

INTERGENERATIONAL VALUE TRANSMISSION: THE ROLE OF MOTIVES, TRANSITIONS, AND CONTEXT

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Cultural transmission refers to the transfer of knowledge, practices, values and norms through processes of socialization, enculturation and acculturation which can be intentional or implicit. Intergenerational transmission occurs to a large extent within the family as primary socialization agent. Apart from that, values and norms are learnt in contact with peers and friends, in school or through media. Although the last years have seen an increased research interest in these topics, mechanisms are still unclear and open questions remain with regard to moderators of transmission.

The present symposium brings together researchers from three different countries – Germany, Italy and Luxembourg – who will focus on factors that might have an impact on intergenerational value transmission at different points in the family life cycle and outside the family.

First, Daniela Barni and colleagues examine the impact of relationship quality toward mothers and fathers on adolescents' motives for internalization of moral values, thereby taking age of adolescents into account.

Christian Hoellger and colleagues then focus on later points in the family life cycle. Taking into account specific life course transitions, they find differences in value transmission, which are however moderated by adult children's gender.

Third, Isabelle Albert and colleagues concentrate on intergenerational transmission of values in the context of acculturation, taking into account parental motivation to transmit values in a sample of Portuguese immigrant compared to non-immigrant families with adult children.

Finally, Elke Murdock and Maria Stogianni analyze the roles of friendship patterns for the development of ethnic identity of adolescents who live in a culturally highly diverse setting, underlining the importance of experiences in individuals' biographies in specific contexts that shape their further development.

The discussion will focus on the importance of motives to transmit or take over values, context variables and transitions for intergenerational transmission of values within and outside the family.

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ADOLESCENTS' INTERNALIZATION OF MORAL VALUES IN THE FAMILY CONTEXT: THE ROLE OF PATERNAL AND MATERNAL RELATIONSHIPS.

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Keywords: Moral values, Internalization, Parent-child relationships, Adolescence.

Moral values in adolescence are of great importance in the study of moral development and intergenerational relationships. However, motivational dynamics of adolescents' moral values internalization have been mostly neglected in the past research. Nevertheless, internalization of values, which is the process through which adolescents accept parental and societal values and integrate them into their sense of self, might be guided by different motivations: external and introjected motivations, where compliance with values is experienced as being externally controlled or related to a sense of internal obligation; identified and integrated motivations, where values are fully and authentically internalized into the self. Research is consistent in showing that true endorsement of values positively relates to adolescents' psychosocial adjustment and wellbeing.

This study focused on adolescents' motives behind moral values internalization and analyzed their associations with parent-adolescent relationship quality, by considering both paternal and maternal relationships. Despite the extant discussions on the importance of family context in the moral development, this is the first study considering both parents and several aspects of parent-child relationships (i.e., closeness and promotion of volitional functioning) in adolescents' motivations for moral values internalization. Participants were 789 Italian adolescents (54.5% females; 14-19 years), who completed a self-report questionnaire including the Moral Values Internalisation Questionnaire (Hardy, Padilla-Walker, & Carlo, 2008), the Inclusion of Other in the Self Scale (Aron, Aron, & Smollan, 1992) and the Autonomy-Support Scale (Grolnick, Ryan, & Deci, 1991).

Results showed that adolescents were mainly guided by identified and integrated motivations in value internalization. As shown by regression analyses, maternal relationship quality supported identified and integrated value internalization to a greater extent compared to the relationship with the father. Adolescents' age, but not sex, moderated the relations between maternal relationship dimensions and identified and integrated motivations. Implications for parenting and intergenerational transmission of values will be discussed.

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LIFE COURSE TRANSITIONS AS AN INFLUENCING FACTOR ON INTERGENERATIONAL VALUE TRANSMISSION

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Keywords: Parent-child relations, Adulthood, Transitions, Schwartz value survey, Gender

Several studies (e.g., Barni et al., 2011) examined intergenerational value transmission. Most studies focused on value transmission during childhood, adolescence or young adulthood. Little is known about intergenerational value transmission when the children are adult. Although some studies focused on the role of life course transitions in the parent-child relationship (e.g., Buhl, 2000; Kaufman & Uhlenberg, 1998), there is a lack of the knowledge about the linkage between life course transitions and value transmission. Therefore, our investigation concentrates on intergenerational value transmission between children in young and middle adulthood and their parents. It is asked for the effect of life course transitions, like marriage or adult children become to be parent, on value transmission.

