiveness of the love of humanity experience. In Study 1, participants wrote narratives describing a love of humanity experience. Coding of these narratives revealed relational themes of connection, common human identity, awareness of kindness, and a desire to act upon these feelings. In Study 2, participants completed a self-report scale that used these themes to differentiate love of humanity from various other types of love experiences. Love of humanity was found to be substantially independent from romantic, familial, and friendship love. Taken together, the present work suggests that love of humanity may be a unique form of love characterized by heightened awareness of commonalities with others and a desire to be a part of the goodness that one sees in others. Study 3, which we are just finishing, aims at understanding the impact of love of humanity on social interactions and prosocial behavior in the context of a seven-month longitudinal study in the UC Berkeley Residence Halls. Using questionnaire and photo-journal methodology, this study investigates the disposition towards love of humanity and its influence on prosocial acts within and outside of the residence hall community.

### **Peter Rawitscher - Anthropology**

#### ***Narratives of Peace in War-torn Columbia***

Colombia is often cited as one of the most violent countries in Latin America. Associated with armed conflict, the country now has over two million displaced people, a close third behind Rwanda and Somalia, alongside the highest homicide and kidnapping rates in the world. Widespread violence in Colombia seems to be a phenomenon associated particularly with the 20<sup>th</sup> century. An increasing association of criminal activities, particularly drug trafficking and varying forms of kidnapping, with informal or formal social protest, are evident throughout Latin America.

The reasons behind conflict in Colombia remain a mystery for researchers who have unsuccessfully attempted to explain this phenomenon during the last 50 years. As a result, it has been difficult to propose meaningful solutions. Some researchers working in Latin America feel a social responsibility to combine their work with an attentiveness to evermore impinging problems of human rights violations. This study attempts to approach the challenge from a twofold perspective. The first works on social resilience that tends to generate peace within an indigenous community. The second attempts to understand violence through examining kidnapping as a phenomenon increasingly affecting many individuals and families.

#### **Fieldwork - Indigenous communities**

I visited an indigenous council located in the town of Santa Marta, on the Caribbean Coast. The council represents about 10,000 traditional indigenous people on a nearby mountain range called the Sierra Nevada de Santa Marta. During this visit I talked with a series of community leaders. We concerted the contents of a study that would address the history of indigenous political organization in response to occidental society. The indigenous groups of the Sierra have a history of exposure to certain processes of asymmetrical contact with non-indigenous peoples. That history created the conditions necessary for the indigenous to generate a process of cultural, territorial and spiritual recovery, that have created the basis for social and environmental stability for both indigenous and non-indigenous peoples living in the area.

This period was followed with a visit to the indigenous community in the Guachaca river valley. The indigenous community explained how they have re-colonized the valley and established a school,

health post, and community solidarity which have drawn both indigenous and peasants into a peaceful living conditions. I documented this with notes and photographs.

Results: With the indigenous council we produced a written proposal outlining an in depth study.

The research contributed about 10% of fellowship funds for the purchase of materials and communications equipment for the indigenous community to use during the study.

Future Plans: I will returned during the Summer of 2003, with remaining fellowship funds to work out the details to be undertaken during the next academic year.

#### - Urban Violence

I attempted an exploratory study on civil society and urban violence. I focused on the topic of family resilience to violence, and kidnapping and citizenship rights with an NGO called “Pais Libre” in Bogota. I interviewed a number of families affected by kidnapping, and observed a radio program where families and friends send messages to their loved ones. The research also identified a series of socially resilient practices emerging in response to violence. The study came to the conclusion that kidnapping is a widespread phenomenon that is profoundly changing the social fabric of Colombia, and the psychological make up of many of its citizens. It seems to be related to armed conflict and a long history of uneven social and economic relations. The study leads to the hypothesis that changes in forms of reciprocity are occurring in response to profound modifications in social networks. Changes rural – urban – global articulations, and new practices of citizenship and politics around Latin America seem to be related to changing social identity.

