



ISCTE-IUL School of Social Sciences
Department of Social and Organizational Psychology

**Exploring the Acculturation Gap and Intergenerational Conflict in the Domain of Female
Sexuality**

Sarah D'Antoni

Master's Thesis for the Erasmus Mundus European Master in the Psychology of Global
Mobility, Inclusion and Diversity in Society

Supervised by Kinga Bierwiazzonek

PhD, Postdoctoral Fellow with the Department of Psychology, The University of Oslo

Co-Supervised by Thomas Schubert

PhD, Associate Professor with the Department of Psychology, The University of Oslo

July, 2020

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

Author's Declaration

The author confirms that they are the sole author of this thesis and the work is their own. To the best of their knowledge this thesis contains no material previously published by others or that otherwise may be considered plagiarized. All acknowledgments of work not the authors has been noted.

This is a valid copy of the thesis.

Acknowledgments

The primary author would like to express her gratitude for the steadfastness of her supervisors, who supported in the pursuit of the research in this potentially controversial topic and helped in guiding this project to completion. She would also like to acknowledge partner organizations in Norway: Sex og Samfunn, Nadheim, NAV, LIN Furuset, Nyt Festivalen, as well as, friends and family who supported in the distribution of surveys to participants and the participants themselves that completed the survey. Additionally, a special thanks is extended to the Erasmus Mundus Foundation, the Global-MINDS Program, The University of Oslo, ISCTE-IUL, and friends and family for their support throughout this program.

Lastly, this work is dedicated to the women of which it is about.

Abstract

The present research examined, for the first time, the acculturation gap in the domain of female sexuality for immigrant women in the U.S. and Norway. We proposed that greater perceived difference between daughters and parents in the endorsement of host country norms of female sexuality would translate to more intergenerational conflict and women reporting more experiences of control from her family. In addition, proposing that women more acculturated to sexual norms of their host culture may be less accepting of control and, by consequence, report less experiences of control. Participants were double heritage women, ages 18 to 62, residing in Norway (n = 121), and the U.S. (n = 118). Two mediation models were tested. Results supported both processes in the overall sample and in the U.S., with support in Norway for the process via intergenerational conflict, but not via acceptance of controlling behaviors. Both in Norway and the U.S., participants with a greater acculturation gap reported more intergenerational conflict that translated to more experiences of controlling behaviors from family. Only in the U.S. did we find that participants more acculturated to host culture sexual norms tended to accept less control from family and, in turn, report less experiences of controlling behavior. These findings offer a novel theoretical angle in the study of acculturation and sexuality and may inform interventions to reduce conflicts and violence against women in acculturating families.

Keywords: acculturation, enculturation, female sexuality, intergenerational conflict, controlling behavior, acceptance of violence

Abstrato

Este estudo examinou, pela primeira vez, a acculturation gap no contexto da sexualidade feminina. Mais especificamente, investigamos a sua relação com as experiências de controlo por parte da família, tal como o papel mediador da aceitação do controlo e do conflito intergeracional na aculturação de mulheres nos EUA e na Noruega. Propusemos que uma maior diferença entre pais e filhas no endosso das normas da sexualidade feminina do país anfitrião traduzir-se-ia em mais conflitos intergeracionais, resultando em mais experiências de controlo da parte da família. Adicionalmente, as mulheres mais aculturadas às normas sexuais do país anfitrião seriam menos dispostas a aceitar o controlo da parte da família e, conseqüentemente, relatariam menos experiências de controlo. As participantes eram mulheres de dupla herança, com idades entre 18 e 62 anos, residentes na Noruega (n = 121) e nos EUA (n = 118). Dois modelos de mediação foram testados. Tanto na Noruega como nos EUA, as participantes com uma maior acculturation gap relataram mais conflitos intergeracionais, e estes traduziam-se em mais experiências de controlo da parte da família. Somente nos EUA, as participantes mais aculturadas às normas sexuais do país anfitrião relataram menos aceitação para ser controladas pela família, que por sua vez era relacionada com menos experiências de controlo. Esses resultados oferecem um novo ângulo teórico no estudo da aculturação e da sexualidade, e podem informar intervenções para reduzir conflitos e violência contra as mulheres em famílias na fase de aculturação.

Palavras-chave: aculturação, enculturação, sexualidade feminina, conflito intergeracional, comportamento controlador, aceitação da violência

Table of Contents

I. Introduction	1
II. Literature Review	3
III. Overview of Present Study	13
Pilot Study	13
Methods	13
Main Study	15
Methods	15
IV. Measures	17
V. Results	20
VI. Discussion	27
VII. Conclusion	33
VIII. References	35
IX. Appendices	44

Index of Tables

5.1. Bivariate Correlations

21

Index of Figures

5.1. Overall Sample	22
5.2. Country Grouped Sample	23

I. Introduction

Beginning as early as 3,500 years ago, sexual norms of both Eastern and Western cultures have allowed more liberty to men while women were forced to repress their sexual right and expressions, otherwise facing condemnation from their families and communities (Baumeister & Tenge, 2002; Francoeur, 1992ab; Francoeur & Noonan, 2004; Lawrence, 1989; Morokoff, 2000; Prescott, 1975). Cross-culturally, throughout multiple waves of feminist movements and sexual revolutions, such as that of the 1960's sexual revolution in the United States (U.S.), the topic of women's sexuality has been in a process of unraveling restrictions to allow for gender equal norms of female sexuality, based in gender-egalitarianism, to emerge (Bean, 2002; Maglin & Perry 1996). However, norms of female sexuality, that is, norms that determine which sexual behaviors of women are acceptable in a specific social context, differ cross-culturally, as do the punishments for violating cultural norms. From bride kidnapping and child marriage in the Middle East (Mikhail, 2002; Handrahan, 2004; Nour, 2006), to slut-shaming in the U.S. (Paap et al., 2005), violation of these cultural sexual norms may be perceived as culturally threatening and dishonorable and met with consequences enforced by family and community (Ghanim, 2009, p.67). Reflective of country norms, gender inequality can be observed through the Gender Inequality Index measuring high and low gender equality in reproductive health, empowerment, and economic status (GII: United Nations Human Development Report, 2019).

With consideration to the variety of sexual norms that exist cross-culturally, we propose that acculturating immigrant women may experience a process of acculturation of their sexual norms. Due to differing country norms, we suggest that when immigrant women endorse host country norms tending towards gender equality, such as gender autonomy and egalitarianism, she may accept and experience less control from her family. Utilizing the acculturation gap hypothesis (Basáñez, Dennis, Crano, Stacy, & Unger, 2014; Dennis, Basáñez & Farahmand, 2010; Telzer, Yuen, Gonzales, & Fuligni, 2016) and research on intergenerational family cultural conflict (Goforth, Pham, & Oka, 2015), we further suggest that when an acculturation gap exists in the endorsement of host country sexual norms between a woman and her parents, women may experience more conflict and control from her family. The present research adds to the literature by proposing the existence of acculturation in the domain of female sexuality, suggesting

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

controlling behaviors from family as an outcome of an acculturation gap, and exploring this gap in a cross-cultural context.

II. Literature Review

Female sexuality, defined as how a woman communicates herself as a sexual being in the world, differs cross-culturally (Morokoff, 2000; Reid & Bing, 2000; Welsh, Rostosky, & Kawaguchi, 2000, p. 114). To provide insight to the diverse representations of female sexuality, we proceed by highlighting five brief cross-cultural examples of norms of female sexuality. Then, we note potential repercussions for violating these norms and cross-cultural measures for comparisons from the literature.

Norms that determine which sexual behaviors of women are acceptable in a specific social context vary in extremity by culture. In economically impoverished regions, such as areas in North Africa and the Middle East, child marriage is common wherein a girl's virginity acts as a form of currency that is traded through a marriage arranged by her family (Mikhail, 2002; Nour, 2006). In Saudi Arabia women are required to have a male escort and male legal guardian's permission to work, study, marry, access public services, and receive health care (Ghanim, 2009, p.67). Throughout the Caucasus region, Middle East, and SouthEast Asia, though illegal, *bride kidnapping* is still commonly practiced. Best documented in Kyrgyzstan, bride kidnapping is the act of a man determining a woman suitable for marriage. Following selection, with the help of his family and friends, he kidnaps her and brings her to his home in which the women of his family proceed in coaxing her to marry him through shaming and bribery (Handrahan, 2004). Subtler examples of cultural sexual norms can be found in the double standard norm that is prevalent in western countries. One example of harmful sexual norms associated with the double standard is that of *slut-shaming* in which females are labeled "sluts" for sexual behavior, such as revealing clothing or suggestive dancing, while males are labeled "sluts" for more serious sexual behaviors, such as sex with multiple partners (Paap et al., 2005). Violation of these norms vary in consequence and may be met by scrutiny, punishment, harassment, threat, arrest, and, in most extreme cases, death. Consequences may be enforced by a woman's family, friends, male guardians, their community or partner (Ghanim, 2009, p.67).

The present study drew preliminary assumptions from three models found within cross-cultural comparison of cultural values, acculturation, and acculturation gap and intergenerational family conflict literature. In order to examine country differences more closely,

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

we first utilized Luthar and Luthar's theoretical Cross-Cultural Model of Sexual Harassment (2007) composed of synthesized elements from Schwartz and Hofstede's cross-cultural theories applied in the context of sexual harassment and exploitative behaviors directed towards women. In this model, values of autonomy, egalitarianism, femininity, low power distance and high individualism are associated with low tolerance of sexual harassment and low likelihood to sexually harass women. Values of hierarchy, embeddedness, masculinity, high power distance, and low individualism are associated with high tolerance of sexual harassment and high likelihood to sexually harass (Luthar & Luthar, 2007). Values are key components in shaping the conceptualization of appropriate and inappropriate social-sexual behaviors that, when taken in the context of another culture, may be considered unacceptable behavior (Hardman & Heidelberg, 1996).

Acculturation and Enculturation

The second model from previous literature we utilized divides orientations between cultures into acculturation and enculturation. When people move between cultures, they experience a negotiation between taking on the values of the host society and maintaining heritage cultural values, a process termed *acculturation*. The bi-dimensional model of acculturation considers host and heritage cultural orientations to function independently and indicates that acculturating immigrants engage in processes of adopting, disregarding, and maintaining values, behaviors, and beliefs with at least one other culture (Berry, 1980, 2005). Enculturation refers to the process of socializing to and maintenance of heritage attitudes, behaviors, values, and subsequent norms while acculturation refers to the process of adapting to those attitudes, behaviors, values, and norms of the host culture (Herskovits, 1948). As indicated by previous researchers, using this model of enculturation and acculturation provides an equal focus to both processes rather than a predominant focus on acculturation to the host culture as is common in the bi-dimensional approach (Alamilla, Kim & Lam, 2010; Alamilla, Kim, Walker, & Sisson, 2017; Kim, 2007, 2008; Kim & Omizo, 2006, 2010; Lorenzo-Blanco, Unger, Baezconde-Garbanati, Ritt-Olson, & Soto, 2012).

According to Adrends-Toth and Van de Vijver's (2006) domain theory of acculturation, acculturation occurs differently across life domains. Domain specific models support in

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

comparing changes across time and between generations, addressing acculturative change occurring at different rates across life domains. To specify a domain, research follows three levels. The first is to distinguish between domains of a public, functional and utilitarian domain or a private, social-emotional, value-related domain (Adrends-Toth & Van de Vijver, 2006). The second level is to specify by life domain, for example, education and language which revert to public domains, and marriage and dating which revert to private domains (Kuo, 2014; Ramos, Green, Booker, & Nelson, 2011). The third level constitutes specific situations highlighting individual preference for acculturating or enculturating values which function situationally.

One domain that is particularly under-researched and conflictual, as it functions in both private and public domains, is that of female sexuality. We are among first to suggest that, as within other life domains, acculturation of female sexuality occurs as women begin adapting their heritage sexual norms with host culture sexual norms. Living as a woman with a double heritage in multicultural societies involves using different psychological constructs to nativage intersections between host or mainstream identities and heritage cultural identities (Benet-Martinez & Haritatos, 2005). We contribute to the field by suggesting, for the first time, an acculturation domain of female sexuality, in which women navigate this dynamic process of negotiating sexual norms both privately and publicly.

The Acculturation Gap and Intergenerational Family Cultural Conflict

The third model utilized from previous literature is that of the *acculturation gap* and subsequent *intergenerational family cultural conflict*. As acculturation occurs at different rates in different domains, and differently between generations, a potential gap occurs between generations (Adrends-Toth & Van de Vijver, 2006). The acculturation gap hypothesis proposes that immigrant children acculturate at a more rapid pace than their parents, creating a gap and potential for conflict between acculturating children and parents (Basáñez et al., 2014; Dennis, Basáñez & Farahmand, 2010; Telzer et al., 2016). Research supports the presence of this gap as more recent generations have been found to endorse less cultural values of their heritage culture and more of the host culture, while older generations endorse cultural values closer to their heritage culture (Costigan & Dokis 2006a; Phinney, Ong & Madden, 2000).

