



Center for the Development of Peace and Well-being

University of California
1231 Tolman Hall #1690
Berkeley, CA 94720-1690
Phone: 510.643.8965
Fax: 510.642.7969

Center for the Development of Peace & Well-being 2003-04 Fellowships Summary Report

2003-04 Graduate Fellows

Kirsten Blount-Matthews

Psychology

Forgiveness and Attachment in Human Development

Although the study of forgiveness has blossomed among researchers interested in healthy responses to emotional challenges, such researchers have paid relatively little attention to which kinds of people may be most forgiving and how they may become that way. Attachment theory may illuminate both issues. Although the link between attachment and forgiveness has not been investigated systematically by attachment researchers, they have long considered forgiveness to be a central component of both loving parental behavior and a secure-autonomous “state of mind.” In addition, attachment theory provides a useful framework for synthesizing a growing collection of variables already found related to forgiveness (e.g. empathy, rumination, relationship commitment) as well as contributes to an explanation of how these variables develop. My dissertation seeks to bridge the attachment and forgiveness literatures by asking whether one’s unconscious state of mind with respect to attachment (assessed by the Adult Attachment Interview) is associated with self-reported forgiveness of real-life transgressions (assessed by the Enright Forgiveness Inventory), self-reported willingness to forgive hypothetical situations (assessed by the Willingness to Forgive Scale and a self-designed questionnaire), and unconscious processing of forgiveness-related information (assessed by reaction time to computer-generated stimuli). To date, only the data relating attachment state of mind to the Enright Forgiveness Inventory have been examined.

The Adult Attachment Interview is designed to tap a speaker’s unconscious “state of mind” with respect to attachment—or overarching approach to thinking about relationships and processing distressing information. Linguistic coding of the hour-long interview generates three main classifications. The secure classification is characterized by balanced attention to both positive and distressing topics; discourse is internally consistent and demonstrates strong personal identity, valuing of relationships, and perspective taking. The dismissing classification is characterized by minimizing attention to distressing topics and, when broached, minimizing the personal impact of distressing events; discourse often includes unsupported, overly idealistic portrayals of parents. The preoccupied classification is characterized by an inability to turn attention away from distressing topics; discourse is full of angry digressions or excessively long vague passages.

The Enright Forgiveness Inventory is a self-report questionnaire designed to tap conscious representations of real-life transgressors. Participants recall a time when unfairly hurt by another person, then rate their current orientation toward that transgressor. Six subscales (positive feelings, negative feelings, positive behavior, negative behavior, positive thoughts, negative thoughts) are summed to generate a total forgiveness score. Because authentic forgiveness requires acknowledgement of being unfairly hurt, the questionnaire also includes a separate subscale assessing “pseudoforgiveness;” items minimize the transgression as, for example, “not a big deal.”

Individuals classified as secure were expected to receive relatively high forgiveness scores in conjunction with relatively low pseudoforgiveness scores; individuals classified as dismissing were expected to receive relatively high forgiveness scores in conjunction with relatively high pseudoforgiveness scores; and individuals classified as preoccupied were expected to receive relatively low forgiveness scores in conjunction with relatively low pseudoforgiveness scores. In addition, given that even insensitive parents provide an irreplaceable and salient emotional bond, all attachment groups were expected to receive higher forgiveness scores when rating transgressions by parents compared to other kinds of people. Preliminary analyses of 70 college students supported all of these predictions, even when seriousness of the transgressions was statistically controlled. These results support a link between attachment and forgiveness that bears further exploration, especially with respect to how forgiveness and security may be mutually facilitating in therapy.

Christine Carter

Sociology

Love Comes in Different Packages: The effect of family social capital on childhood happiness

Part One (Quantitative work): The Effect of Parenting Practices and Relationships on Childhood Thriving

Using data from the National Survey of Families and Households, this part of the study examines the effect of family structure and parenting practices on childhood thriving. Findings show that the quantity of parental relationships and the quantity of positive parenting practices is related to childhood thriving, regardless of family structure or configuration. However, family structure has clear implications for the practices that parents establish with their children, and in that way indirectly affects childhood thriving.

Part Two (Qualitative work): The Material and Symbolic Roots of Parenting Practices

Using data from 20 interviews with families who had children between the ages of 11 and 17, this exploratory study theorizes how work, family structure, and parenting ideologies shape parenting practices, and how children fare as a result.