### **Lani Shiota – Psychology**

#### ***Positive Emotion and Responding to Stress***

The research performed with the support of the Center for the Development of Peace & Well-being explores the manifestation of trait positive affect in people’s day-to-day lives. The basic thesis is that individuals who are prone to experiencing particular types of positive affect – such as enthusiasm, contentment, love, compassion, amusement, and awe – will tend to select and create environments that facilitate those types of affect, in order to maximize pleasurable emotional experience. Thus, our day-to-day activities, including work and leisure, should be geared toward evoking the types of positive affect to which we are most prone. This work is theoretically novel in distinguishing among several different types of trait positive affect, and in hypothesizing different interpersonal, behavioral, environmental, and long-term goal correlates of each affective trait. In consequence, the proposed research helps to test theories regarding the structure of and relationships among emotions, as well as contributing to our understanding of the role of affect in personality and behavior.

Although I have performed several studies (which will make up my dissertation) testing this general hypothesis, the specific study funded by this fellowship looks at the utility of a multi-factor, discrete emotion measure of dispositional positive affect (the DPAS) in predicting day-to-day activities and social interactions, relative to more global measures of dispositional positive affect (the PANAS-PA). In this study 130 participants completed daily diaries every evening for one week, after completing the DPAS, the PANAS-PA, and several other trait measures. Each diary entry includes a one-page “datebook” in which participants described their daily activities and social interactions.

People scoring high on the PANAS-PA spent more time with friends, but less time alone, in chatrooms, playing games, and reading. Looking at the overall trend of relationships between PANAS-PA scores and time spent in various activities and with various social interaction partners,

one might conclude that happy people actually do less than unhappy people of almost everything. By contrast, the analyses using the DPAS scales show relationships the PANAS does not reveal, with theoretically consistent precision. Activities and social interactions related to bonding, intimacy, and caregiving were predicted by the Love and/or Compassion scales of the DPAS, but not by the PANAS-PA. Information-focused activities such as playing games, attending lecture, and interacting with strangers were positively associated with Amusement scores, but negatively associated with PANAS-PA scores. Using the DPAS, a totally different picture of the behavior of the “happy” person emerges than that from the analyses using the PANAS.

An increased understanding of the diversity and complexity of positive emotion – both state and dispositional – can facilitate advances in clinical, personality, social, and developmental psychology. The better we can characterize “well-being,” the greater will be our ability to understand the conditions that enhance it.

### **Ana Dominique Villa-Lobos – Sociology**

#### ***Parenting Pleistocene Babies in a Modern World: Evolution of a Research Project***

I began my research on intensive parenting looking at the causes of this uniquely modern parenting style, and the consequences to middle-class American children of their time and activities being so highly organized by adults. I completed 15 exploratory interviews (with 12 moms and 3 dads) regarding their children's schedules, and found that most of the parents felt their children were indeed rushed and busy (which in turn caused the parents to be rushed and busy transporting them around), and they saw over-scheduling as an increasingly stressful and problematic aspect of childhood. However at some point, the interviews inevitably turned toward how intensely demanding *parenting* is. While much of the research literature points to normative pressure, the economic system, or other exogenous factors influencing how people parent, this leaves out one very key player: the child. The parents in this pre-study did not leave this player out, and very often described demanding behavior in their children. At this point, I began to recognize the children themselves as key participants in the cycle of parenting intensity/child demand. So looking to the cause of intensive parenting meant, in part, investigating why middleclass children are demanding.

Having spent several years living in indigenous villages in Southern Mexico and Guatemala, I have observed a different type of childhood where children generally are *not* highly demanding of parental effort. Looking to the socialization of babies for clues, and examining what is different about Mayan village versus American middleclass parent-baby relationships, three striking differences emerge: 1) the village babies are nearly continuously held and breastfed on demand, 2) the village parents live highly social, adult-centered lives rather than orienting household energy around the baby, and 3) the village babies *almost never cry*. All three of these observations (that apply not just to the Maya but to farming and foraging cultures in general) have been replicated by countless anthropologists. By contrast, studies show white, middleclass American babies typically 1) receive little tactile stimulation (they spend their days in a baby carriers, and are the most likely babies in the world to sleep alone and in a separate room from their care-givers), 2) are raised in a child-centered world, mostly segregated from adult activity, and 3) cry significantly more than other babies.