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

In certain cases, this gap may not be a cause for conflict (Bacallao & Smokowski, 2007; Lau et al., 2005; Telzer et al., 2016). However, in potentially conflict-inducing domains, such as that of female sexuality, more distress may be experienced throughout the family. For example, when an immigrant woman acculturates and endorses host country norms regarding the expression of her own sexuality, and her parents enculturate to endorse sexual norms aligned with their heritage culture, parents may oppose their daughter's behavior leading to potential acculturation gap-distress and intergenerational family cultural conflict. Acculturation gap-distress is explained as the clash of values and preferences due to acculturation differences leading to intergenerational family conflict and maladjustment (Buunk & Bakker, 1995; Lee, Chloe, Kim, & Ngo., 2000; Yahya & Boag, 2014). Intergenerational cultural conflict may be seen as an attempt to maintain heritage traditions which can be motivated by cultural threat (Goforth, Pham, & Oka, 2015). Therefore, the degree of conflict may be dependent upon the congruence of host country norms with those of the heritage culture and the ethnic identification with the heritage culture (Chung-Do & Goebert, 2009; Luo, 2006; Rasmi & Daly, 2016; Telzer et al., 2016).

The gap may be operationalized in three ways, that of parent-child mismatches in acculturation style, an interaction term of parent to child acculturation/enculturation levels, and parent to child discrepancies in acculturation and enculturation (Bamaca-Colbert & Gayles, 2010; Lau et al., 2005; Lim, Yeh, Liang, Lau, & McCabe., 2009; Schofield, Parke, Kim, & Coltrane, 2008; Weaver & Kim, 2008; Ying & Han, 2007). Parent to child discrepancies, captured through the most commonly used difference score method, involves subtracting acculturation and enculturation scores from the child's scores, assuming that discrepancies occur in the same direction, meaning children more acculturated than parents and parents more enculturated than children (Birman, 2006). Studies have found evidence for the acculturation gap-distress hypothesis in Korean-American, Chinese-American, and Mexican-American populations (Kim et al. 2009; Kim & Park, 2011; Le & Stockdale 2008; Telzer et al., 2016). However, some studies have failed to find supporting evidence. For example, mismatch techniques in Mexican-American families failed to capture acculturation gap-distress and

otherwise find that these immigrant families successfully engaged in negotiating between both cultures (Lau et al., 2005).

It is possible to observe intergenerational conflict regardless of the heritage culture. However, narrowing the scope to intergenerational family cultural conflict focuses on the conflict occurring due to a clash of cultural values. Conflict may be exacerbated by acculturative stress in acculturating families where there is a constant negotiation of values between cultural maintenance and taking on host cultural values (Basáñez et al., 2014). A basic component of the acculturation gap is rooted in Bandura's social learning theory (1977), which states that social cognition is influenced by the contextual environment one develops in. Therefore, in the case of acculturating families, the cultural environment that first generation parents develop in, whether a majority of it is in their heritage country, or in the country of immigration to, is different from the cultural environment their children are exposed to as second or third generation immigrants. As a product, the different cultural values endorsed in different generations produces potential intergenerational family cultural conflict when older generations within the family object to the behaviors of newer generations (Lee et al., 2000). Thus, utilizing the evidence from acculturation gap and intergenerational conflict literature, a conflict between a woman and her parents may be expounded by a gap in acculturation to host country sexual norms and her parents enculturation to heritage sexual norms.

Controlling Female Sexual Expression

Previous research on the outcomes of the interaction of the acculturation gap and intergenerational family conflict typically measure maladjustment of mental health and behavior in the host culture (Kim & Park, 2011; Lau et al., 2005; Lui & Rollock, 2019; Telzer et al., 2016), as well as, poor family functioning and parent-child relationships (Dinh & Nguyen, 2006; Smokowski, Roderick, & Bacalloa, 2008), and low life satisfaction (Phinney & Ong, 2002). In addition, previous research indicates discrepancies in acculturation orientations lead to a greater number of conflicts and disagreements over family responsibilities (Phinney, Ong, & Madden, 2000; Tardif & Geva, 2006). Most relevant to the present study are the findings of Basáñez, Dennis, Unger & Crano (2013), proposing acculturation gap conflicts to exacerbate common intergenerational family conflict. Notably, within Hispanic-American acculturating families,

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

intergenerational family conflict issues centered on acculturation gaps in autonomy, preferred-culture, and dating. Though a number of findings support the presence of conflict as an outcome of an acculturation-gap, few studies link discrepancies in intergenerational attitudes to family violence (Markowitz, 2001). There are no known studies examining the outcome of violence, or more subtly, experiences of control in association with acculturation gap-conflict as this present study suggests.

While cultures pose a range of differing cultural sexual norms, as highlighted in cross-cultural variations of sexual norms, there also exists a range of scrutiny and punishment women face for violating these norms. Consequences range from subtle controlling behaviors committed by family and friends, such as, controlling a woman's mobile phone to verbal and emotional acts of shaming and isolation, to blatant violent expressions of physical aggression by partners and family (Heise, 1998; Krug, Mercy, Dahlberg, & Zwi, 2002). Cultural norms dictate what is appropriate and inappropriate female sexual expression and therefore cross-cultural forms of punishments differ in type and extremity. The most extreme cultural representation of such punishments are honor killings which are prevalent in extreme patriarchal societies, such as regions in the Middle East and the Asian subcontinent, specifically India and Pakistan. Though illegal, honor killings are enforced when a woman is believed to have brought shame or dishonor upon her family (Ruggi, 1998).

In the context of immigrant violence in western societies, studies find that violence towards immigrant women is noticeably higher than non-immigrant women (Erez, 2000, 2002; Raj & Silverman, 2002). Explanations of immigrant violence are attributed to adaptation factors and the outcome of the intersectionality of gender, power, class, and societal structural inequalities, specifically, how vulnerable individuals positioned at the intersection of different social groups experience more violence (Crenshaw, 1991; Hill-Collins & Blige, 2016; Yuval-Davis, 2015). With respect to the foundations of the intersectionality literature in explaining why violence occurs, the present study focuses on the potentially controlling behaviors from family that may indicate present or future violent encounters. The study looks specifically at controlling behaviors that may be experienced by acculturating women from their

families and the intergenerational family cultural conflict that may arise from an acculturation gap between acculturating parents and acculturating women.

Sexual Norms, Values, and Conflict

Conceptualization of social-sexual behaviors that are appropriate or inappropriate is culture-contextual (Hardman & Heidelberg, 1996). Women endorsing liberal sexual norms and values of autonomy, egalitarianism, femininity, low power distance, and high individualism in a conservative culture where sexual norms and values of hierarchy, embeddedness, masculinity, high power distance, and low individualism, and vice-versa, holds the potential to create conflict (Hofstede, 2011; Luthar & Luthar, 2007; Schwartz, 2008). Similarly, conflict may be present if a mismatch occurs between cultures endorsing gender freedom, meaning a woman's free sexual expression, which are less likely to exhibit gender hierarchies, and cultures limiting women's autonomy (Stefansen, Smette, & Bossy, 2014; Sørensen, 2013).

Cultures endorsing gender freedom may also be more inclined to support individual choice and therefore promote the ability to provide or reject consent to certain behaviors. As proposed in consent literature and applied interventions, women informed and educated on their ability to indicate or deny consent tend to exhibit this ability more openly than women uninformed (Ortiz & Shafer, 2017; Parry, 2017; Stern & Heise, 2018). By consequence, women exhibiting their ability to consent may be more successful in halting controlling behaviors. Thus, values of the culture may support or suppress female sexual norms, influencing the capacity to indicate consent and oppose controlling behaviors.

The Role of Country Context

The above described processes may be more likely if the host country is characterized by highly egalitarian, gender autonomous sexual norms. In other words, these processes may depend on country context due to value-based norms. Previous research in the acculturation gap framework has examined specific populations, such as Asian-American and Mexican-American populations, yet no research to date has proposed a cross-cultural comparison for the model nor explored the gap in contexts outside of the U.S. (Kim & Park, 2011; Kim, Chen, Li, Huang, & Moon, 2009; Le & Stockdale 2008; Telzer et al., 2016). In the present study we explore this dynamic cross-culturally in the contexts of Norway and the U.S. Though both countries are

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

multicultural, they differ in two ways, that of their sexual norms and their differences in gender equality tendencies.

In multicultural Norway, (immigrants constitute 17.3%, approx. 944,402, of the population) a great variability of expression of female sexuality between cultures is observed between Norwegian culture and immigrant cultures (Bartz, 2007; Østby, 2015). In the domain of female sexuality, Norway's national mandatory sexual education programs may be a topic of conflict in acculturating families. Norwegian sexual education aims to normalize adolescent sexuality, endorsing values of gender autonomy through curricula focused on individual choice, contraception, and intimacy, values that may contradict with multicultural students' conservative sexual cultural norms (Skolenettet, 2004). With respect to gender equal tendencies, Norway ranks first on the Gender Inequality Index (GII: United Nations Human Development Report, 2019) which is composed of equality in reproductive health, empowerment, and economic status. This is apparent in national funding for sexual health clinics, such as Sex og Samfunn, as well as, through public health policy, providing access to abortions upon request (Lien, 2017; Norwegian Institute of Public Health, 2009).

In turn, the multicultural and increasingly conservative environment of the U.S. poses variability of sexual norms, with lower national norms of gender autonomy than Norway. In contrast, in the U.S., sexual education, though not mandatory, is provided by state governments and differs in their curriculum. Programs are predominantly abstinence-based, harvesting a norm based in hierarchy and restricting sexual autonomy (Bjørnholt, 2019; Luckey & Nass, 1969; Luthar & Luthar, 2007; Simenson & Geis, 1956). Additionally, the U.S. ranks fifteenth on the GII (United Nations Human Development Report, 2019) with national-level defunding of sexual health clinics, such as Planned Parenthood, and individual states creating legislation to criminalize abortion (Dias, 2017; *U.S. States Ban Abortion*, 2019).

Early research compared sexual attitudes and behavior in Norway, England, the U.S., Canada, and Germany. Attitudes emerged that in Norway, men, more-so than women, rejected the double standard (*i.e that men can engage in certain sexual behaviors that are otherwise inappropriate for women*) while U.S. and Canadian men more conservatively endorsed traditional double standards (Luckey & Nass, 1969). Additionally, another early 1956 study

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

analyzing courtship patterns between Norwegian and American university students found that Norwegian men and women engage in more sexual activity than U.S. couples when in an intimate relationship and that women and men are more likely to split costs for dates while U.S. men pay the part of the woman's share, drawing reference to potential early existence of norms of gender inequality (Simenson & Geis, 1956). These early findings provide some evidence of country difference of national norms supporting and restricting women's autonomy. Although more recent data are scarce, some studies also point to similar differences (Bartz, 2007). Thus, due to differences in the U.S. and Norwegian contexts, we assume to find a greater acculturation gap in sexual norms and more controlling behaviors in double heritage families in Norway than in the U.S.

In this context, we explore the previously mentioned processes of intergenerational conflict stemming from an acculturation gap, and the influence of cultural values on tolerance of control from family. The present study suggests women in Norway endorsing Norwegian norms may show less acceptance for control from their family and also reject controlling behaviors, reporting less experiences of control, more so than double heritage women in the U.S. endorsing U.S. norms. In addition, due to an acculturation gap of sexual norms between women and their parents, women in Norway may report more conflict and more experiences of control from their family than in the U.S. context.

The Present Research

Based on previous studies, we propose the acculturation gap hypothesis and intergenerational conflict to be intertwined. In the present study, we propose that immigrant women endorsing host country norms based in autonomy may show less acceptance for controlling behaviors from the side of their family than women endorsing heritage norms based in hierarchy. By consequence, women endorsing host country norms may also have less tolerance for controlling behaviors and therefore report less experiences of control from their family. Thus, acculturating women's reported experiences of controlling behaviors from their families may be explained, in part, by actual conflict stemming from the acculturation gap between them and their parents. Women's experience of control may be explained by their

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

acceptance or rejection of controlling behaviors from family members due to their own acculturation tendencies.

This can be seen in the domain of female sexuality where more recent generations of women may choose to endorse sexual values and norms of the host country, while parents remain enculturated to sexual heritage norms. The acculturation gap-distress hypothesis and intergenerational family cultural conflict research provide evidence that avoiding this topic can pose an increasingly negative effect on mental health and behavior in immigrant populations (Basanez et al., 2014; Dennis, Basanez, & Farahmand, 2010; Rasmi & Daly, 2016). Therefore, the present research tested the link of acceptance of control, intergenerational family conflict and the acculturation gap in the domain of female sexuality on experiences of controlling behavior in acculturating families in the multicultural contexts of the U.S. and Norway.