Parenting practices are influenced by two primary forces. First, parenting practices are influenced by economic and social circumstances. For most families, this means their jobs and family structures, the structural supports and constraints they face as they go about their daily lives. Second, parenting ideologies—what parents believe about their roles as parents—shape parenting practices. Influenced by both these material and symbolic realms, American families

are “tandem structures.” Much like a tandem bike can be propelled by two people, parenting practices are created and governed by these two forces. In some families, work (coming from the social and economic, or material, realm) is the front rider that dictates the daily life of the family—where the bike is going and the route it will take to get there—while a parenting ideology (the psychological and symbolic realm) is the backseat rider who might comment on the ride but not even break a sweat when the family faces an uphill climb. In other families, of course, parenting beliefs will ride in the front while work or other material forces take the back seat, and in still others the material and the symbolic will play equal roles in the creation and maintenance of parenting practices. This study focuses on 12 families where the material realm is the clear “front rider,” showing how work in particular influences parenting practices around dinnertime and the implications of these practices for children’s well-being.

Preliminary analysis points to evidence that:

- When work becomes a dominant force in a parent’s life, the rhetoric of work “drifts” into family life undetected. Because economic rhetoric is often characterized by unemotional, achievement-oriented values, such rhetoric drift can be extremely detrimental to family life and the emotional lives of children.
- Some mothers who do paid work are rejecting the “second shift” that awaits them at home, and especially the emotional labor of parenting. This benefits them because in rejecting the second shift, they are also rejecting their age-old subordinate position in the family as the person who generally subordinates her own needs for those of others. Such mothers adopt a “masculine” parenting ideology, that of the material provider, rather than a more traditional ideology as emotional and symbolic maintainer of the family. But because children still have emotional, cultural, and symbolic needs (to feel that they are a part of a family, to know their larger place in the world, for example), this parenting ideology affects children adversely. Children who have a parent (or parents) who actively engage in the emotional labor of parenting are more likely to be healthy emotionally than those who do not.

Ruth A. Dergicz

Psychology

*What We Talk About When We Talk About Couple Relationships:
Qualitative and Quantitative Studies of Partners’ Experiences of Individuality and Togetherness*

The documented adverse affects of marital discord on the health of spouses and children (e.g., Amato, 2001; Cowan & Cowan, 2002; Cummings, Goeke-Morey, & Graham, 2002; Davies & Cummings, 1994) require a comprehensive understanding of the processes that contribute to marital quality. This research examined how two central aspects of couple relationships - the spouses' experiences of individuality and togetherness - contribute to understanding variations in the quality of the relationship. Togetherness in couple relationships refers to the sense of closeness spouses have, and their view of themselves as part of a couple. Individuality refers to spouses' sense of independence and autonomy, and their view of themselves as separate from each other. Two interrelated studies were conducted. Twenty couples participated in the first study in which a qualitative analysis was performed on the relationship descriptions that partners gave in interviews about their relationship as a couple. This study identified eight different ways in which spouses described their experiences of individuality and togetherness. For example, when partners described their experience of togetherness, they represented the partners as one behaving-feeling-thinking unit. When partners described their experience of individuality, they

represented the partners as two separate individuals who had specific personality characteristics. It was also found that some partners described the balance between their experiences of individuality and togetherness by representing both spouses as two separate individuals who interacted with one another.

The findings from the first study were used to develop new measurements of the experiences of individuality and togetherness of couples that were based on what people tell us about these experiences. The new instruments also addressed several limitations of past measurements of these experiences (e.g., the limitations of the we-ness versus separateness scale of Buehlman & Gottman, 1996). The new measurements were used in a second study that examined with quantitative research methods how the experiences of individuality and togetherness of partners were related to self-report and observed indices of marital quality. This study found that the more positive husbands and wives felt about their togetherness, the more satisfied they were with the overall quality of their marriage and the better they were judged to be doing as a couple by outside observers. Moreover, higher marital satisfaction and less observed conflict were related to positive feelings men had about the partners' individuality and to positive feelings women had about the balance between the individuality and togetherness of the partners. These findings suggest that both spouses value the quality of the couple's togetherness. The results also suggest that while women value the individuality of the partners when they feel secure about the quality of the couple's togetherness, men value the partners' individuality unconditionally.

These findings point to several important implications for clinical work with couples. Marital therapists may often try to improve the quality of the togetherness of distressed couples who come to them for help, but neglect or even deliberately de-emphasize the experience of individuality. Therapists may follow this line of intervention because they assume, as some past researchers did (e.g., Buehlman, Gottman, & Katz, 1992; Carrere et al., 2000; Shapiro, Gottman, & Carrere, 2000), that togetherness means closeness and individuality means distance from the relationship. However, the findings of my two studies suggest that this is not the case. In fact, if marital therapists promote the view that togetherness is good and individuality is bad for couples, they may be teaming up with women against men in the sense of promoting couple-ness without promoting the individuality of each partner. Instead, if therapists could reframe their thinking and that of their clients in endorsing the view that individuality in the context of togetherness is helpful to both men's and women's marital satisfaction and adjustment, more progress might be made.