When Western culture suddenly ceased creating a womb of arms for babies during the first 9 months after birth, we broke with 200,000 years of human history. Studies of the psychological and physiological effects of early tactile stimulation unanimously show its necessity to healthy human development. So for America to be such a low-touch, Loner Baby society requires not only breaking

with human history, but also breaking with scientific studies of what is best for children. I believe the reason we broke with history and persist in putting babies in carriers, having them sleep alone in their own rooms, and so often letting them "cry it out," is because the #1 middleclass parenting goal in America is to inculcate "independence and self-sufficiency." And we start training children for independence starting from age zero. How ironic, then, that the country so fixated on independence ends up with *more* crying (i.e. signaling of needs) in infancy than other cultures and a *greater* orientation toward dependency on the mother by age one. This irony indicates that the hegemonic U.S. middleclass methods (high verbal stimulation, low tactile contact) are failing to yield the hegemonic middleclass goal (child autonomy). Thus, I formulated a new hypothesis:

American early independence-training is *backfiring*. Children who are touched less in infancy have *greater* dependency needs later in life. This is expressed by crying more, verbally demanding more once they can speak, and approaching the parent more as they become mobile. In other words, *the attempt to bypass our infants' dependency stage actually prolongs it*.

After observing in other cultures, it is far too easy to conclude, "They have it right, and if we did *that*, we'd have better adjusted children." And, indeed, the crying studies might rightly give Americans pause and cause us to question taken-for-granted assumptions about how to treat children. However, since we do not live in a Guatemalan village but in a vast metropolis of isolated homes, what works wonderfully there may be an abysmal flop here. I am therefore studying mainstream and alternative parenting in the *U.S. context*, to see what parenting styles lead to which results *here*. To properly investigate this necessarily requires a longitudinal study. To this end, I am currently recruiting subjects to begin observations (I have handed out fliers at an Attachment Parenting conference, and am submitting a proposal to Kaiser to recruit pregnant women from the OB/GYN practice there). I will observe parenting behavior regarding touch and child- versus adult-centeredness, preferably following the babies for 5-hour periods during various life phases from birth to age 3. While the quality of the touch may be more salient than the quantity, and more nuanced categories of parenting styles will surely emerge organically from the observations, one starting place for differentiating parenting styles is to use the following rough categories:

	Child-centered	Adult-centered
<u>Frequent touch</u>	<i>Attachment parenting</i> , e.g. Japan	<i>Continuum parenting</i> , e.g. Guatemalan village
Infrequent touch	<i>Stimulated Loner</i> , e.g. U.S.A. middleclass	Neglected Child

I can then track to see how each of these styles plays out as the child ages, and see which children cry most, orient their actions more toward the parent than toward the world, seem most clingy, use the bossiest language, etc.

In addition to the longitudinal parent-child observations, I am attending meetings of an alternative parenting group that is using tribal village methods (continuous carrying, feeding on demand, and co-sleeping) in the U.S.. I have found both child-centered and adult-centered families in attendance, so I have the opportunity to investigate two of the non-mainstream parenting styles from the table above, and observe for child outcomes.

I will also observe fifty 3-year-old children in a pre-school setting, and look at each child's tearfulness, verbal and behavioral demandingness of adult attention, independent initiative regarding learning, courage exploring the world, social competence with other children, etc., and then interview parents

regarding their child-raising styles in the child's early life. This will give a broader context to the more in-depth case studies.

## **Erin Winkler – African American Studies**

### ***Racial Socialization in African American Families***

My dissertation research examines racial socialization of African American children, particularly the family's role in the racial socialization process. In my fieldwork, I examine the family as a site of negotiation of the racial socialization messages that African American children receive from other societal institutions, such as schools, the media, peer groups, religious institutions, health care systems, and criminal justice systems. Specifically, I will explore how children rate the relative power of the family in racial socialization vis-à-vis these other social institutions, how racial socialization fits into African American families' conceptualization of care and child-rearing, and how racial socialization varies in content and manifestation across gender, skin tone, and socio-economic divisions. My theoretical approach—The Familial Socialization model—presents a balanced consideration of individual familial agency and structural constraints; moving away from understanding racial socialization as purely reactionary, while still acknowledging the real ways in which racialized social structures affect racial socialization. My methodology involves conducting open-ended, qualitative interviews with African American parents/caregivers *and* children in Detroit, Michigan.