III. Overview of Present Study

The current study aimed to examine the endorsement of host country norms of female sexuality, synonymous with acculturation, as opposed to enculturation (Herskovits, 1948; Kim, 2008), by double heritage women, and its consequences for the experience of controlling behaviors from the family via two hypothetical processes: increased intergenerational conflict and decreased acceptance of controlling behaviors. It did so through a quantitative cross-sectional study of double heritage women in two country groups, preceded by a qualitative pilot study. We aimed at testing the following hypotheses:

H1: The difference between a woman and her parents' perceived sexual norms is positively associated with the experience of controlling behavior, and this association is mediated by the intergenerational conflict: greater difference in the individual's and parents' sexual norms leads to more intergenerational conflict, in turn, leading to more experience of controlling behavior.

H2: Female sexual norm endorsement is positively associated with the experience of controlling behavior, and this relation is mediated by acceptance of controlling behavior: greater female sexual norm endorsement of a woman leads to less acceptance of control from her family, which in turn leads to less experience of controlling behavior from her family.

H3: The host country moderates the indirect effect such that the indirect effect is stronger in Norway than in the U.S.

Pilot Study

Methods

Due to the potential cultural sensitivity of the research topic around female sexuality, a comprehensive pilot study preceded the main data collection. The specific goal of the pilot study was to ensure cultural sensitivity of the questionnaire. Questionnaire cultural sensitivity was determined through qualitative interviews consisting of scale consultancy with seven cultural experts from diverse backgrounds living in Norway, conducted in Oslo over a three-week period.

Participants. The sample consisted of seven double heritage women, ages ranging from 26 to 41 years ($M = 33.86$, $SD = 5.73$), currently residing in Norway, and educated for at least 2

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

years in the Norwegian education system. Participants reported cultural heritages from Iraq, Egypt, Bosnia, Eritrea, Vietnam and India, 3 were born in Norway and 4 reported residing in Norway for ten or more years with ages moved to Norway ranging from 4 to 24 ($M = 14.25$, $SD = 8.66$). All participants reported completing secondary or post-secondary education in Norway, five were married or partnered, and six reported having two or more family members residing in Norway. Participants were recruited for interviews through word-of-mouth.

Procedure. Following ethical approval for the study, the seven pilot interviews were conducted in-person at the University of Oslo. The pilot surveys consisted of the original survey items with the addition of checkboxes to mark items found to be inappropriate with a space provided below to elaborate on inappropriateness. Pilot surveys were available in English and Norwegian. The Norwegian version was translated and back-translated from the original scale by two research assistants from the University of Oslo Culture, Society and Behavior Lab. Pilot surveys were conducted with pen and paper and all spoken feedback on the questionnaires was transcribed by the interviewer.

Results. Pilot survey guidelines stated that if any items were found to be inappropriate by 50% of the pilot participants, the items would be excluded from the main survey distribution. At the conclusion of the seven pilot interviews, no items were found to be inappropriate by the majority of participants. Several Norwegian translation errors were indicated. In response to the feedback from pilot interviews, translation errors were corrected by the initial survey translators. Additionally, several demographic questions: sexual orientation, gender identification, education level, and cultural heritage were indicated by participants to be missing or unclear. To clarify intent, instructions of sections capturing acculturation and norm endorsements were altered, three demographic questions were added or altered: sexual orientation, gender identification, mother and father's education level, with additional options available in the item about education level. Following analyses and alterations from the seven pilot interviews, a second translation was completed with the assistance of the same translator.

Main Study

Methods

Participants. Power analysis was performed using the Monte Carlo simulation approach with the R package *bmem* (Zhang, 2014). First, we specified the model to be tested. As no previous research is available to suggest the size of the effects in the model that we could expect, we assumed small effects for all paths of the model ($\beta = .25$). Then, 1,000 Monte Carlo samples were simulated to obtain power estimates. This analysis indicated that, with the specified parameters, 250 participants would be needed to observe an indirect effect with a power of .865. A similar power analysis was performed assuming slightly larger effects for all paths of the model ($\beta = .35$). Analysis indicated that 120 participants would be needed to observe indirect effects with a power of .853.

The main study included two country samples, Norway ($n = 126$) and the U.S. ($n = 119$). Inclusion criteria for the study required participants to be double heritage women, age 18 and over and currently residing in the target country (U.S. or Norway). Six participants did not meet the inclusion criteria and were excluded from the final overall sample ($n = 239$).

Participants from Norway ($n = 121$) consisted of double heritage women ages 18-62 ($M = 29.95$, $SD = 8.472$) with 77.7% arriving in Norway between ages 1 to 38 ($M = 20.88$, $SD = 8.148$) and 47.9% residing in Norway for 10 or more years. We checked the country of origin's Gender Inequality Index (GII: United Nations Human Development Report, 2019) scores and classified them as low GII (below .271 GII value) and high GII (above .271 GII value). GII measures gender inequality in the three areas of reproductive health, empowerment, and economic status. High GII values indicate more disparities between males and females, meaning less equality, and low scores indicate less disparities, meaning more equality (United Nations Human Development Report, 2019). Low GII countries made up 66.9% of the sample with 27.3% from high GII countries. Education levels in the Norwegian system ranged from high school (24%), some university but no degree (29.8%), bachelor's (24.8%), and master's (35.5%) with years of study in Norway ranging from 2 to 4 years (37.2%), 4 to 6 years (15.7%), and more than 10 years (17.4%). 47.9% of participants indicated being single or dating, with 51.2% married or in a civil union. Most participants were 71.1% heterosexual and 27.3% bisexual.

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

72.2% of participants reported having one or more family members residing in Norway. Parents of participants' education levels included mother completing a master's (26.7%), bachelor's (26.4%), and high school (20.7%) and father completing master's (24%), bachelor's (21.5%), and high school (18.2%).

The U.S. sample ($n = 118$) consisted of double heritage women ages 18 to 61 ($M = 29.69$, $SD = 8.640$) with 72% born in the U.S. and 28% arriving between ages 1 to 32 ($M = 15.9$, $SD = 10.567$) and 83.9% residing in the U.S. for 10 or more years. Low GII made up 48.3% of the sample with 44.9% from high GII countries. Participants' education level in the U.S. ranged from high school (21.2%), some university but no degree (20.3%), bachelor's (48.3%), and master's (14.4%) with years of study in the U.S. spanning from 2 to 4 years (7.6%), 4 to 6 years (11.9%), and 10 or more years (66.9%). Most participants were heterosexual (59.3%) or bisexual (17.8%) and 72.1% of participants reported being single or dating and 28% married or in a civil union. 97.5% indicated having one or more family members residing in the U.S. Parents of participants' education levels included mother completing a master's (11.9%), bachelor's (28%), and high school (24.6%) and father completing master's (17.8%), bachelor's (22.9%), and high school (19.5%).

Procedure. Ethical approval was obtained from the University of Oslo ethics board prior to study commencement. Data collection took place through the Nettskjema online platform in English and Norwegian between March 2nd, 2020 and May 22nd, 2020. Participants that did not meet the inclusion criteria were notified after responding to preliminary demographic questions and redirected out of the survey. Data collected in this study was stored anonymously (e.g., no IP addresses or other personal information was recorded). Only members of the research team had access to the data. The Norwegian sample was recruited with the assistance of local Oslo-based organizations Sex og Samfunn, Nadheim, NAV, LIN Furuset, Nyt Festivalen, and the University of Oslo which aided in the distribution of surveys through their social media channels, campus flyers, and targeted Facebook groups, and the support of a targeted Facebook advertisement. Participants did not receive compensation but had the option to be entered in a raffle for a 1,000 NOK gift card. The U.S. sample participants were recruited through the use of the online participant recruitment service Prolific, and were compensated for their participation.

IV. Measures

The 74-item survey was made available in two languages, English and Norwegian. Norwegian participants received the option to complete the survey in either English or Norwegian while U.S. participants completed the survey in English by default. Contexts of the survey were adapted for relevance to each country sample.

Experience of Controlling Behaviors was measured as the outcome variable. The scale was adapted from the Acceptability of Intimate Partner Violence Against Women scale (A-IPVAW; Martin-Fernandez et al., 2018). Original scale items were reworded to match the study context (e.g., *he/him* referring to a romantic partner was changed to *they/them* referring to the family members; *leave* was changed to *kick out a woman*). Seven items from the original scale referring to illegal activity according to Norwegian Law (UDI, 2014) were removed to maintain ecological validity. The resulting scale consisted of 12-items measured on a 7-point Likert scale (1 = *never* to 7 = *always*). The scale showed a good reliability ($\alpha = .924$). Sample items were: *I have experienced a family member to set limits on how I dress*, *I have experienced a family member shout at me if they claimed I was not treating them with respect* and *I have experienced a family member threaten to kick me out in order to achieve something they want*.

Acceptance of Controlling Behaviors measured as a mediator variable was also adapted from the A-IPVAW (Martin-Fernandez et al., 2018). We used the same 12-items as for experience of controlling behaviors, but this time adapted to refer to the acceptability of different controlling behaviors measured on a 7-point Likert scale with 1 = *strongly disagree* to 7 = *strongly agree*. The scale showed a good reliability ($\alpha = .934$). Sample items were: *I think it is acceptable for a family member to control my mobile phone* and *I think it is acceptable for a family member to throw/smash objects during an argument*.

Intergenerational Conflict was measured as a second mediator variable by adapting the Acculturation Gap Conflict Index (AGCI; Basanez et al., 2014). To ensure model fit, of the 24 original items from the AGCI scale only significant acculturation gap indices with the highest factor loadings (above .7) were utilized to measure intergenerational conflict. The wording was changed to refer to Norway and the U.S. as host countries. The resulting 11-items were measured on a 7-point Likert scale with 1 = *strongly disagree* and 7 = *strongly agree*. Sample items were: *I*

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

wish my parents would be more accepting of the way I am and I feel uncomfortable because I have to choose between my heritage and the Norwegian ways of doing things. The scale showed a good reliability ($\alpha = .924$).

Individual's Sexual Norm Endorsement was measured as a predictor variable utilizing seven items adapted from the Sexual Double Standard Scale (SDSS-H; Gomez Berrocal, Vallejo-Medina, Moyano, & Sierra, 2019). The scale had a good reliability ($\alpha = .908$). All items were adapted from agreement statements to completion statements. For example: *A girl who has sex on the first date is "easy"* was adapted to *A girl having sex on the first date is...* From the original scale, 19 items were excluded to maintain ecological validity. For example: *Women are naturally more monogamous–inclined to stick with one partner– than are men.* Participants were instructed to indicate to what extent they endorsed the different items on a 7-point Likert scale with 1 = *my views about this issue are completely ethnic* to 7 = *my views about this issue are completely Norwegian.*

Parents' Sexual Norm Endorsement was measured utilizing the same 7-items adapted from the SDSS-H scale (Gomez Berrocal et al., 2019). The same items as for individual sexual norm endorsement were presented twice. First, participants were instructed to indicate to what extent their mothers endorse the items on a 7-point Likert scale with 1 = *my mother's views about this issue are completely ethnic* to 7 = *my mother's views about this issue are completely Norwegian.* A sample item was, *the way my mother feels about a woman to having sex with a man she is not in love with is....* Then, participants were instructed to indicate to what extent their fathers endorsed the same items on a 7-point Likert scale with 1 = *my father's views about this issue are completely ethnic* and 7 = *my father's views about this issue are completely Norwegian.* A sample item was *The way my father feels about a woman to having sex with a man she is not in love with is....* The scale had a good reliability for mothers ($\alpha = .953$). and fathers ($\alpha = .968$).

A difference score **between the woman and her parents' sexual norm endorsement**¹ was calculated by averaging the mother's and father's sexual norm endorsement scores and subtracting it from the individual sexual norm endorsement score. The resulting predictor variable will be referred to as *norm difference* in the remainder of this paper.

Controls and demographics. We measured *bicultural identity conflict* with the Bicultural Identity Integration Scale (BIIS; Benet-Martinez & Haritatos, 2005) consisting of 8-items adapted to the country context, with responses on a 7-point Likert scale with 1 = *strongly disagree* to 7 = *strongly agree* (sample item: *I am conflicted between the Norwegian and [heritage culture] ways of doing things*). However, the scale yielded low reliability ($\alpha = .534$) and was not used in further analyses. We measured *acculturation* with two items from Berry and Sabatier's (2011) acculturation specific and global indices (sample items: *I identify with my heritage group; I identify with Norwegian society*; with 1 = *strongly disagree* to 7 = *strongly agree*). We also included questions about *cultural heritage* (*I/My parents/grandparents/great-grandparents immigrated to Norway from _____*), and *generational status* (*Were you born in Norway? and If no, at what age did you move to Norway?*) The scale showed a good reliability ($\alpha = .755$).

¹ Initially, we planned to use parent's norm endorsement as a moderator variable which would allow for testing both hypotheses (H1 and H2) in one model. However, data for this study were collected during the COVID-19 pandemic with limited opportunities to reach Norwegian participants, and the U.S. sample size had to be equivalent for between-group comparisons. By consequence, the final sample size in each country group was smaller than initially planned, and did not warrant sufficient statistical power for testing moderated mediation in each group. Therefore, to improve statistical power, we decided to test the acculturation gap hypothesis (H1) using a difference score rather than an interaction term between individual's sexual norm endorsement and parent's sexual norm endorsement.