Anne Gregory

Psychology

***Toward Narrowing the Discipline Gap:
Defiance or cooperation in the high school classroom***

A much-discussed achievement gap across racial and ethnic groups plagues the educational system. Less discussed is a gap in discipline – the burden of which falls mostly on African American adolescents, who are over-represented in school suspension and expulsion rates (Gordon, Della Piana, & Keleher, 2000). Disciplinary action for defiance is a common reason for exclusion from class or from school (DOE, 1995), with teachers perceiving African Americans as more defiant than other student groups (Wentzel, 2002). Beyond missed instructional time, those who have frequent conflicts with teachers may lose important relationship resources which serve as protective factors against low achievement (Gregory & Weinstein, 2004).

An underexplored area has great promise to help promote cooperative interactions in classrooms. Some classrooms may serve as ‘safe havens,’ particularly for students who are perceived as defiant by other teachers. This study asks, “What type of teacher characteristics and teaching style overcomes barriers related to racial, ethnic, and social class differences and sets the groundwork for cooperation?” Warm, demanding teachers (Vasquez, 1988) may earn adolescents’ trust in their authority.

Methods

Setting and participants. The study was conducted at an urban high school in a mid-size U.S. city. First, the study analyzed the high school’s discipline records of defiance-related referrals for on- and off-campus suspension during one year. Second, the study used qualitative and quantitative methods to examine a subsample of 33 students who received a defiance-related referral and compared two of their classroom experiences – one taught by their discipline *referring* teacher and one taught by their *nominated* teacher, whom they selected as the teacher they got along with the best.

Results

Race and defiance-related referrals. An analysis of the school’s discipline records found evidence that amongst those referred for suspension, African Americans were more likely – and whites less likely – to be in the group of students who received a defiance-related referral. This suggests that negative interactions between adults and African American students in the high school setting are a particularly salient contributor to the discipline gap between racial groups.

Divergent behavior in two classrooms. Analyses of the 33 discipline-referred students showed that students’ cooperative and defiant behavior differed across classroom contexts. Student and teacher data converged to show that students were generally more engaged and cooperative, and less defiant in their nominated than in their referring teachers’ classrooms. Students also received higher grades and attended more classes in their nominated teachers’ classrooms. These findings suggest that most referred students have divergent experiences with teachers – at least one of whom experiences the student in a more cooperative manner. Thus, these ‘safe haven’ teachers seem to earn trust in their authority.

Teacher characteristics and student cooperation. Predictors of trust in teachers’ authority were examined through Hierarchical Linear Modeling. Analyses showed that students had considerable convergence in how they experienced particular teachers. Teachers who were perceived by students as more or less trustworthy in their use of authority did not differ by gender, race, or years of teaching. However, teachers who perceived less classroom defiance were more likely to be perceived as trustworthy authority figures. Further, students’ perception of a teacher as caring or warm was the strongest predictor of trust compared to measures of demandingness. Thus, perceived warmth, more than demandingness, seems to be essential for teachers in earning students’ trust in their authority.

Implications. Conflict in teacher and student relationships is a particularly problematic area contributing to the overrepresentation of African-American students in discipline referrals. Promisingly, these negative teacher and student interactions do not occur across all classrooms for most referred African American students. In fact, some teachers do earn the trust and cooperation of students who are perceived as defiant by other teachers. They demonstrate a deep level of caring for their students. An African American senior explains why she respects her nominated teacher. She says, “Cause she know *who* I am, she know *how* I am, she know *what* I need, and she try to help me...she sit down and get to know you...and then you go talk to her.” Another African American student draws the link between teacher caring and student

cooperation. She said, "I feel like if you're a teacher, it's your duty to teach people...respecting your students enough to be concerned about them and their progress, and *really* be concerned about them. And if you're really concerned about them, you will respect them." She goes on to say, "Basically by respecting us...then we'll respect her."

Shahla Maghzi

Jurisprudence and Social Policy

Justice in a Global Context - Exploring the Interplay Between Reconciliation & Legality in Sino-US International Dispute Resolution Centers

In recent times, the link between our vision of social and moral order and the development of systems of dispute resolution has increasingly been made explicit. For example, Lawrence Freedman writes that systems of justice stand "in close relationship to the ideas, aims, and purposes of society." Sun Li Bo adds that, "differing thought processes have led to differences in the understanding of the concept of justice and the way to put this ideal into practice."

In traditional China, justice was seen as the achievement of harmony. Its unique system of dispute prevention and resolution, called *tiaojie* meaning to "adjust to find a solution," was the primary means of resolving most civil disputes in China. According to Sun Li Bo, the concept of justice was "based on morality, from which one... brings harmony to a family, and skillfully administers a country." In recent years, members of China's ministry of justice have embarked on examining ways to balance the aims of harmony with those of legality and equity through the development of the rule of law.