It is my hope that this project and the resulting publications will contribute to the field in a myriad of ways. First, it is my intention to expand current knowledge on racial socialization by conducting qualitative, open-ended interviews to access more detail and depth regarding familial racial socialization. Because of the city's unique demographics, locating this research in Detroit will allow an examination of these intra-group variables, while controlling for racial demographics of neighborhood. Second, this study is intended to push the paradigm in the field of racial socialization scholarship away from a strictly quantitative center, and toward an inclusion of rich, multi-layered narratives that center the voices of children and families and that will provide breadth and depth to racial socialization research. Finally, while this project is certainly meant to contribute theoretically, methodologically, and empirically to racial socialization research, it is also intended to contribute to social science more broadly. This research can help us understand which societal institutions are most powerful in influencing *all* children's understanding of race, racism, and racialized stereotypes, and help us in targeting these institutions for reforms. This project can also speak to coping mechanisms and the promotion of developmental health and well-being in other racially- and non-racially-defined social minority groups in the United States. Finally, a successful outcome to this research project could promote the inclusiveness of children's voices as serious data in empirical studies of childhood, adolescence, developmental issues, and beyond. For these reasons, I am convinced of the importance of this project, and am eager to move forward with the research process.

As a result of the support from The Berkeley Center for the Development of Peace and Well-Being, this academic year I have been able to complete a lengthy dissertation prospectus, travel to Detroit to make arrangements for recruitment and interviews through existing community organizations, and prepare a research protocol for approval by the Berkeley Committee for the Protection of Human Subjects. The next steps for this project are to conduct further pilot interviews to test my interview questions and begin the recruitment process. Interviews began in earnest during the summer 2003, after final approval from Human Subjects.

***A Model of Resilience in Girls with ADHD***

For the past two years I have been working on the project “A Model of Resilience in Girls with ADHD” examining the role of structured extra-curricular activities and self-knowledge in resilient outcomes of girls with Attention Deficit Hyperactivity Disorder (ADHD). The funding obtained through the Center for Development of Peace and Well-Being allowed me to focus on an uninterrupted transcription and coding of the second wave of data collected during the 2002-2003 academic year and supported a longitudinal analysis of an extremely understudied population (community sample of girls with ADHD) and the factors underlying their positive development despite risks for maladaptation.

I am interested in understanding the process of resilience, a dynamic developmental process resulting in positive adjustment despite the presence of a risk for maladjustment. The proposed project raises the essential question: Why do some adolescent girls with ADHD manage to adapt well despite their disorder? This project has two main goals: (1) to understand what constellation of factors predicts a better than expected quality of life in some girls with ADHD; and (2) to test whether understanding the meaning that girls attribute to their experience matter in explaining resilience in some girls with ADHD.

With these two questions in mind, I developed and have begun to test a model of resilience that posits ADHD as the risk factor for depression and anxiety, substance abuse, and delinquency. In fact, among boys, ADHD does appear to predict these outcomes (Hinshaw, 2003). I have also chosen participation in structured extra-curricular activities (ECAs) as a protective factor with the idea that finding a niche and structuring of leisure time will preempt girls’ non-conventional behavior and improve their self-esteem. “Structure” in this study is defined as regular weekly participation in a given after-school activity which is supervised by an adult leader (Mahoney, 2003). I am also proposing that the effects of the protective factor will be moderated by a factor I am terming “self-knowledge.” In other words, I am proposing that in order to understand the protective effect of an environmental factor, such as involvement in ECAs, we must examine the way the children construct the meaning of their experience.

Self-knowledge is a cognitive-affective capacity that consists of several broad components: (A) differentiation and complexity of self-concept (Marcus, 1977; Linville, 1987). (B) self-understanding of the effects of one’s behavior on others; (C) domain-specific knowledge about oneself (i.e. involvement in extra-curricular activities and peer status); and (D) self as a story (one’s ability to construct a coherent narrative about one's past, present and future), (Schank & Abelson, 1995). These four aspects of self-knowledge broadly relate to one's capacity to appreciate the reasons for one's own behavior and the effects it has on others. My prediction is that the positive effects of the protective factor will be stronger for girls with relatively high level of self-knowledge.

The first round of analyses focused on one aspect of self-knowledge, the Continuity in girls’ narratives about their future, measuring their ability to sequentially integrate experience from the past and present and connect it to the future. Girls' ability to construct a coherent narrative about the self was assessed by asking the girls to tell a short story about themselves. Prompts for this task indirectly asked the girl to talk about her past, present and future and included: "Tell me about yourself and make it into a story; tell me a little bit about your entire life; tell me about your goals and dreams for yourself; and what you would like your life to be like."