V. Results

We reported bivariate correlations in Table 1. Because our core analysis was regression-based, assumptions of multicollinearity, normality, and homoscedasticity were tested and no issues were determined (for a more detailed description, see Appendix B). We estimated the hypothesized associations between variables through a path analysis in lavaan 0.6-6 from R (Rosseel, 2012). To do so, we specified two models. Both models were tested independently for ease of analysis, not controlling for the second model when testing. Model 1 tested H1 and included individual norm difference as the predictor, experience of control as the outcome and intergenerational conflict as the mediator. Model 2 tested H2 and included individual norm endorsement as the predictor, experience of control as the outcome and acceptance of control as the mediator. First, we fit both models for the overall sample, and then refit each of the models as nested multigroup models with country as the grouping variable. To test for country difference in indirect effects we specified contrasts by subtracting the U.S. sample estimates from the Norwegian sample.

Standardized path coefficients and confidence intervals were reported for the overall sample in Figure 1 and by country groups in Figure 2 with two mediation models described as Model 1 and Model 2 for simplicity. Because acceptance of control showed a high degree of skewness, we used Weighted Least Squares (WLS) estimation in all analyses including this variable. In the remaining analyses, we used Maximum Likelihood (ML) estimation and nonparametric bootstrap with 5,000 samples and bias-corrected accelerated 95% confidence intervals (Ryu & Cheon, 2017) as a way to both account for deviations from normality and test the indirect effects.

Table 5.1
Means, Standard Deviations, Alphas, and Correlations of Variables by Country Groups

Variables	α	MeanNO	SDNO	MeanUS	SDUS	1	2	3	4	5	6	7	8
1 Experience of Control	0.924	2.377	1.193	3.142	1.460	-	0.034	-0.113	-.240**	.186*	.192*	.557**	-0.080
2 Individual Sexual Norm	0.908	4.97	1.389	4.960	1.360	.191*	-	.180*	.234*	.572*	-0.083	0.098	-0.001
3 Mother Sexual Norm	0.953	3.556	1.710	3.537	1.927	-0.036	.366**	-	.563**	-.608**	-0.028	-0.091	-0.008
4 Father Sexual Norm	0.968	3.490	1.774	3.547	2.071	-0.036	.271**	.769**	-	.577**	-0.111	-0.121	0.024
5 Norm Difference	-	1.478	1.836	1.427	1.911	0.172	.379**	-.661**	-.734**	-	-0.003	0.170	-0.014
6 Acceptance of Control	0.934	1.560	0.881	1.701	1.016	.350**	-.193*	0.043	0.067	-.193*	-	0.142	-.209*
7 Intergenerational Conflict	0.924	2.795	1.234	3.171	1.578	.545**	0.093	-0.320	-.340**	.410**	0.073	-	-0.070
8 Acculturation	0.755	5.040	0.793	5.254	0.828	.210*	-0.101	-0.138	-0.027	0.014	0.109	-0.018	-

Note. Significance level: * $p < 0.05$, ** $p < 0.01$. $115 \leq nNO \leq 121$, $116 \leq nUS \leq 118$
 Correlations above the line reflect the Norwegian sample. Correlations below the line reflect the U.S. sample.

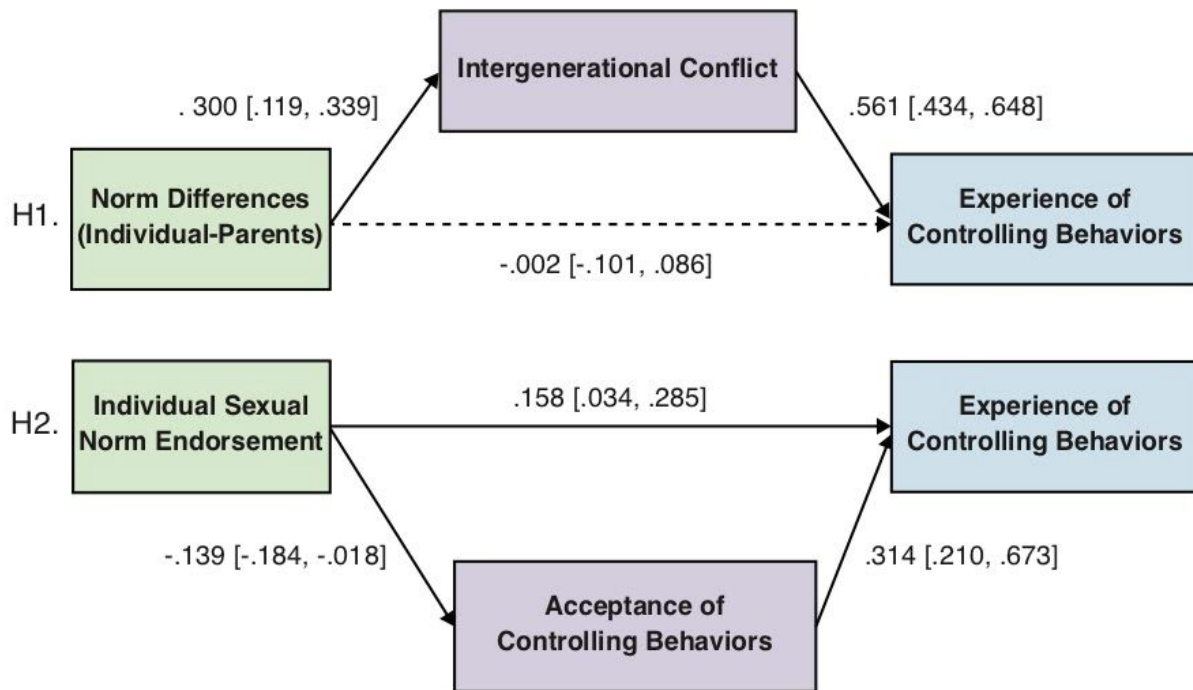


Figure 1. Model 1 and 2 in the overall sample. The upper part of the model refers to Model 1 and H1, while the lower part refers to Model 2 and H2. Note that these models were fitted separately but are presented in one figure for simplicity. Standardized path coefficients are reported. Numbers in brackets refer to 95% bootstrap confidence intervals. Solid lines indicate significant paths, while dashed lines indicate nonsignificant paths. Path coefficients between predictor and outcome variables refer to direct effects in the presence of mediating variables of intergenerational conflict (Model 1) and acceptance of control (Model 2).

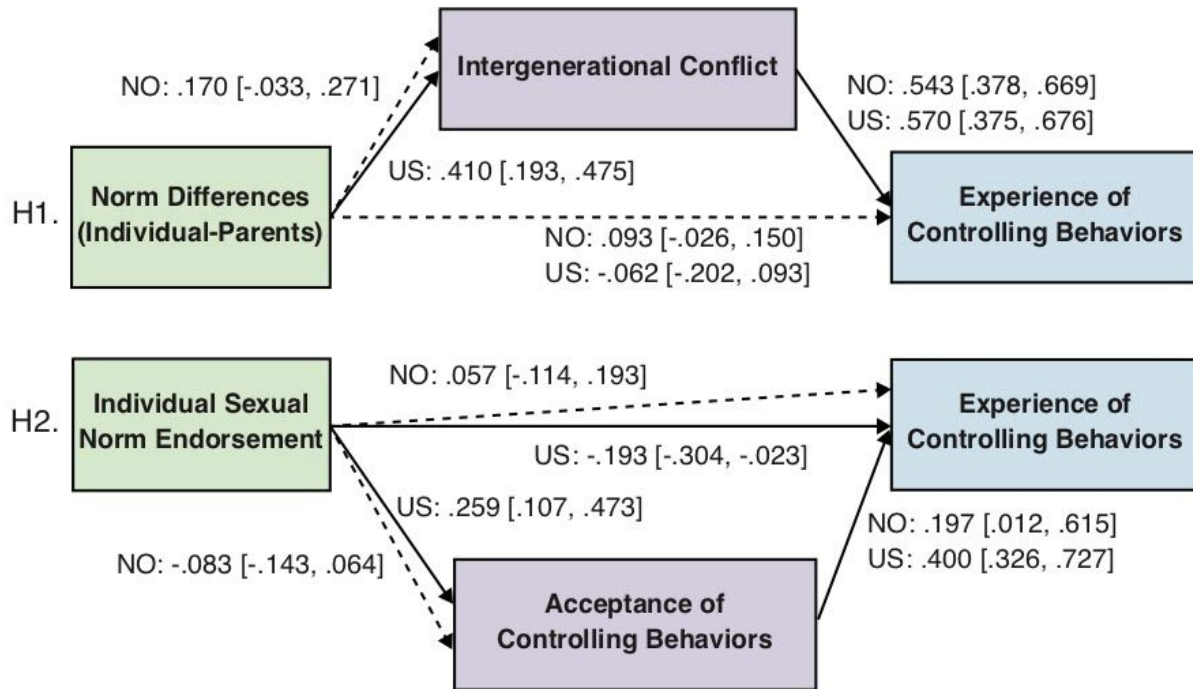


Figure 2. Model 1 and 2 in the country grouped sample. The upper part of the model refers to Model 1 and H1, while the lower part refers to Model 2 and H2. Note that both models were fitted separately but are presented in one figure for simplicity. Path estimates as standardized path coefficients with numbers in brackets representing 95% bootstrap confidence intervals. Path estimates and confidence intervals are reported by country grouping with “NO” indicating estimates for the Norwegian sample and “US” indicating estimates for the U.S. sample. Coefficients between predictor and outcome variables are direct effects in the presence of mediation. Solid lines connecting variables indicate significant effects, while a dashed line indicates nonsignificant effects.

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

Overall Sample. Results for the overall sample are presented in Figure 1. In line with H1 (Model 1), norm difference positively predicted intergenerational conflict and intergenerational conflict positively predicted experience of control, however, norm difference had no remaining direct effect on the experience of control, suggesting that intergenerational conflict fully mediated the relationship between norm difference and experience of control. A greater sexual norm difference only led to more experiences of control via intergenerational conflict. Path coefficients indicated a significant indirect effect, $\beta = .168$, 95% CI [.016, .225], a nonsignificant direct effect $\beta = -.002$, 95% CI [-.101, .086], and a significant total effect, $\beta = .166$, 95% CI [.062, .199]. The presence of a known significant indirect effect and nonsignificant direct effect indicates a full mediation. As per R^2 , the model explained 31.5% of the variance of experience of control and 9% of intergenerational conflict.

In line with H2, individual sexual norm endorsement positively predicted the experience of control mediated by the acceptance of control. Acceptance of control positively predicted the experience of control. Higher scores of female sexual norm endorsement, indicating acculturation, were associated with less acceptance of control which, in turn, translated to less experiences of controlling behavior. We found a significant indirect effect by way of acceptance of control on the experience of control, $\beta = -.044$, 95% CI [-.110, -.006], a significant direct effect $\beta = .158$, 95% CI [.034, .285], and a nonsignificant total effect $\beta = .114$, 95% CI [-.008, .239]. Nonsignificant total effects and significant direct and indirect effects with opposing signs indicate the presence of a suppression effect. As per R^2 , the model explained 11% of variance of experience of control and 1.9% of acceptance of control.

Country Grouped Sample. In the next step, Model 1 was fitted as an unconstrained multigroup model grouped by country (Figure 2). In Norway, norm difference did not predict intergenerational conflict and experience of control. However, intergenerational conflict did positively predict the experience of control. A higher difference between individual and parents' sexual norms only led to more experiences of control through intergenerational conflict. Path coefficients indicated a significant indirect effect, $\beta = .092$, 95% CI [-.014, -.159] and total effect $\beta = .186$, 95% CI [.017, .235] with a nonsignificant direct effect, $\beta = .093$, 95% CI [-.026, .150]. Significant indirect and nonsignificant direct effects indicate the presence of a full mediation. As

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

per R^2 , the model explained 2.9% of the variance of intergenerational conflict and 32.1% of experience of control.

In the U.S., norm difference did not directly predict experience of control, but did positively predict experience of control when mediated by intergenerational conflict. Intergenerational conflict positively predicted the experience of control. A higher difference between individual and parents' sexual norms only led to more experiences of control through intergenerational conflict. Path analysis indicated significant indirect effect, $\beta = .234$, 95% CI [.092, .287], and a nonsignificant total effect, $\beta = .172$, 95% CI [-.026, .286] and direct effect, $\beta = -.062$, 95% CI [-.202, .093]. Significant indirect effects and nonsignificant direct effects indicate a full mediation. Intergenerational conflict fully mediated the relationship between norm difference and the experience of control in the U.S. sample. As per R^2 , the model explained 16.8% of the variance of intergenerational conflict and 30% of experience of control.