Simultaneously, in the United States and in many western countries, the past 20 years have seen a rapid increase in the use of "alternative forms of dispute resolution" and an increasing focus on arbitration and mediation as a means of preserving important relationships. David I. Hitchcock and Kenneth Cloke point out that growing opportunities exist through comparative studies to engage in a process of learning to balance what David Popenoe identifies as, "individual autonomy and community needs." Sociologists such as Harry C. Bredemeier (1962) in particular, point out that the supplementation of informal and formal mechanisms of dispute resolution have helped to generate and sustain interpersonal and community cooperation.

In the Spring of 2004, research was conducted to assess the particular features of court administration in both China and the Americas that have effectively contributed to widening the possibilities for individual and community decision making. It was found that emerging models such as the "multi-door courthouse" are increasingly common in both countries. These systems endeavor to distinguish the types of cases that are best suited to either mediation or litigation in the context of widely promulgated legal rules.

It is the goal of this study to better understand how global dispute resolution organizations are emerging that embrace the diversity of human value systems and in particular, orientations toward justice, in an increasingly interdependent world. The next stage of this research will be to examine the emerging framework within which private disputes are resolved through the newly established China US Mediation Center by exploring its mediator training program and evaluation standards.

Lisa Rasco

Psychology

Relations Among Family Processes and Care-based Moral Reasoning, Conscience, and Empathic Behavior in Adolescents

It is of vital importance to understand factors that promote caring and prosocial behavior in youth. An important context for learning to care for others, as well as the self, is within the intimate relationships of the family. This project examines how *family processes*, such as parents' internal working models of attachment and marital harmony, are associated with parents' ability to promote a healthy sense of autonomy *and* relatedness with their teens when discussing dilemmas that pose a choice between caring for the self and caring for others and how, in turn, a balanced sense of autonomy and relatedness during such discussions is associated with 1) teenagers' ability to come up with adaptive compromises to care-based moral dilemmas and 2) their empathic/prosocial behavior at school.

To assess the ability of teens to balance self/other concerns—I designed a “care-based moral reasoning” task that involved parents and teens discussing whether a teenager should honor a meaningful commitment to a parent versus engage in a tempting alternative—such as doing something fun with friends. During the 2003-2004 fellowship year, the final parent-teen interactions were collected and video recorded. Study participants were 90 adolescents [40 female/50 male 14-year-olds] and their parents who are part of an ongoing longitudinal study of Bay Area families. A detailed coding system was developed to analyze the videotaped parent-teen interactions. This coding system captures parental encouragement of teen's *autonomy* (e.g., respect for independent ideas, directness, openness) and *relatedness* (warmth, humor, empathic perspective-taking). Aspects of negative parental engagement were also coded, such as guilt and shame induction, hostility, and childlike passivity displayed by the parent toward the teen. Also, a coding system was developed to capture how adequately the teens came up with adaptive compromise solutions to the moral dilemmas—the goal being solutions that took into consideration *both* the teen and the parent's feelings and desires. (Parents' internal working models of attachment were previously assessed using the Adult Attachment Interview as part of the larger longitudinal study.)

Preliminary analyses of the mother-teen interactions (analyses of the father-teen interactions are underway) suggest that a mother's internal working model of attachment does indeed influence her ability to promote autonomy and relatedness when discussing care-based moral dilemmas with her teenager. Mothers with secure working models of attachment were better able to promote a *balanced* sense of autonomy and relatedness in their teens, while mothers with insecure working models tended to promote one at the expense of the other. Insecure mothers were also more likely to engage in negative tactics such as shame induction and overt hostility; however, the use of guilt induction did not distinguish secure from insecure mothers. In turn, as predicted, teenagers with mothers who promoted a balanced sense of autonomy and relatedness in their discussions were better able to come up with compromise solutions (involving both caring for the self *and* the parent) to the care-based moral reasoning dilemmas. Not surprisingly, there was a negative correlation between mothers' use of certain negative tactics (such as shame induction) and teens' ability to come up with adaptive compromise solutions to the moral reasoning dilemma.

Current and ongoing project analyses include: expanding mother-teen analyses to include fathers and teens, as well as examining the possible moderating influence of parental marital satisfaction on the quality of parent-teen interaction and teen's ability to balance self-other concerns, and

relations among care-based moral reasoning and teen's social-emotional outcomes (e.g., empathic behavior, social competence, anxiety) as rated by schoolteachers.

The findings from this project promise to shed light on family factors associated with prosocial, moral development in adolescents—helping us better understand how youth come to balance the often conflicting social tasks of caring for others and caring for themselves. It is hoped that findings from this study—particularly regarding successful strategies parents use to promote the balanced sense of autonomy and relatedness that seems to be related to adaptive care-based moral reasoning in teens—might help inform education and intervention for parents of teens.