An index of participation in structured extra-curricular activities this was derived for each participant based on the information collected on the Youth Self-Report version of Child Behavior Checklist (CBCL). Following the administration of CBCL, participants were asked to answer two questions specifically about extra-curricular activities: "How important is it to you to participate in a [particular] extra-curricular activity?" and "Why is it important to you to participate in this/these extra-curricular activity/ies?"

Whereas previous research has emphasized applying intervention to the child without considering the child as an active agent in her adaptation, the results of this study show that at-risk children who are better at integrating their experiences through time benefit most from being involved in ECAs. If, for example, in this study I focused only on the main effect of ECAs, I would have found no significant prediction of reduction in levels of delinquency. My conclusion about no effect of ECAs would have been erroneous.

Specifically, the results indicated that ADHD was related to higher levels of Delinquency and Depression/Anxiety, but not Substance Abuse in girls. ADHD was only marginally related to low ECAs, and low Continuity in the narratives about the future. Involvement in ECAs was related to lower levels of Depression/Anxiety, but not Delinquency. High Continuity was related to lower levels of Delinquency, and Depression/Anxiety, but not Substance Abuse. The two protective factors of ECA involvement and Continuity were marginally related. There was a significant interaction between ECAs and Continuity, demonstrating that there was a significant relationship between Continuity and lower levels of Delinquency in the low ECA group, but there was no such relationship in the high ECA group. Continuity acted as a protective factor in groups that engage in low levels of structured ECAs, which is contrary to previous research showing that children who are not involved in ECAs are highly likely to engage in delinquent behavior. In other words, children who have the ability to perceive continuity between past, present, and future behavior, can reverse this effect to a certain extent. The analyses also underscored that the relationship between ECAs and the Continuity aspect of Self-Knowledge was no different for girls with ADHD, than girls without ADHD.

In attempting to understand how resilience unravels, I hope that the main contribution of this study to the mission of the Center for the Development of Peace and Well-Being will be in giving a glimpse of how some girls with ADHD overcome adversity – something about which we know almost nothing. This study ultimately looks at two different sources of human strength that intimately interact – social and individual. By studying how children internalize experience over time (i.e. gain self-knowledge), experiences such as their use of structured time with others (i.e. extra-curricular activities) we can begin to understand the "ordinary magic" (Masten, 2001) of resilience.

**Sigrid Allen - American Studies**

***Conflict Resolution in Public Schools***

In research, advocates emphasize conflict resolution education (*CRE*) benefits to schools and their communities. In this exploratory study the aim was to collect information about how *CRE* training and practices were actually applied in public school settings and how it reflects American culture. I observed three *CRE* training programs, collected *CRE* data from eleven California school districts and studied *CRE* practices in the Oakland public middle schools. All interviewed persons were adults. Although, interviewing youth would have been beneficial, due to restricted time I only examined information from adults in the public schools and *CRE* organizations.

Almost none of the interviewed school districts supported district-wide *CRE* program implementations that included the adults of the greater school community (administrators, teachers, school staff and parents). In most districts individual schools initiated and funded *CRE* program elements that focused on student behavior without reflecting on the role of school adults as an influential factor. Among those schools that offered *CRE* programs, the results indicated that there was a significant difference between the *CRE* practice and the ideal concept of *CRE* research advocacy. On average schools tended to view *CRE* training as extra curricula activities and in most cases only offered isolated *CRE* components. *CRE* training was less present in lower class middle schools than in more affluent neighborhood middle schools. Although Oakland's public school student population is rather diverse, only one *CRE* coordinator acknowledged the occurrence of interracial conflicts.

A closer look at *CRE* training and program implementations in selected schools showed that *CRE*, like other school reforms, did not lead to rapid changes in the educational environment; instead most *CRE* programs were molded into existing school structures and cultures. Educators tended to define negative student behavior as a symptom and used single *CRE* components as a tool to prevent the escalation of those symptoms, for example, the potential violence in student behavior. This student-oriented approach also reflected the situation that in most schools only one or two teachers were solely responsible for the peer mediation coordination, and curriculum-based *CRE* training was rarely translated into the overall school structure. Instead educators seemed to be satisfied with modified and isolated *CRE* elements that resulted in less violence and escalating conflicts among students. In those schools the full potential of complete *CRE* programs remains untested.