Contrasts between country samples showed no significant differences in the indirect effect, $\beta = -.141$, $p = .065$, 95% CI [-.248, .009] nor total effect $\beta = .014$, $p = .096$, 95% CI [-.200, .182]. However, when looking at individual paths, the model indicated significant paths in one country but not in the other, suggesting presence of country differences on individual paths. To test these differences, we conducted a Wald test to formally test the difference on the α path in Model 1 that was significant in one country but not in the other. Results indicated a significant difference, $\chi^2(1) = 4.58$, $p = .03$ on the path from norm difference to intergenerational conflict in the U.S. relative to Norway, suggesting that this relationship was stronger in the U.S. (see Appendix B for a full description of Wald tests).

When Model 2 was fitted as an unconstrained multigroup model grouped by country (Figure 2), in Norway individual sexual norm endorsement was not associated with acceptance of control nor experience of control. Acceptance of control positively predicted the experience of control but did not mediate the relationship between individual sexual norm endorsement and experience of control. Results indicated nonsignificant indirect effects, $\beta = -.016$, 95% CI [-.066, .009], direct effects $\beta = .057$, 95% CI [-.114, .193], and total effects, $\beta = .041$, 95% CI [-.118, .183]. Therefore, mediation was not found. As per R^2 , the model explained .7% of the variance of acceptance of control and 4% of experience of control.

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

In contrast, in the U.S., individual sexual norm endorsement was positively associated with experience of control when mediated by acceptance of control. Acceptance of control positively predicted the experience of control. Higher scores of female sexual norm endorsement, indicating acculturation, led to less acceptance of control which in turn led to less reported experience of controlling behavior. We found a partial mediation of acceptance of control mediating the relationship between individual sexual norm endorsement and experience of control. Path analysis indicated a significant indirect effect, $\beta = -.077$, 95% CI [-.207, -.013], direct effect, $\beta = .259$, 95% CI [.107, .473], and total effect, $\beta = .182$, 95% CI [.009, .386]. The presence of a significant indirect effect and direct effect indicated a partial mediation. As per R^2 , the model explained 3.7% of the variance of acceptance of control and 18.7% of experience of control.

Overall contrasts between country samples showed no significant differences in the total effect, $\beta = -.141$, $p = .184$, 95% CI [-.013, .204], and indirect effect, $\beta = .061$, $p = .190$, 95% CI [-.408, .077]. However, again, path differences suggested potential individual path country differences. We conducted a series of Wald tests on the path from individual sexual norm endorsement to acceptance of control, and the path of individual sexual norm endorsement on experience of control. Results indicated no significant differences, $\chi^2 (1) = 1.09$, $p = .30$ in paths from individual sexual norm endorsement to acceptance of control in the U.S. and Norway. However, a trend, $\chi^2 (1) = 3.7$, $p = .053$ was found in path differences from individual sexual norm endorsement to experience of control (see Appendix B for a full description of Wald tests).

VI. Discussion

Although overlooked by previous research, acculturation does not only occur within language, careers, and social life (Arends-Tóth & van de Vijver, 2016; Berry, 2005; Kuo, 2014; Ramos, Green, Booker, & Nelson, 2011), but extends to sexuality as well. The current study addressed acculturating women's reported experiences of controlling behaviors from their families. This was explained, in part, by intergenerational conflict stemming from an acculturation gap between them and their parents, and in part by the shifts in their acceptance for controlling behaviors from family members informed by their own acculturation. The results supported both processes in the overall sample and in the U.S., with support in Norway for the process via intergenerational conflict, but not via acceptance of controlling behaviors.

Overall sample

When looking at the overall sample, we found intergenerational conflict fully explained the association of the sexual norm differences between individuals and their parents and the reported experience of control from family. Therefore, greater sexual norm difference (i.e., individuals more acculturated and their parents more enculturated in terms of sexual norms), by way of intergenerational conflict, was associated with more experiences of control from family. These findings are congruent with intergenerational conflict and acculturation gap literature. To recall, the literature indicates that a gap occurs between immigrant generations in which earlier generations and later generations acculturate to the host culture at different rates and that these differences may produce conflict when there is a strong desire on the part of the family to maintain cultural traditions (Basáñez et al., 2014; Dennis, Basáñez & Farahmand, 2010; Telzer et al., 2016).

These desires may postulate themselves in three ways. Firstly, in the form of social pressures to endorse cultural and religious traditions (Buunk & Bakker, 1995; Yahya & Boag, 2014). Secondly, through changes in parents' and individual's ethnic identification, meaning how they see themselves in relation to their community (Chung-Do & Goebert, 2009; Luo, 2006). Thirdly, as our study suggests, these desires may be enforced in attempts to control the behavior of female relatives. The degree of conflict and reinforcement through punishment may therefore depend on the congruence of host and heritage norms, as well as the desire to maintain

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

the heritage culture (Rasmi & Daly, 2016; Telzer et al., 2016). The present research supports these assumptions by showing that the greater the hiatus between parents and daughters, the greater the intergenerational conflict. Then extending these assumptions by showing that such conflict may translate into controlling behaviors aimed at enforcing maintenance of heritage cultural norms and values on the daughter.

Independently from the acculturation gap, we found women who endorsed host country sexual norms to a greater extent experienced more controlling behaviors from their family members. However, this relationship was suppressed by decreased acceptance of controlling behaviors, that is, these women also accepted control from their family to a lesser extent, which in turn reduced control experiences. The presence of acceptance of control as a suppressor revealed and strengthened the link between acculturation and experience of control from family. A woman's acculturation to host country sexual norms predicted her degree of acceptance of control negatively via decreased acceptance of control from family, and, at the same time, positively when considering its direct effect. Therefore, acceptance of control not only explains this relationship but also increases the predictive power of acculturation of sexual norms on experience of control from family (Watson, Clark, Chmielewski, & Kotov, 2013). If we interpret this result in terms of the level of acculturation or enculturation women endorse, it suggests that high scores, indicating congruence with norms to the host country or high acculturation, were linked with less acceptance of control and less reported experiences of control from family. Low scores, indicating congruence with norms to the heritage culture or high enculturation, were linked with more acceptance of control and more reported experiences of control from family.

This finding is in line with previous research on the diversity of cultural sexual norms and the consequences of violation of traditional norms for women (Reid & Bing, 2000; Travis, Meginnis, & Bardari, 2000). Cultural norms and values are thought to predict sexual harassment and exploitive behaviors towards women (e.g., controlling behaviors). Specifically, as Luther and Luther (2007) indicate, cultures that value egalitarianism, autonomy, femininity, have low power distance, and rank high in individualism report lower sexual harassment and lower exploitative behaviors towards women. Similarly, it is possible that acculturation to host countries with values less tolerant to controlling behaviors towards women would explain why

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

the link between acculturation and experience of control from family is buffered by a woman's low acceptance of control.

Gender freedom literature supports this association in that women endorsing norms of female autonomy and gender freedom indicate less tolerance to control or punishment for sexual expression (Stefansen, Smette, & Bossy, 2014; Sørensen, 2013). If the norms a woman is acculturating to are synonymous to those of gender freedom then, through endorsing female autonomy, by way of intolerance to control, women would resist punishment from their family. Moreover, in line with findings from consent literature and applied interventions (Ortiz & Shafer, 2017; Parry, 2017; Stern & Heise, 2018), it may be that women do not accept control because they are informed that control is not aligned with host country sexual norms and therefore do not permit behaviors from family that aim to control.

Country samples

When testing both processes in the contexts of Norway and the U.S., we found significant indirect effects in both Norway and the U.S., with a significant total effect in the Norwegian sample and nonsignificant direct effects in both the U.S. and Norway. The presence of significant indirect effects in both countries indicated that greater sexual norm differences between parents and women in both contexts translated into intergenerational conflict, which in turn translated into women reporting more experiences of controlling behaviors from their family. As to the process, via acceptance of control, we did not find support for the process in the Norwegian context as indicated through no significant indirect, direct, and total effects. However, the U.S. sample yielded similar results to the overall sample with the presence of significant indirect, direct, and total effects. Indicating that, in the U.S., women more acculturated to U.S. sexual norms were less accepting of controlling behaviors, translating into less experiences of control from their family.

Though no country contrasts were found for the indirect and total effect through formal testing, additional follow up testing provided some support for between-country differences. Most interestingly, there was a significant difference in the path from sexual norm difference between women and parents to intergenerational conflict, which was significant in the U.S. and nonsignificant in Norway. Although not in line with our predictions, this path difference may be

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

attributed to assumed differences in national norms supporting and restricting women's autonomy (Bartz, 2007; Luckey & Nass, 1969; Simenson & Geis, 1956). In other words, the assumed national norm in the U.S. approves of restricting female autonomy to a greater extent than Norwegian national norms of female autonomy and gender egalitarianism. This may translate into less consequences in Norway where autonomy is embedded as a core foundation of social functioning as taught through mandatory national sexual education programs (Bartz, 2007). Which is contrast to the U.S. where sex education is not mandatory and state-determined (Besharov & Gardiner, 2000; Egeland, 1978).

It is also possible that the role of family and norms situated around family hierarchy, masculinity, and high power distance in the U.S. (Andersen, 1991; Collins, 1998; Hofstede, 2011; Schwartz, 2008) may justify parents exhibiting more control over the sexual expression of their daughter if she is not in congruence with the family's desired norms. Extreme examples may be found in U.S. religious communities such as the ultra-Orthodox Jewish community in which women's sexual expression is entirely controlled by Jewish laws and non-compliance is punished by estrangement from the community (Halakha; Rockman, 1993). Note that in this example, while the norms allowing for family control over female sexuality belong entirely to the heritage Jewish culture and stem from its customs, it is the U.S. norms that enable these customs to persist. While their manifestation is extreme, high power distance and hierarchy within family and local community, in which men are decision-makers, and the subsequent punishment enforced for violating cultural norms, are not at odds with the U.S. values of high power distance and masculinity.

The differences between Norwegian and U.S. national norms situated around female autonomy, hierarchy, masculinity, and power distance may explain our finding that more consequences from family are reported for violating heritage norms in the U.S. than in Norway, a country of low power distance and femininity (Hofstede, 2011; Schwartz, 2008). Though these explanations are speculative, the differences we found appear to support that norms of female sexual expression differ cross-culturally. Adding that not only this expression, but also its social consequences, may change when in contact with differing national norms (Baumeister & Twenge, 2002; Bjørnholt, 2019; Luthar & Luthar, 2007). It is important to note the speculative

nature of country differences in the present research. We assumed more country differences than results indicated and recommend future retesting with a larger sample size to improve statistical power, therefore improving the potential to interpret contrasts between countries.

Limitations and Future Directions

Although theory suggests specific directions of the mediation processes at stake, the cross-sectional nature of our research does not allow for determining causation behind the associations of study variables. To address this limitation, future studies utilizing experimental and longitudinal designs are needed. Another limitation has to do with sample size, particularly at the country level, and the resulting statistical power. Due to the COVID-19 pandemic, the study's planned sampling technique was affected and we were not able to collect larger country samples within the timeframe of the master's thesis. By consequence, we cannot exclude that the lack of significance of certain relationships, for example in the Norwegian sample, was due to power issues rather than meaningful country differences. Future research may clarify it by testing the proposed processes with an increased sample size. In addition, we only assumed relationships to occur in one direction, however, it is possible that experiences of control may predict intergenerational family conflict (Juang, Syed, & Takagi, 2007). Thus, future research may examine bidirectional effects of control and family conflict in the domain of sexual norms. The survey was only available in English and Norwegian, while Spanish and Mandarin are largely spoken by immigrant populations in the U.S. (Burton, 2015). Therefore, to account for all immigrant populations in the contexts explored, future studies on this topic may include more survey translations relevant to the population.

Moreover, the predicted host country differences did not emerge and we could only speculate about those differences that were actually found. Future research may test the proposed processes across multiple cultural groups to determine if systematic country differences occur and if the model holds across multiple cultural groups. Also, we did not account for cultural heritage. Yet, some characteristics of the heritage culture are likely to be highly relevant to this topic [e.g., Mexican *machismo*, hypermasculinity (Mosher, 1991)], and future research may take them into account. Other variables may also play a role. For instance, future studies may measure religion-related variables to determine if religious norms in different countries may affect

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

acculturation of sexual norms (Cila & Lalonde, 2014; Francoeur, 1992ab; Rochadiat, Tong, & Novak, 2018; Yahya & Boog, 2014). Secondly, violence perpetration has been known to produce a cycle of violence through generations (Carter Stacey, & Shupe, 1988; Rosenbaum & O'Leary, 1981). Therefore family history of violence may play a role in the experience of violence and we suggest this to be accounted for. Thirdly, conflict may be exacerbated through inter-ethnic dating and sexual orientation if not concordant with parent's values (Cila & Lalonde, 2014; Le Espiritu, 2001; Marshall, 2010; Yahya & Boag, 2014). Therefore, accounting for partner choice is recommended to be controlled for in future studies.