Maris Thompson

Education

Co-Constructing Expertise:

Intergenerational Videomaking in an Urban Community Center

“Sometimes kids need people, they just see people yelling at them. And he helped us and we didn't know any of the technology, but he provided for us. And to me, he felt, it made him feel good too because he was teaching something to people who don't know. And he was so humble and patient too!”

Senior participant EDGE 5

“I liked the fact that I got a chance to work with them, you know, I'm not just like every other young person, going around doing what everybody else is doing. I actually take the time to stop and get to know older people. 'Cause they are all a value to everyone.”

Youth participant, EDGE 5

This qualitative study considers the intergenerational learning opportunities available to youth and senior citizens participating in EDGE 5, an innovative video workshop held at a community technology center in the fall of 2003. In the course of the workshop, five senior citizens produced short, autobiographical digital videos on their lives and families in concert with the two youth, who were trained to assist them in various aspects of the technology and storymaking process. Of the many activities that EDGE 5 participants engaged in, it was the informal, intergenerational collaborations between youth and seniors that are of particular interest in this study. These events highlighted the multiple ways that youth and seniors co-constructed expertise both by what they shared and the particular modes of participation they engaged in throughout the exchanges. Specifically, the taking on of new participation roles (Lave & Wenger 1991; Wenger 1998), or learning identities (Gee 2000), such as expert and novice positions and the shifting of these positions multiple times in the course of a single exchange, were central to the intergenerational work being accomplished in these events.

This work draws from a number of theoretical studies aimed at understanding the nature of out of school literacy and learning practices that involve adults and youth. A guiding notion in these studies considers that while adults and youth may be members of the same geographic community, and visit the same community center, they are often separated across lines of age, socio-economic status, and particular historical trajectories (Nettles 1991; Long, Peck & Baskins 2002) which are typically overlooked in the planning of community based learning environments.

Through video and discourse analysis of identified intergenerational events, as well as interviews with seniors and youth following the workshops, this study explores how the shifting of learning identities contributed to the importance of socially meaningful technology work and what can be gained from thinking about intergenerational media work in the context of K-12 schooling.

Rose Wong

Social Welfare

Family Harmony in the Face of Trauma: Promoting Positive Adjustment in Cambodian American Adolescents

This study explores the impact of parents' traumas and losses resulting from the Cambodian genocide and resettlement in the American inner-city environment on the adjustment of adolescent children. Families whose children are successful in school and participate at most in limited and minor delinquent activities are compared with families whose children have dropped out or are at risk of dropping out of school and may engage in delinquent activities or are teenage mothers. Nine of twelve targeted families have been interviewed thus far. Nine parents participated in three 2-hour interviews each and eleven children participated in two 1.5-hour interviews each.

Qualitative interviews explored: symbolic interactions between parent and child; intercultural harmony and conflict given differential parent-child acculturation; and, the influence of traumas and losses on family life. Instruments were used with parents and children to assess the strength of: basic assumptions of self-worth and the benevolence of people and the world (Janoff-Bulman's World Assumptions Scale); sense of life's meaningfulness, comprehensibility, and manageability (Antonovsky's Sense of Coherence Scale); prolonged grief from loss (Prigerson's Inventory of Complicated Grief); post-traumatic stress disorder (Mollica's Harvard Trauma Questionnaire); and, parental bonding (Parker, Tupling, & Brown's Parent Bonding Instrument). Children were also assessed for level of delinquency (Huizinga's Denver Youth Study Delinquency Scale).

Preliminary results suggest that families whose children adjust positively share: parents' stronger bonding with their childhood caregivers; parents' and children's stronger basic world assumptions and higher sense of coherence; and, parents' lower level of complicated grief and PTSD symptoms. The following themes emerged in families whose children show negative adaptation: parents' rejection of Buddhism because "the Buddha didn't help them" and conversion to Christian religions that teaches forgiveness and offers to "protect and save" its followers; strong intercultural conflict and low self-concept due to mutual inability to fulfill defined roles (e.g., children strive to fulfill parents' expectations but their behavior is considered inadequate by parents' different cultural standards); parents' loss of social status due to unemployment, disabilities, and financial difficulties and children's view of them as weak; and, either a very strict and overprotective or a powerless and inactive parenting style. All families experience: children's fearful representation of Cambodia and parents' fearful representation of inner-city life, each not shared by the other; witness and/or experience of community violence; and, children's high stress due to pressure to succeed and sense of responsibility for "saving" their parents.