Most *CRE* training providers allow schools to choose desired *CRE* components and do not require schools to implement more community-oriented *CRE* models. As a result, in rare cases do schools or school districts agree to implement comprehensive *CRE* programs and commit to long-term cultural changes. The small numbers of schools that put effective programs in place tend to include the greater school community and focus on cooperative learning styles. This makes sense, since the schools are an extension of our society. Consequently, it is crucial that school adults and the communities around the schools also participate in the process towards more constructive interactions and adults modeling desired behavior. Otherwise the most successful *CRE* programs will be diluted and only marginally effective in transforming the school environments.

## **Kevin J. Braga – Psychology**

### ***Culture, Emotions and Self-Disclosure: Predictors of Friendship Development***

The literature on the formation of adult friendships has yet to discuss issues concerning the development of cross-cultural friendships. This study addressed three questions: (a) are members of collectivist cultures more likely to show patterns of self-disclosing and elicit more self-disclosure from others compared to members of more individualist cultures, (b) are members of collectivist cultures more likely to accurately perceive another's emotion, and (c) how does the disclosure relate to how much an individual is liked by their partner six months later. Eighty-four undergraduates (71 women, 13 men) were recruited from the residence halls to participate in a self-disclosure task where they were instructed to disclose something not previously discussed before with a hallmate. After each disclosure, participants reported their own emotions as well as estimated their partners' emotions. Independent judges rated the video-taped disclosure on items such as how intimate, personal, and positive, the overall interaction was. Results suggested that Asian Americans disclosed in more light-hearted ways and were more accurate in perceiving their partners' positive emotions such as content, happiness, and enjoyment while Caucasians were more in tune with their partners' self-conscious emotions such as embarrassment and shame. The implication that certain emotions are more relevant for one culture and may impact friendship development among members of different cultures is further discussed.

## **Adam Chen – Psychology**

### ***An Emotions Specific View of Nature and Social Judgments: A Look at Awe and Its Effects***

#### **Abstract**

While nature's beneficial influences have been documented in the past, researchers have focused on the general valence of the emotion that is caused by nature. No research has been examined on the specific emotion(s) that may cause these effects to occur. Based on existing theories on positive emotions, we predicted that awe will be an emotion felt when in nature and a moderating factor on nature's influence on social judgment. Two groups of participants were tested on their levels of awe-proneness and social judgment: one group was taken to a naturalistic setting while another group was taken to an urban setting. The social acceptance rating was then compared for these two groups and between high-awe and low-awe participants in the two environments. Significant results did not occur but the significance level between high-awe and low-awe participants in the nature and urban environments was closer to significance than the significance level between the overall nature and urban environments.

#### **Introduction**

- Positive mood has been shown to increase the number of positive judgments made on other people (Forgas, 1990 ; Forgas & Bower, 1988)
- Nature has been shown to cause positive mood of small effect sizes (Hartig et al., 1999) as well as increases in altruism (Sherrod et al., 1997), decrease in levels of aggression (Kuo & Sullivan, 2001), and increases level of play in children (Taylor et al., 1998).
- Current emotions research has focused mostly on overall positive and negative moods (Forgas, 1995; Lerner & Keltner, 2000). Little research has been done using an emotions-specific view.

- Awe (one theorized facet of positive affect) has been described as causing feelings of connectedness, a sense of mystery and exploration, and lowered physiological arousal in people (Shiota & Keltner, in press), all of which are effects from exposure to nature.
- Feeling awe seems to lead to emotional and physiological (Levenson & Ruef, 1992) components that are similar to feeling empathy. Empathy, in turn, causes increases in positive social judgments (Batson et al., 1997).

### **Hypothesis**

Awe is specific-emotion that is invoked in exposure to nature. People who are more prone to experience awe will make more positive social judgments and be more socially accepting.

Nature will influence the level of awe in a person. As a result, awe-prone people in nature will be the most socially accepting participants.

### **Methods**

- Fifty-nine UC-Berkeley students participated in this experiment.
- A modified Bogardus social acceptance scale was used to test participants' level of social acceptance (see figure 1).
- The Differential Positive Affect Scale (Shiota & Keltner, in press) was used in measuring the participants' propensity to experience awe. A median split was used to separate participants into two groups: high-awe and low-awe.
- Participants were randomly assigned to one of two conditions:
  1. Nature condition: The participants were brought to an open natural environment that contained an open grassy area, vegetation growth, and several large trees.
  2. Urban condition: The participants were brought underneath a large building.