VII. Conclusion

Fitting within the framework of previous research, the present study draws attention to the dynamic processes of acculturation in immigrant families. Domain acculturation refers to endorsement of host country norms in a specific area (Arends-Toth & Van de Vijver, 2006), and the speed with which one acculturates in this domain can differ as illustrated by the acculturation gap hypothesis (Basáñez et al., 2014; Dennis, Basáñez & Farahmand, 2010; Telzer et al., 2016). The gap may cause potential intergenerational family conflict due to the distress between the speed of acculturation processes (Lee et al., 2000). By expanding upon the acculturation gap hypothesis we provided insights to an immigrant woman's experience of control from her family and its links to her acculturation or enculturation to host country or heritage sexual norms.

While previous research set the stage for understanding women may accept and experience punishment or control from family for violating a culture's traditions, we provide evidence and context to this relationship that occurs within the acculturation framework (Rasmi & Daly, 2016; Yahya & Boag, 2014). We do this through proposing that high acculturation of sexual norms of the host country, which are presumably more liberal than heritage norms, may reduce such acceptance, in part, because as acculturation of female sexuality develops, the interpretation of control from the family shifts. Significance of intergenerational family conflict as a mediator in this study contributed to the acculturation gap research in finding that the presence of a gap does not directly translate to control from family. However, intergenerational family conflict predicted by greater differences in acculturation to liberal norms of female sexuality between women and their parents translates to increased experiences of punishment from family.

As we are among the first to find evidence of an acculturation gap in the domain of female sexuality, implications for the research are both applied and theoretical. These findings may be applied to interventions to address the presence of family conflict in acculturating families. This may be done through intervention programs focused on bringing awareness to the potential gap in acculturation of sexual norms within immigrant families and providing tools for managing acculturation gaps. Doing so may improve family health by reducing mental, emotional, physical, and social distress from conflict. Intervention programs may also build upon

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

the findings showing that decreased acceptance of control reduced a woman's experience of control. Through educating women, acculturated or not, on their ability to express or withhold consent in such programs may empower women and reduce their experience of violence.

Theoretically, as no previous research has recorded controlling behaviors as an outcome of discrepancies in acculturation of other life domains, such as language acculturation, it seems that acculturation in the domain of female sexuality holds importance in cultural maintenance, thus contributing to theoretical understanding of the power female sexuality holds cross-culturally.

Through the lens of previous research from the acculturation-domain theory, acculturation gap hypothesis, and intergenerational family cultural conflict the present study not only fills in the gaps of a potentially conflicting area, but introduces the first findings to a new acculturation domain of female sexuality. Future research may continue to explore this domain and factors inhibiting immigrant women's ability to function autonomously in their environments.

VIII. References

- Alamilla, S. G., Kim, B. S. K., & Lam, N. A. (2010). Acculturation, enculturation, perceived racism, minority status stressors, and psychological symptomatology among Latino/as. *Hispanic Journal of Behavioral Sciences*, *32*, 55-76.
<http://dx.doi.org/10.1177/0739986309352770>
- Alamilla, S.G., Kim, B.S.K., Walker, T. and Sisson, F.R. (2017), Acculturation, Enculturation, Perceived Racism, and Psychological Symptoms Among Asian American College Students. *Journal of Multicultural Counseling and Development*, *45*, 37-65.
 doi:10.1002/jmcd.12062
- Andersen, B. L., & Cyranowski, J. M. (1995). Women's Sexuality: Behaviors, Responses, and Individual Differences. *Journal of Consulting and Clinical Psychology*, *63*(6), 891-906.
- Andersen, M. L. (1991). Feminism and the American family ideal. *Journal of Comparative Family Studies* *22*(2), 235-46.
- Arends-Tóth, J., & van de Vijver, F. J. R. (2006). Assessment of psychological acculturation. In D. L. Sam & J. W. Berry (Eds.), *The Cambridge Handbook of Acculturation Psychology* (pp. 142-160). Cambridge University Press.
<https://doi.org/10.1017/CBO9780511489891.013>
- Bacallao, M. L., & Smokowski, P. R. (2007). The costs of getting ahead: Mexican family system changes after immigration. *Family Relations*, *56*, 52-66.
 doi:10.1111/j.1741-3729.2007.00439.x.
- Buunk, B. P., & Bakker, A. B. (1995). Extradyadic sex: The role of descriptive and injunctive norms. *Journal of Sex Research*, *32*(4), 313-318.
<https://doi.org/10.1080/00224499509551804>
- Ba'maca-Colbert, M. Y., & Gayles, J. G. (2010). Variable-centered and person-centered approaches to studying Mexican-origin mother-daughter cultural orientation dissonance. *Journal of Youth and Adolescence*, *39*(11), 1274-1292. doi:10.1007/s10964-009-9447-3.
- Baobaid, M. (2002). Access to women abuse services by Arab-speaking Muslim women in London, Ontario: [Background investigation and recommendations for further research and community outreach]. London: *Centre for Research and Education on Violence against Women and Children*. Retrieved from
http://www.lfcc.on.ca/Baobaid_Study_2002.pdf
- Bancroft, J., & Graham, C. A. (2011). The varied nature of women's sexuality: Unresolved issues and a theoretical approach. *Hormones and Behavior*, *59*(5), 717-729.
<https://doi.org/10.1016/j.yhbeh.2011.01.005>
- Bandura, A. (1977). *Social learning theory*. Oxford, England: Prentice-Hall.
- Barter, C., Stanley, N., Wood, M., Lanau, A., Aghtaie, N., Larkins, C., & Øverlien, C. (2017). Young people's online and face-to-face experiences of interpersonal violence and abuse and their subjective impact across five European countries. *Psychology of Violence*, *7*(3), 375. <https://doi.org/10.1037/vio0000096>
- Bartz, T. (2007). Sex education in multicultural Norway. *Sex Education*, *7*(1), 17-33.
<https://doi.org/10.1080/14681810601134702>

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

- Basáñez, T., Dennis, J. M., Crano, W., Stacy, A., & Unger, J. B. (2014). Measuring Acculturation Gap Conflicts among Hispanics: Implications for Psychosocial and Academic Adjustment. *Journal of family issues*, 35(13), 1727–1753. <https://doi.org/10.1177/0192513X13477379>
- Baumeister, R. F., & Twenge, J. M. (2002). “Cultural Suppression of Female Sexuality.” *Review of General Psychology*, 6(2):166–203.
- Bean, Jill L. (2002). Expressions of Female Sexuality. *Journal of Sex & Marital Therapy*, 28, 29–38.
- Benet-Martinez, V., & Haritatos, J. (2005). Bicultural Identity Integration (BII): Components and Psychosocial Antecedents. *Journal of Personality*, 73(4), 1015–1050.
- Berry, J. W. (1980). Social and cultural change. In H. C. Triandis & R. Brislin (Eds.), *Handbook of cross-cultural psychology* (Vol. 5, pp. 211–279)., Social Boston: Allyn & Bacon.
- Berry, John W. 2005. Acculturation: Living Successfully in Two Cultures. *International Journal of Intercultural Relations*, 29(6), 697–712.
- Berry, J. W., & Sabatier, C. (2011). Variations in the assessment of acculturation attitudes: Their relationships with psychological wellbeing. *International Journal of Intercultural Relations*, 35(5), 658–669. <https://doi.org/10.1016/j.ijintrel.2011.02.002>
- Berry, J. W., & Sam, D. L. (2016). *The Cambridge handbook of acculturation psychology* (pp 450-456).
- Besharov, D. J. & Gardiner, K. N. (2000) Sex education and abstinence, *American Enterprise Institute for Public Policy Research*. Available online at: http://www.aei.org/publications/filter.all,pubID.17756/pub_detail.asp
- Birman, D. (2006). Acculturation gap and family adjustment: Findings with Soviet Jewish refugees in the United States and implications for measurement. *Journal of Cross-Cultural Psychology*, 37(5), 568–589. doi:10.1177/0022022106290479.
- Bjørnholt, M. (2019). Theorising sexual violence in intimate relations in Scandinavia: A literature review. *Rape in the Nordics, Continuity and Change* (pp. 18–33). <https://doi.org/10.4324/9780429467608>
- Brickell, C. (2009). Sexuality and the Dimensions of Power. *Sexuality & Culture*, 13(2), 57–74.
- Burton, J. (2015, December 30). The Most Spoken Languages In America. Retrieved from <https://www.worldatlas.com/articles/the-most-spoken-languages-in-america.html>
- Carter, J., Stacey, W. A., & Shupe, A. W. (1988). Male violence against women: Assessment of the generational transfer hypothesis. *Deviant Behavior*, 9(3), 259-273.
- Collins, P. H. (1998), It's All In the Family: Intersections of Gender, Race, and Nation. *Hypatia*, 13, 62-82. doi:10.1111/j.1527-2001.1998.tb01370.x
- Costigan, C. L., & Dokis, D. P. (2006a). Relations between parent-child acculturation differences and adjustment within immigrant Chinese families. *Child Development*, 77, 1252–1267. doi:10.1111/j.1467-8624.2006.00932.x.
- Chung-Do, Jane J., and Deborah A. Goebert. (2009). Acculturation and Dating Violence Victimization Among Filipino and Samoan Youths. *Journal of School Violence* 8(4), 338–54.
- Cila, J., & Lalonde, R. N. (2014). Personal openness toward interfaith dating and marriage among Muslim young adults: The role of religiosity, cultural identity, and family connectedness. *Group Processes & Intergroup Relations*, 17(3), 357–370. <https://doi.org/10.1177/1368430213502561>

- Clarey, A., Hokoda, A., & Ulloa, E. C., (2010). Anger Control and Acceptance of Violence as Mediators in the Relationship between Exposure to Interparental Conflict and Dating Violence Perpetration in Mexican Adolescents. *Journal of Family Violence* 25(7), 619–25.
- Crenshaw, K. (1991). Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *Stanford Law Review*, 43(6), 1241-1299.
- Davis, R. C., & Hendricks, N. J. (2007). Immigrants and Law Enforcement: A Comparison of Native-Born and Foreign-Born Americans' Opinions of the Police. *International Review of Victimology*, 14(1), 81–94.
- Decker, M. R., Raj, A., & Silverman, J. G. (2007). Sexual Violence Against Adolescent Girls: Influences of Immigration and Acculturation. *Violence Against Women*, 13(5), 498–513.
- Dennis, J., Basañez, T., & Farahmand, A. (2010). Intergenerational Conflicts Among Latinos in Early Adulthood: Separating Values Conflicts With Parents From Acculturation Conflicts. *Hispanic Journal of Behavioral Sciences*, 32(1), 118–135.
- Dias, E. (2017, January 7). Republicans Take Upper Hand in Fight to Defund Planned Parenthood. Retrieved from <https://time.com/4626516/planned-parenthood-defund-republicans/>
- Dinh, K. T., & Nguyen, H. H. (2006). The effects of acculturative variables on Asian American parent-child relationships. *Journal of Social and Personal Relationships*, 23, 407-426.
- Egeland I. (1978). Sex education in Norway. *IPPF Eur Reg Inf*. 7(4), 3-4.
- Erez, E. (2000). Immigration, culture conflict and domestic violence/woman battering. *Crime Prevention and Community Safety: An International Journal*, 2, 27-36.
- Erez, E. (2002). Migration/immigration, domestic violence and the justice system. *International Journal of Comparative and Applied Criminal Justice*, 26(2), 277-299.
- Erez, E., Adelman, M., & Gregory, C. (2009). Intersections of Immigration and Domestic Violence: Voices of Battered Immigrant Women. *Feminist Criminology*, 4(1), 32–56. <https://doi.org/10.1177/1557085108325413>
- Espen, T. (2018). *Immigration and Integration 2017-2018*. Report for Norway to the OECD, Norwegian Ministries.
- Francoeur, R. T. (1992a). Religious suppression of Eros. In D. Steinberg (Ed.), *The erotic impulse: Honoring the sensual self* (pp. 162-174). New York: Jeremy P. Ta
- Francoeur, R. T. (1992b). Sexuality and spirituality: The relevance of Eastern traditions. *Report*, 20(4), 1-8.
- Francoeur, R. T., & Noonan, R. J. (Eds.). (2004). *Continuum complete international encyclopedia* [Reports on 62 countries]. New York/London: Continuum International
- Ghanim, D. (2009). *Gender and Violence in the Middle East* (pp. 60-68). Westport, CT: Praeger, ISBN 978-0313359958.
- Goforth, A. N., Pham, A. V., & Oka, E. R. (2015). Parent-child conflict, acculturation gap, acculturative stress, and behavior problems in Arab American adolescents. *Journal of Cross-Cultural Psychology*, 46, 821–836. <http://dx.doi.org/10.1177/0022022115585140>
- Gómez Berrocal, M. del C., Vallejo-Medina, P., Moyano, N., & Sierra, J. C. (2019). Sexual Double Standard: A Psychometric Study From a Macropsychological Perspective Among the Spanish Heterosexual Population. *Frontiers in Psychology*, 10.
- Handrahan, L., (2004) Hunting for Women, *International Feminist Journal of Politics*, 6(2), 207-233, doi: 10.1080/1461674042000211308