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Phone: 510.643.8965
Fax: 510.642.7969**2003-04**
Center for the Development of Peace & Well-being**2003-04 Undergraduate Fellows****Whitney Brechwald**

Anthropology/Psychology

The Roles of Causal Attribution and Sex of Observer in Responses to Anorexia Nervosa

Stigmatization is a harmful and pervasive social phenomenon, resulting in degradation and discrimination. Attributions for the cause of a stigmatizing condition influence emotional responses towards the individual, and these affective responses, in turn, motivate behavior. Previous research (Weiner, Perry, & Magnusson, 1988) has suggested that stigmatizing conditions perceived as controllable elicit anger, little pity, and less willingness to help. Uncontrollable stigmatizing conditions motivate little anger, considerable pity, and a greater willingness to help.

In a further examination of previous research on reactions to stigma, my psychology undergraduate honors thesis examined sex differences in affective and behavioral responses to anorexia nervosa as presented in a female student at UC Berkeley. I hypothesized that when the cause of anorexia is perceived as uncontrollable, the disorder will elicit more positive reactions than when the cause is perceived as controllable. Undergraduate participants (N=171) read a vignette describing a female student with anorexia, for whom the disorder was primarily caused by one of four distinct factors (biological dysfunction; unhealthy familial environment; problems with personal control; or sociocultural pressures to be thin) and rated reactions along the dimensions of attribution, emotion, behavior and social distance.

Although results indicated no sex differences in attribution, female responses to Emily revealed more anger and disgust, less willingness to talk to her, and less willingness to allow her to baby-sit a younger female relative. Sex differences in affective, behavioral, and social distance ratings suggest that sex of observer, rather than perceptions of controllability, may be critical in the stigmatization of an individual with an eating disorder. Perhaps facilitating a more comprehensive understanding of the causes of eating disorders may have positive implications for male and female reactions to these stigmatized conditions. Results of my study provide further insight into the process of stigmatization as a function of causal attribution and the sex of the observer.

Susan Feizzadeh

Psychology

Empowering Students in Urban Schools: A Look at the Effects of an Empowerment Intervention on Racial Attitudes, Ethnic Identity, Self-esteem, and Intended Involvement.

Empowerment, a term loosely used, is often referred to when discussing ways to improve the overall educational experience and social development of students in urban schools. How does one become empowered and what would that entail? This research project focused on ways we can empower students in urban schools and how we can encourage students to become involved and engaged in their communities. For the purpose of this study, empowerment is a combination of understanding societal problems and having a feeling of self-worth and agency that will ultimately lead to community involvement.

At Life Academy High School in East Oakland, teachers and administrators acknowledged that the majority of their students are uninvolved in their communities and do not feel the need for civic engagement. In October 2003, twenty-five students from Life Academy participated in an on-site Empowerment Conference called Camp Anytown, funded by the UC Berkeley Center for the Development of Peace and Well-being Fellowship. The conference brought traditional and potential leaders together to discuss current social issues and enable students to become catalysts for societal and communal change. Through in-depth discussion about class, race, and gender, students began to critically think about the problems surrounding their community and school. One of the main theoretical premises of this conference was that through dialogue concerning social problems, participants would better recognize the problems in their community, as well as society. Upon completion of the seminars and discussions, we believed that students would return to their school and the community with an improved awareness of themselves and their importance in the world. The current study explores the effects of this intervention that aimed to empower students attending Life Academy High.

Conference participants filled out a series of questionnaires before and after the intervention. Control group participants also filled out the same series of questionnaires at approximately the same times. The impact of this conference on outcomes of self-esteem, attitudes on diversity, ethnic identity, and intended involvement were measured through both qualitative and quantitative data. This study hypothesized that through dialogue and critical consciousness students would leave the conference with a greater sense of empowerment. The belief that empowering students will produce better outcomes, particularly in the domains of self-esteem, racial attitudes, communal involvement, and ethnic identity, was the premise of a two-day intervention.

Results showed that students who participated in the Camp Anytown Empowerment Conference expressed significantly increased levels of self-esteem and significantly increased levels of ethnic identity. Furthermore, their attitudes toward diversity had a non-significant decrease, which was mainly attributed to the escalating racial conflicts occurring at Life Academy during that time period. Last, their intended involvement scores had a non-significant increase. The results indicated that this intervention was a step in getting students to recognize that they can be empowered to make social change. The Camp Anytown Conference is one of the many programs that combine dialogue, interaction and critical thinking to help students become active agents in social change. It was essential for conference participants to be confronted with societal issues before taking the next step of acting to make positive change.

As part of our democracy, it is crucial that each individual has a sense of agency and contributes to the betterment of society. The Camp Anytown Empowerment Conference was one model in

achieving those goals. It is important that we continue to realize new and innovative ways to empower students. Through continued investigation and program implementation, theory and practice can progressively come together to bring forth new insight on this topic.