### **Results**

- Participants indicated a significantly higher level of preference for the nature condition.
- Positive affect was almost significantly higher in the nature condition.
- No significant results were found between the nature and urban condition (without awe).
- No significant results were found between high-awe and low-awe participants in the nature and urban conditions.
- Power was low for the experiment.

### **Discussion**

- While significant results were not attained in the high-awe, low-awe, environment comparison, that significance level was significantly lower than the significance level between overall environment scores. This hints at possible interaction effects between awe, nature, and social judgments.
- The power level of this experiment was low. More subjects are needed to get a more accurate picture of what's happening.
- More specific-emotions research should be done in the future so that generalizations do not occur.

## **Seinenu Thein - Psychology**

### ***Adult Self-Esteem: A Developmental Perspective***

Past research has linked self-esteem to many important constructs including happiness (Furnham & Cheng, 2000), life satisfaction (Diener, 1985), and subjective well being (Diener & Diener, 1995).

Individuals with high self-esteem have been shown to experience fewer depressive symptoms (Tennen & Herzberger, 1987), less anxiety (Brockner, 1984), and demonstrate more of a willingness to persist in the face of extended failure (Baumeister & Blascovich, 1984).

Despite widespread acceptance of the psychological importance of self-esteem during adulthood, most research on self-esteem has focused almost exclusively upon the years before and during adolescence (Rosenberg, 1965; Coopersmith, 1967; Block & Robins, 1993). Of the studies that do exist on adult self-esteem, few are longitudinal in design. Many fundamental questions regarding the developmental course of adult self-esteem (including the longitudinal consistency of its correlates) therefore remain unanswered.

The present study seeks to address the gap in the literature on self-esteem by examining the correlates of self-esteem at three distinct points in adult development. In doing so, we will seek to do the following: (a) determine the direction and amount of age-related change in the level of self-esteem over time; (b) determine the consistency of the temporal ordering of self-esteem scores; (c) identify the correlates of self-esteem during early, middle, and late adulthood (at age 21, 43, and 61); and (d) determine the longitudinal consistency of the correlates of adult self-esteem.

After having spent most of the fall and part of the spring semesters conducting a thorough literature review on self-esteem as well as figuring out what variables I want to consider, I am now ready to analyze the data. Preliminary analysis of the data does indeed indicate that there is change in the level of self-esteem over time as well as changes in the correlates of self-esteem across the different age groups. Fall semester 2003 will be spent devising coding schemes for certain variables that have not already been coded as well as running the data analyses.

### **Nicole Wojtal – Anthropology**

#### ***From chaos to order: Cancer and the support group***

Increasingly over the last twenty-five years, people living with cancer, especially women with breast cancer, have incorporated the cancer support group into their therapeutic networks of care. This study examines the support group as a socio-historically specific way in which to experience this disease. I ask the following research questions: How has the support group become institutionalized as a rehabilitative therapy for people with cancer? What does the support group do for people with cancer? How does it affect the experience of their disease? To answer these questions, I performed ethnographic fieldwork in two Bay Area cancer support groups.

I found that information and narrative are the key elements in understanding individual's experiences in support groups in addition to their proliferation as a rehabilitative therapy for cancer patients. Previously, learning information and sharing personal experiences were not part of having cancer. For the first time, peer led support groups created a space for people with cancer to connect with one another and learn about their disease. Once researchers concluded that it was actually beneficial for people to discuss their experiences and acquire a repertoire of knowledge about their cancer, the support group became complementary to the health care system.

Information and narrative work in tandem to allow support group members to better order and make sense of their chaotic and painful experiences and create new relationships of support and community. While differences exist among group members and leaders, they identify with one another through the painful experiences that accompany having cancer. Instead of only being able to see the doctor,

support group members provide an alternative space for people to turn to. They are collectives of people trying to make sense of what is happening to them, what will be best for their survival, how they can best care for themselves and what will they feel most comfortable doing. The positive experiences that members have and the social bonds that they form keep members coming back to group meetings. Support groups have continued to flourish in the United States because they make the experience of cancer easier to deal with.

Support groups also fit well with dominant American ideologies of taking personal responsibility for health and healing and reinforce those ideas. Although personal responsibility in health is highly valued in the United States, it is part of making sense of having cancer and gives people a sense of control at a time of uncertainty.