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

- Hardman, W., & Heidelberg, J. (1996). When sexual harassment is a foreign affair. *Personnel Journal*.
- Heise, L. L. (1998). Violence against women: An integrated, ecological framework. *Violence against women*, 4(3), 262-290.
- Herskovitz, M. J. (1948). *Man and his works: The science of cultural anthropology*. New York: Knopf.
- Higgins, Andrew. (2015, December 19). Norway Offers Migrants a Lesson in How to Treat Women. *The New York Times*. Retrieved from <https://www.nytimes.com/2015/12/20/world/europe/norway-offers-migrants-a-lesson-in-how-to-treat-women.html>
- Hill Collins, P., & Bilge, S. (2016). *Intersectionality*. Cambridge: Polity.
- Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations*. Newbury Park, CA: Sage.
- Hofstede, G. (2011). Dimensionalizing Cultures: The Hofstede Model in Context. *Online Readings in Psychology and Culture*, 2(1). <https://doi.org/10.9707/2307-0919.1014>
- Jones, J. M., & Hynie, M. (2017). Similarly Torn, Differentially Shorn? The Experience and Management of Conflict between Multiple Roles, Relationships, and Social Categories. *Frontiers in Psychology*, 8.
- Juang, L. P., Syed, M., & Takagi, M. (2007). Intergenerational discrepancies of parental control among Chinese American families: Links to family conflict and adolescent depressive symptoms. *Journal of Adolescence*, 30(6), 965–975. <https://doi.org/10.1016/j.adolescence.2007.01.004>
- Juang, L. P., Syed, M., & Cookston, M. (2012). Acculturation-based and everyday parent-adolescent conflict among Chinese American adolescents: Longitudinal trajectories and implications for mental health. *Journal of Family Psychology*, 26, 916-926.
- Kagitcibasi, C., Ataca, B., & Diri, A., (2010). Intergenerational Relationships in the Family: Ethnic, Socioeconomic, and Country Variations in Germany, Israel, Palestine, and Turkey. *Journal of Cross-Cultural Psychology*, 41(5–6), 652–70.
- Kasturirangan, A., Krishnan, S., & Riger, S. (2004). The Impact of Culture and Minority Status on Women's Experience of Domestic Violence. *Trauma, Violence, & Abuse*, 5(4), 318–332.
- Kim, B. S. K. (2007). Acculturation and enculturation. In F. T. L. Leong, A. G. Inman, A. Ebreo, L. H. Yang, L. M. Kinoshita, & M. Fu (Eds.), *Handbook of Asian American psychology* (2nd ed., pp. 141-158). Thousand Oaks, CA: Sage Publications, Inc
- Kim, B. S. K. (2008). Acculturation and enculturation. In F. T. L. Leong, A. G. Inman, A. Ebreo, L. Yang, L. Kinoshita, & M. Fu(Eds.), *Handbook of Asian American psychology* (2nd ed.).Thousand Oaks, CA: Sage.
- Kim, B. S. K., & Omizo, M. M. (2006). Behavioral acculturation and enculturation and psychological functioning among Asian American college students. *Cultural Diversity and Ethnic Minority Psychology*, 12, 245-258. doi: <http://dx.doi.org/10.1037/1099-9809.12.2.245>

- Kim, B. S. K., & Omizo, M. M. (2010). Behavioral enculturation and acculturation, psychological functioning, and help-seeking attitudes among Asian American adolescents. *Asian American Journal of Psychology, 1*, 175-185. Doi: <http://dx.doi.org/10.1037/a0021125>
- Kim, M., & Park, I. J. K. (2011). Testing the Moderating Effect of Parent-Adolescent Communication on the Acculturation Gap–Distress Relation in Korean American Families. *Journal of Youth and Adolescence, 40*(12), 1661–1673. <https://doi.org/10.1007/s10964-011-9648-4>
- Kim, S. Y., Chen, Q., Li, J., Huang, X., & Moon, U. J. (2009). Parent-child acculturation, parenting, and adolescent depressive symptoms in Chinese immigrant families. *Journal of Family Psychology, 23*(3), 426–437. doi:10.1037/a0016019.
- Krug, E. G., Mercy, J. A., Dahlberg, L. L., & Zwi, A. B. (2002). The world report on violence and health. *The Lancet, 360*(9339), 1083-1088.
- Kuo, Ben C. H. (2014). “Coping, Acculturation, and Psychological Adaptation among Migrants: A Theoretical and Empirical Review and Synthesis of the Literature.” *Health Psychology and Behavioral Medicine, 2*(1), 16–33.
- Lau, A. S., McCabe, K. M., Yeh, M., Garland, A. F., Wood, P. A., & Hough, R. L. (2005). The acculturation gap-distress hypothesis among high-risk Mexican American families. *Journal of Family Psychology, 19*(3), 367–375. <https://doi.org/10.1037/0893-3200.19.3.367>
- Lawrence, R. J. (1989). *The poisoning of Eros: Sexual values in conflict*. New York: Augustine Moore Press.
- Lee, R. M., Choe, J., Kim, G., & Ngo, V. (2000). Construction of the Asian American Family Conflicts Scale. *Journal of Counseling Psychology, 47*(2), 211–222. doi:10.1037//0022-0167.47.2.211.
- Le Espiritu, Y. (2001). “We Don’t Sleep around like White Girls Do”: Family, Culture, and Gender in Filipina American Lives. *Signs, 26*(2), 415–440.
- Le, T. N., & Stockdale, G. (2008). Acculturative dissonance, ethnic identity, and youth violence. *Cultural Diversity and Ethnic Minority Psychology, 14*(1), 1–9. doi:10.1037/1099-9809.14.1.1.
- Lien, T. S. (2017). Let’s Talk About Sex, Sexuality Education for Migrants in Norway. *The Journal of Sexual Medicine, 14*(5), e274. <https://doi.org/10.1016/j.jsxm.2017.04.325>
- Lim, S., Yeh, M., Liang, J., Lau, A. S., & McCabe, K. (2009). Acculturation gap, intergenerational conflict, parenting style, and youth distress in immigrant Chinese American families. *Marriage & Family Review, 45*(1), 84–106. doi:10.1080/01494920802537530.
- Lorenzo-Blanco, E. I., Unger, J. B., Baezconde-Garbanati, L., Ritt-Olson, A., & Soto, D. (2012). Acculturation, enculturation, and symptoms of depression in Hispanic youth: The roles of gender, Hispanic cultural values, and family functioning. *Journal of Youth and Adolescence, 41*, 1350–1365. <http://dx.doi.org/10.1007/s10964-012-9774-7>
- Luckey, E. B., & Gilbert D. N. (1969). A Comparison of Sexual Attitudes and Behavior in an International Sample. *Journal of Marriage and Family, 31*(2), 364–79.
- Lui, P. & Rollock, S. (2019). Assessing Intergenerational Cultural Conflict among Asian Americans: Comparing Psychometric Properties of Key Measures. *Asian American Journal of Psychology, 10*(1), 33–46.

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

- Luo, B. (2006). "Dating Attitudes and Behaviors among Second-Generation Chinese American Youths." 34.
- Luthar, H. K., & Luthar V. K. (2007). A Theoretical Framework Explaining Cross-Cultural Sexual Harassment: Integrating Hofstede and Schwartz. *Journal of Labor Research*.
- Martín-Fernández, M., Gracia, E., Marco, M., Vargas, V., Santirso, F. A., & Lila, M. (2018). Measuring Acceptability of Intimate Partner Violence Against Women: Development and Validation of the A-IPVAW Scale. *The European Journal of Psychology Applied to Legal Context*, 10(1), 26–34.
- Marshall, T. C. (2010). Love at the cultural crossroads: Intimacy and commitment in Chinese Canadian relationships. *Personal Relationships*, 17(3), 391–411. <https://doi.org/10.1111/j.1475-6811.2010.01280.x>
- Maglin, N. B., & Perry, D. (1996). "Bad girls"/"good girls": women, sex, and power in the nineties. New Brunswick, N.J.: Rutgers University Press.
- Markowitz, F. E. (2001). Attitudes and Family Violence: Linking Intergenerational and Cultural Theories. *Journal of Family Violence*, 14.
- Mikhail, S. L. B. (2002). Child marriage and child prostitution: Two forms of sexual exploitation. *Gender & Development*, 10(1), 43-49.
- Morokoff, P. J. (2000). A Cultural Context for Sexual Assertiveness in Women. In C. B. Travis & J. W. White (Eds.), *Psychology of women; 4. Sexuality, society, and feminism* (pp. 299–319). American Psychological Association.
- Mosher, D. L. (1991) Macho Men, Machismo, and Sexuality, *Annual Review of Sex Research*, 2(1), 199-247, doi:10.1080/10532528.1991.10559871
- Nour N. M. (2006). Health consequences of child marriage in Africa. *Emerging infectious diseases*, 12(11), 1644–1649. <https://doi.org/10.3201/eid1211.060510>
- Norwegian Institute of Public Health, NIPH. (2009, April 22). *FHI.no*. Retrieved from <https://www.fhi.no/en/hn/health-registries/registry-of-pregnancy-termination/induced-abortion-in-norway/#references>
- Ortiz, R., & Shafer, A. (2017). Define Your Line: Evaluating a Peer-To-Peer Sexual Consent Education Campaign to Improve Sexual Consent Understanding Among Undergraduate Students. *Journal of Adolescent Health*, 60(2), S105–S106. <https://doi.org/10.1016/j.jadohealth.2016.10.388>
- Papp, L.J., Hagerman, C., Gnoleba, M.A., Erchul, M.J., Liss, M., Miles-McLean, H., Robertson, C.M. (2015). Exploring Perceptions of Slut-Shaming on Facebook: Evidence for a Reverse Sexual Double Standard. *Gender Issues*, 32, 57–76. <https://doi-org.ezproxy.uio.no/10.1007/s12147-014-9133-y>
- Parry, J. (2017). Defensive Harm, Consent, and Intervention: Defensive Harm, Consent, and Intervention. *Philosophy & Public Affairs*, 45(4), 356–396. <https://doi.org/10.1111/papa.12099>
- Phinney, J., & Ong, A. (2002). Adolescent-parent disagreements and life satisfaction in families from Vietnamese and European-American backgrounds. *International Journal of Behavioral Development*, 26, 556-56.
- Phinney, J. S., Ong, A., & Madden, T. (2000). Cultural values and intergenerational value discrepancies in immigrant and nonimmigrant families. *Child Development*, 71, 528–539. doi:10.1111/1467-8624.00162

- Pulerwitz, J., Blum, R., Cislighi, B., Costenbader, E., Harper, C., Heise, L., Kohli, A., & Lundgren, R. (2019). Proposing a Conceptual Framework to Address Social Norms That Influence Adolescent Sexual and Reproductive Health. *Journal of Adolescent Health, 64*(4), S7–S9. <https://doi.org/10.1016/j.jadohealth.2019.01.014>
- Phoenix, A., & Pattynama, P. (2006). Intersectionality. *European Journal of Women's Studies, 13*(3), 187–92.
- Prescott, J. W. (1975). Body pleasure and the origins of violence. *The Futurist, 9*(2), 64-74.
- Raj, A., & Silverman, J. (2002). Violence against immigrant women: The roles of culture, context, and legal immigrant status on intimate partner violence. *Violence Against Women, 8*, 367-398.
- Ramos, M. M., Green, D., Booker, J., & Nelson, A. (2011). Immigration Status, Acculturation, and Dating Violence Risk for Hispanic Adolescent Girls in New Mexico. *Maternal and Child Health Journal, 15*(7), 1076–1080. <https://doi.org/10.1007/s10995-010-0653-0>
- Rasmi, S., & Daly, T. M. (2016). Intergenerational Conflict in Arab Families: Salient Issues and Scale Development. *Journal of Cross-Cultural Psychology, 47*(1), 42–53.
- Reid, M.T., & Bing V. M. (2000). Sexual roles of girls and women: an ethnocultural lifespan perspective. In C. B. Travis & J. W. White (Eds.), *Psychology of women; 4. Sexuality, society, and feminism* (pp. 141–166). American Psychological Association.
- Rochadiat, A. M., Tong, S. T., & Novak, J. M. (2018). Online dating and courtship among Muslim American women: Negotiating technology, religious identity, and culture. *New Media & Society, 20*(4), 1618–1639. <https://doi.org/10.1177/1461444817702396>
- Rockman, H. (1993) Sex shmex—as long as you love your wife: A review of the laws and guidelines regarding sexual behaviour among orthodox Jews, *Sexual and Marital Therapy, 8*(3), 255-267, doi: 10.1080/02674659308404972
- Rodriguez, N., Myers, H. F., Mira, C. B., Flores, T., & Garcia-Hernandez, L. (2002). Development of the Multidimensional Acculturative Stress Inventory for adults of Mexican origin. *Psychological Assessment, 14*(4), 451–461.
- Rosenbaum, A., & O'Leary, K. D. (1981). Marital violence: Characteristics of abusive couples. *Journal of consulting and clinical psychology, 49*(1), 63.
- Rosseel, Y (2012). “lavaan: An R Package for Structural Equation Modeling.” *Journal of Statistical Software, 48*(2), 1–36. <http://www.jstatsoft.org/v48/i02/>. UDI. (2014). Violence in the family / domestic violence. Retrieved from <https://www.udi.no/en/word-definitions/violence-in-the-family--domestic-violence/#link-8721>
- Ruggi, S. (1998). Commodifying Honor in Female Sexuality: Honor Killings in Palestine. *Middle East Report* (206), 12.
- Ryu, E., & Cheong, J. (2017). Comparing indirect effects in different groups in single-group and multi-group structural equation models. *Frontiers in Psychology, 8*, 747. <https://doi.org/10.3389/fpsyg.2017.00747>
- Schwartz, S. (2008). The 7 Schwartz cultural value orientation scores for 80 countries. doi: 10.13140/RG.2.1.3313.3040.
- Simenson, W., & Geis, G.. (1956). Courtship Patterns of Norwegian and American University Students. *Marriage and Family Living 18*(4), 334–38.