Yulia Khouri

Psychology

Rejection Sensitivity, Identity Negotiations and Self-Esteem in Arab and Muslim American populations in the post 9/11 America

In the months following the September 11th terrorist attacks, the Arab American and Muslim American communities became the central target of a major increase in hate crimes and illegal discrimination (ADC, 2001). Arab and Muslim Americans, like other minority groups, have long faced problems with discrimination, but following the September 11th attacks this pattern became more intense, frequent and widespread, especially in the US (Shaheen, 1999). The backlash following the terrorist attacks was both serious and sustained. The anxiety created in the Arab and Muslim American communities was compounded by serious civil liberties concerns regarding aspects of the investigation into the terrorist attacks and new “homeland security” policies and legislation. The atmosphere of fear and suspicion was further exacerbated by a campaign in American popular culture and media of vicious defamation and vilification against Arabs and Muslims.

“The undeniable fact is that until Tuesday, at least a great many American Arabs and non-Arab Muslims openly associated themselves with groups and countries that engage in and support terrorism.”

New York Daily News, 9/16/01

“I am beginning to believe that the central source of animus from the Arab world is, quite simply, envy...The Islamic world has a self-esteem problem...Indeed, after 9/11, claims for social martyrdom were invoked by Arab [and Muslim] American activists far more quickly than any denunciation of the assault.”

National Review Online, 10/24/01

“But in another sense, we have become driveling idiots on matters of race and ethnicity. One hundred percent of the terrorists involved in the September 11 mass murder were Arabs. Their accomplices, if any, were probably Arabs too, or at least Muslims. Ethnicity and religion are the very basis of their movement. It hardly makes sense, therefore, to ignore that fact and, say, give Swedish au pair girls heading to the US the same scrutiny as Arab and Muslim men coming from the Middle East.”

The Washington Post, 10/11/01

This project attempts to examine the socio-cognitive responses of Arab and Muslim Americans to the stereotypes evident in the post 9/11 popular American media. The study attempts to answer a set of questions, such as how do Arab and Muslim Americans negotiate their [currently politically controversial] national and religious identity (e.g. being an American and. being an Arab) in the post 9/11 America? Does their collective and private self-esteem suffer as a result of these stereotypes? And lastly, are Arab and Muslim Americans more likely to develop the anxious expectations of rejection by the mainstream American population based on their ethnicity or/and religion?

112 participants participated in the study during the Fall 2003 and Spring 2004. The data analysis of this study is still in progress. Tentative results indicate the tendency of Arab and Muslim Americans to engage in the identity negotiations (e.g. enhancing the importance of their American identity and decreasing the importance or negating their Arab identity) when faced with Arab or Muslim stereotypes. Furthermore, preliminary results suggest that both Arab and Muslim American individuals are significantly more likely to develop the anxious expectations of rejection by the mainstream American population.

More vigorous and detailed data analysis is currently underway. Results will be available in August 2004.

Lia Kraemer

Psychology

The Positive Role of Self-conscious Emotions in Social Interactions

Traditionally, research has conceptualized self-conscious emotions negatively by postulating that they serve as a detriment both to psychological well-being as well as to social relationships. Yet this research has not examined how these emotions may influence social interactions differently depending on one's cultural beliefs. The current study postulates that self-conscious emotions influence European American and Asian American social interactions differently, with these emotions serving a more functional, positive role for Asian Americans, whose culture places greater emphasis upon these emotions. In this study, European American and Asian American romantic couples were asked to participate in a teasing interaction as well as discuss a past partner. The emotions of both partners were examined through self-reports and behavioral displays, with particular emphasis placed upon how the self-conscious emotions of the speaker influenced the emotional experience of the listener. The self-report data revealed that while European Americans responded to their partner's self-conscious emotional experience by mirroring those same emotions and experiencing discomfort, Asian Americans not only experienced those same emotions, but also experienced more sympathy and concern. In this manner, self-conscious emotions may lead to positive social outcomes depending on cultural beliefs about these emotions. However, these findings were not replicated with the behavioral and verbal data, with Asian American listeners displaying less sympathy and concern in response to their partners' self-conscious emotions.

Golnoush Monfared

Psychology

The Effects of Empathy on Reactions toward War

The continuing expansions of violence in the Middle East, and the lack of progress toward a peace settlement have generated concern among American citizens as well as the international community. Since the September 11, 2001 terrorist attack and the United States' pro-war resolution on using armed forces against Iraq, millions of people around the world have expressed their reactions by demonstrating both for and against the U.S.-led war. We heard from those who said "Free Iraqi people", "Iraq needs a regime change," and from those who expressed their disagreement by carrying placards and signs saying, "The ends do not justify the means."