The sample consisted of N = 1047 dyads. A number of 600 children (53.8% women) as well as 542 mothers and 505 fathers took part. The age of the children ranged between 25 and 49 years. The standardized questionnaires in German language were responded separately from adult children and their parents. To measure value orientation a short version of the Schwartz Value Survey, including 10 items (Held et al., 2009), was used. The life course transitions were measured by single item questions.

According with other studies (Albert & Ferring, 2012; Roest, Dubas & Gerris, 2009) value transmission was operationalized as value consensus, which was determined by dyadic correlations. First analysis show that life course transitions are linked to differences in value transmission. The extent of the influence of marriage on value transmission, was moderated by children's gender.

The results are discussed regarding to the specific background of adult child-parent-relationship.

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INTERGENERATIONAL VALUE TRANSMISSION AND THE ROLE OF MOTIVATIONAL PROCESSES IN MIGRANT AND NON-MIGRANT FAMILIES.

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Keywords: Internalization, Parent-child relations, Adulthood, Value transfer, Motivation

The intergenerational transmission of values from one generation to the next is essential for the continuity of a society as it facilitates communication between members of different generations and within families, where shared values constitute a part of the family identity. In the context of acculturation, traditions can provide a secure base for migrants who have to adapt to a new living context. On the one hand, parents in migrant families might find it particularly important to transmit traditional values to the next generation, on the other hand offspring can be confronted with diverse value orientations in the receiving culture, and therefore special efforts might be needed to transmit traditional values.

The current study is part of the larger FNR-funded IRMA project and presents a cross-cultural comparison of $n = 154$ triads of parents and their (young) adult children from Luxembourgish native and Portuguese immigrant families in Luxembourg, as well as a subsample of Portuguese families living in Portugal. Participants from both generations filled out a standardized questionnaire assessing general value orientations, perceived value similarity as well as parental motivation to transmit respectively children's motivation to take over parental values.

Results showed that parental motivation to transmit values was particularly high in Portuguese families (in Portugal and Luxembourg), although no differences in perceived value similarity between the three subsamples occurred. Whereas parental motivation for transmission was related to the value of tradition in all three subsamples, perceived similarity between parents and their adult children was related to their self-oriented values. Concerning consensus in value profiles, the role of motivational processes will be further explored, and effects of culture and migration will be discussed in an integrative framework of intergenerational relations in light of migration and ageing.

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MULTICULTURAL SOCIETIES – AND THE DISAPPEARANCE OF CULTURE?

Key words: Multicultural societies, co-culturation, enculturation, acculturation, culture.

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Vertovec (2007) describes countries with a heterogeneous population in terms of origin and migration status as super-diverse. Within these plurally composed societies the boundaries between minority and majority become blurred and norms, values and symbols may be negotiated dependent on context. For people growing up in such a multicultural context it is the norm to be with people of different cultural backgrounds and language skills. Reinders (2006) has introduced the term co-culturation, as distinct from enculturation and acculturation, to describe the process of engagement with cultural diversity by both, natives and those with migration background. In a sample of adolescents growing up in multicultural Luxembourg, we highlight the interplay between migration status, friendship patterns, family relations, well-being and identity.

Students ($N = 85$) attending a Luxembourgish secondary school participated in this questionnaire study ($M_{age} = 16.45$, $SD = 1.09$, 46 male, 39 female). The majority ($n = 68$) of the students were born in Luxembourg, 17 are natives (born to two Luxembourgish parents), 43 are second generation, 17 first generation and 6 are of mixed parentage. We assessed language competence and use, friendship patterns and family relationships. Measures also included the Brief Multidimensional Students' Life Satisfaction Scales (BMSLSS) which assesses satisfaction with life in different domains and the Multigroup Ethnic Identity Measure (MEIM) scale.

The results indicate that friendship patterns are formed on the basis of the characteristics of the individual rather than based on the country of origin. Few statistically significant differences could be found in terms of country of origin/ migration status and various outcome measures.

The results can be interpreted in the co-culturation framework. For this cohort of adolescents, culture contact is the norm and salience of cultural background appears to weaken as a result. However, the Luxembourgish language plays an important unifying role.

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