As easy as it may be to classify individuals into one category or another based on their socio-political conviction, our understanding of these divergent perspectives deepens further by investigating the underlying processes that have brought about such a dichotomy. Thus, the aim of my research was to take our understanding of the reactions to the war on Iraq beyond individuals' political convictions. Rather than classifying individuals into those who agree with war in general and those who disagree with it, in this study I used social-psychological methods to gain a better understanding of how individuals' attitudes towards socio-political issues are affected by the features of the situation and by their level of empathy. Moreover, this investigation allowed me to distinguish between the influence of cognitive and affective empathy on an individual's war sentiment; that is between the extent to which an individual adopts the point-of-view of others versus an individual's feelings of warmth, compassion, and concern toward the misfortunes of others.

In the fall of 2003 a total of 149 University of California at Berkeley students (42 males and 107 females) were recruited to take part in the study. Students were from various racial/ethnic groups, including American, white, Middle Eastern, Asian, Latino and other. For the purpose of this study, only those students who had identified themselves as American citizens were used as the final representative group. I collected information on both individuals' overall level of empathy as well as their level of cognitive and affective empathy. Then, participants were randomly assigned into three different situations of "self-threatening," "other-threatening," and "neutral situation". In the "self-threatening" situation, an individual was meant to experience a feeling of threat toward himself. To elicit such an experience, American citizen participants viewed a set of pictures of the September 11th terrorist attack. In the "other-threatening" situation, an individual was meant to perceive a sense of threat directed toward a group of individuals other than himself. This situation was created by presenting participants with images of the U.S.-led attack on Afghanistan. Pictures of abstract art were used in the "neutral situation," in which individuals were meant to experience no feeling of threat. After viewing all the pictures, information was collected regarding the individuals' reactions toward war on Iraq. More specifically whether they agree, disagree or are ambivalent regarding the war.

The result of this study showed that individuals' reactions toward war on Iraq were not influenced by their ability to take the role of, or put oneself in the position of others (cognitive empathy). Rather, their reactions were influenced by their feelings of warmth, compassion and concern for unfortunate people (affective empathy). Moreover, it was found that in the self-threatening situations individuals were equally likely to endorse war regardless of their level of empathy. In contrast, in situations that threaten others but do not directly threaten the self (other-threatening situations), empathy played a significant role in individuals' reactions to war. More specifically, in this situation, individuals low on empathy level were more in favor of war against Iraq while the individuals high on empathy level were less likely to endorse the use of military action to resolve such conflict.

*The completed version of this research will be available in the Fall 2004 edition of the Berkeley Undergraduate Journal.

Jamie Rowen

International and Area Studies

The Lotus of the State: Contemporary Buddhist Identity and Practice in Northern Vietnam

This thesis analyzed contemporary Buddhist practice and belief in relation to government policies in northern Vietnam since the creation of the Vietnamese nation in 1954. Most religious scholars cite Buddhism as the ethical and moral framework that sustained the peaceful nature of the Vietnamese people through the numerous conflicts in the region. In order to understand how different cultural values can contribute to peace I decided to analyze contemporary Buddhism in northern Vietnam and how such values adapt based on the political and socio-economic context in which individuals practice. Such an analysis provides deeper insight into the maintenance of belief systems and traditional practices, elements of society that give individuals a sense of identity that they need in order to form strong communities.

In order to adequately explain contemporary Buddhism, I explored how Vietnamese leaders have utilized Confucianism and Buddhism as moral and political foundations for state-building, relying on the nonviolent elements of Buddhism when there was little conflict in the region. As Vietnamese leaders began to define themselves in opposition to their colonizers, they called on Buddhist values of nonviolence and a society based on loving-kindness as part of their national heritage and identity.

When the communist government of Ho Chi Minh came to power, the leaders tried to limit Buddhism in order to promote communism as the state ideology. In the beginning of the last decade, when the communist government formally shifted its approach to meet the economic needs of the people, the government loosened restrictions on formal religious displays and promoted Buddhism as part of Vietnamese identity that they could commodify in the world market.

My study suggests that the end of the communist state created a vacuum of ideological structure for the Vietnamese people, providing room for traditional ideologies to fill the void. As Buddhism has been a prevalent part of Vietnamese society for over 1000 years, the resurgence of Buddhism is not surprising. What I discovered in Vietnam, however, is that the practice of Buddhism has shifted along with the economic policies of the state that support public displays of wealth. Throughout the shifts in government policies, individuals maintained their Buddhist practices through formal Buddhist associations and traditional centers of worship. However, individuals pray to the Buddha and practice lifecycle events such as weddings and funerals in ways that reflect the shift in economic policy, spending more money on elaborate banquets and religious offerings as well as reverting to more superstitious practices to ask for success in the market.

This analysis supports the idea that Buddhism has provided an ideological framework that has aided the Vietnamese throughout their conflicted history. However, it also reveals the fact that one cannot essentialize or romanticize such an identity. Most individuals adapt their practices to reflect the variety of ideologies present in any given society. In order to manifest the peaceful elements of Buddhist ideology, other ideological systems must manifest similar elements.