- Safdar, S., & Kosakowska-Berezecka, N. (Eds.). (2015). *Psychology of gender through the lens of culture: Theories and applications*. Springer.
- Schofield, T. J., Parke, R. D., Kim, Y., & Coltrane, S. (2008). Bridging the acculturation gap: Parent-child relationship quality as a moderator in Mexican American families. *Developmental Psychology, 44*(4), 1190–1194. doi:10.1037/a0012529.
- Shalabi, D., Mitchell, S., & Andersson, N. (2015). Review of Gender Violence Among Arab Immigrants in Canada: Key Issues for Prevention Efforts. *Journal of Family Violence, 30*(7), 817–825. <https://doi.org/10.1007/s10896-015-9718-6>
- Skolenettet. (2004). Samliv og Seksualitet: Ressursbok for Lære. Retrieved from <http://www2.skolenettet.no/samliv/ressursbok/kap02.html>
- Smokowski, P. R., Roderick, R., & Bacalloa, M. C. (2008). Acculturation and Latino family processes: How cultural involvement, biculturalism, and acculturation gaps influence family dynamics. *Family Relations, 57*, 295-308.
- Sokoloff, N. J., & Dupont, I. (2005). Domestic Violence at the Intersections of Race, Class, and Gender: Challenges and Contributions to Understanding Violence Against Marginalized Women in Diverse Communities. *Violence Against Women, 11*(1), 38–64.
- Sorenson, S. B. (1996). Violence Against Women: Examining Ethnic Differences and Commonalities. *Evaluation Review, 20*(2), 123–145.
- Statistics Norway. (2019). Immigrants and Norwegian-born to immigrant parents by country background. Retrieved from <https://www.ssb.no/en/befolkning/statistikker/innvbef/aar>
- Stefansen, K., Smette, I., & Bossy, D. (2014). Angrep mot kjønnsfriheten: Unge jenters erfaringer med uønsket beføling [Attack on gender liberty: Young girls' experiences with unwanted touching]. *Tidsskrift for kjønnsforskning [Journal of Gender Studies], 38*(1), 3–19.
- Steinberg, L. (2001). We know some things: Parent-adolescent relationships in retrospect and prospect. *Journal of Research on Adolescence, 11*, 1-19.
- Stern, E., & Heise, L. (2018). Sexual coercion, consent and negotiation: Processes of change amongst couples participating in the *Indashyikirwa* programme in Rwanda. *Culture, Health & Sexuality, 1*–16. <https://doi.org/10.1080/13691058.2018.1521991>
- Suresh, K., & Chandrashekhara, S. (2012). Sample size estimation and power analysis for clinical research studies. *Journal of human reproductive sciences, 5*(1), 7–13.
- Sørensen, B. W. (2013). Voldens kontinuum og kvinders voldserfaringer [The continuum of violence and women's experiences of violence]. *Sosiologi i dag [Sociology Today], 43*(4), 69–93.
- Tardif, C. Y., & Geva, E. (2006). The link between acculturation disparity and conflict among Chinese Canadian immigrant mother-adolescent dyads. *Journal of Cross-Cultural Psychology, 37*, 191-211.
- Telzer, E. H., Yuen, C., Gonzales, N., & Fuligni, A. J. (2016). Filling Gaps in the Acculturation Gap-Distress Model: Heritage Cultural Maintenance and Adjustment in Mexican–American Families. *Journal of Youth and Adolescence, 45*(7), 1412–1425.
- Travis C.B., Meginnis K.L., & Bardari K.M. (2000). Beauty, Sexuality, and Identity: The Social Control of Women. In C. B. Travis & J. W. White (Eds.), *Psychology of women; 4. Sexuality, society, and feminism* (pp. 237–272). American Psychological Association.

ACCULTURATION, FAMILY, AND FEMALE SEXUALITY

- Travis, C. B. & White, J. W. (2000). *Sexuality, society, and feminism* (pp 111-354). Washington, DC: American Psychological Assoc.
- Ulloa, E. C., Jaycox L. H., Marshall G.N., and Collins, R.L. (2004). Acculturation, Gender Stereotypes, and Attitudes About Dating Violence Among Latino Youth. *Violence and Victims*; New York 19(3), 273–87.
- United Nations, Department of Economic and Social Affairs, Population Division. (2017). *International Migration Report 2017: Highlights(ST/ESA/SER.A/404)*
- United National Human Development Report. (2019). *Gender Inequality Index (GII)* [Data file and technical notes]. Retrieved from <http://hdr.undp.org/en/content/table-5-gender-inequality-index-gii>
- Ward C., Chang, W. C. (1997). Cultural fit: a new perspective on personality and sojourner adjustment. *International Journal of Intercultural Relations*, 21(4), 525-533.
- Watson, D., Clark, L. A., Chmielewski, M., & Kotov, R. (2013). The value of suppressor effects in explicating the construct validity of symptom measures. *Psychological assessment*, 25(3), 929–941. <https://doi.org/10.1037/a0032781> (Watson et al., 2013)
- Weaver, S. R., & Kim, S. Y. (2008). A person-centered approach to studying the linkages among parent-child differences in cultural orientation, supportive parenting, and adolescent depressive symptoms in Chinese American families. *Journal of Youth and Adolescence*, 37(1), 36.
- Weiss, M. S. (1970). Selective Acculturation and the Dating Process: The Patterning of Chinese-Caucasian Interracial Dating. *Journal of Marriage and the Family*, 32(2), 273. <https://doi.org/10.2307/350134>
- Welsh, D. P., Rostosky, S. S., & Kawaguchi, M. C. (2000). A normative perspective of adolescent girls' developing sexuality. In C. B. Travis & J. W. White (Eds.), *Psychology of women; 4. Sexuality, society, and feminism* (pp. 111–140). American Psychological Association. <https://doi-org.ezproxy.uio.no/10.1037/10345-005>
- Which US states have recently passed abortion bans? (2019, May 15). Al Jazeera. Retrieved from <https://www.aljazeera.com/news/2019/05/states-passed-abortion-bans-190514142646289>
- Yahya, S., and Boag, S. (2014). ‘My Family Would Crucify Me!’: The Perceived Influence of Social Pressure on Cross-Cultural and Interfaith Dating and Marriage. *Sexuality & Culture*, 18(4), 759–72.
- Ying, Y.-W., & Han, M. (2007). The longitudinal effect of intergenerational gap in acculturation on conflict and mental health in Southeast Asian American adolescents. *American Journal of Orthopsychiatry*, 77(1), 61–66. <https://doi.org/10.1037/0002-9432.77.1.61>
- Yuval-Davis, N. (2015). Situated Intersectionality and Social Inequality. *Raisons Politiques*, 58(2), 91. <https://doi.org/10.3917/rai.058.0091>
- Zhang, Z. (2014). Monte Carlo based statistical power analysis for mediation models: Methods and software. *Behavior research methods*, 46(4), 1184-1198.
- Østby, L. (2015). *The population with an immigrant background in 13 municipalities in Norway*. Statistics Norway. Retrieved from https://www.ssb.no/en/befolkning/artikler-og-publikasjoner/_attachment/216607

IX. Appendices

Appendix A
Ethical Approval Letter

University of Oslo

Faculty of Social Sciences – Department of Psychology

Thomas Schubert
Kinga Bierwiazzonek
Sarah D'Antoni

Ref.number: **5819132**

Date: 7 February 2020

Ethical evaluation of research project

Your project, “Exploring the Acculturation Gap in the Domain of Female Sexuality and Intergenerational Conflict?” has been ethically evaluated by the Department of Psychology’s internal research ethics committee.

After the evaluation The Department of Psychology’s internal research ethics committee recommend the project.

Sincerely yours, on behalf of the Committee,

Professor Silje Endresen Reme, Head of Committee
Members of the Department of Psychology’s Research Ethics Committee
<https://www.uio.no/for-ansatte/enhetssider/sv/psi/psi-eng/internal-ethics-committee/index.html>



Postal address:
E-mail:
www.uio.no

Pilot Interview Guide

All scales are to be evaluated with **8 pilot participants to determine cultural relevance and ensure sensitivity and no harm**. Any items considered to be **too invasive by 50% or more of pilot participants will be removed** from the survey. The pilot interviews will not be recorded and feedback on the questionnaire will be reported through written documentation by the main researcher.

Research Questions:

- 1) Does the acculturation gap in female sexuality norms lead to increased perceptions of controlling behaviors against bicultural women?
- 2) Is this relationship explained by intergenerational conflict?
- 3) Is this relationship explained by shifting acceptance of controlling behaviors?

Interview Questions:

Initial questions:

- How old are you?
- When did you move to Norway?
- Did you complete any schooling in Norway?

Main questions:

- Of the statements in Blocks A-F, to what extent would you consider women from your heritage culture to consider statements too invasive or feel uneasy towards answering to?
- If you can, please describe how you felt while reading through the survey.

Probing questions:

- Can you tell me more about what would be appropriate to ask or a more appropriate way to communicate this?
- You said ____, can you elaborate on what you mean?

Final Question:

- Is there anything else you'd like to add or mention?

Pilot Questionnaire: Exploring the Acculturation Gap in the Domain of Female Sexuality and Intergenerational Conflict

Dear Participant,

Thank you for your participation in the *pilot study* for the upcoming survey study, “*Exploring the Acculturation Gap in the Domain of Female Sexuality and Intergenerational Conflict*”. The purpose of the *main study* is to examine how culture and close relationships influence women’s attitudes and perceived experiences.

Purpose of Pilot Study

The purpose of *the present pilot study* is to develop a culturally sensitive survey by determining if there are any questions in the proposed survey women from different cultural heritages may consider too invasive or feel uneasy towards answering.

What does participation involve?

Participation involves answering the demographic questions in Block A followed by reading each of the statements in Blocks B-E and informing the interviewer to what extent you consider women from your heritage culture may consider statements inappropriate. Please inform the interviewer of any other issues that women from your heritage culture may find while answering these questions.

Non-binding voluntary participation

Participation in the project is voluntary and anonymous. If you chose to participate, you can withdraw your consent at any time without giving a reason. All information about you will be completely anonymous. If you do withdraw from the study, the materials that you have completed to that point will be deleted and excluded from further use in the study. Withdrawal from the study denotes no prejudice or penalty. If you wish to withdraw, simply stop completing the survey.

Your personal privacy - confidentiality in data management and storage

All data collected in this study will be stored confidentially and anonymously (e.g., no IP addresses or other personal information will be recorded). Only members of the research team will have access to the data. The data you provide will only be used for the specific research purposes of this study.

Where can I find out more?

This study has been cleared in accordance with the ethical review processes of the Department of Psychology, University of Oslo.

If you have further questions regarding the study, please feel free to contact Sarah D'Antoni at dantonisaa@gmail.com.

Yours sincerely,

Sarah D'Antoni

EMAIL: dantonisaa@gmail.com

Informed consent statement

Consent for participation in the pilot study “ Exploring the Acculturation Gap in the Domain of Female Sexuality and Intergenerational Conflict”

I have received, read, and understood the information about the study and give my consent to participate in the interview.

Place/Date

Signature

Instructions

Please answer the following demographic questions according to your individual status in order to provide the researchers with an understanding of the status of survey respondents.

Block A:

Age: _____

Level of education in Norway:

- High school graduate, diploma or the equivalent
- Some university, no degree
- Trade/technical/vocational training
- Bachelor's degree
- Master's degree
- Doctorate degree
- None

Years of Study in Norway:

- 0-2 years
- 2-4 years
- 4-6 years
- 6-8 years
- 8-10 years
- +10 years

Cultural heritage: I/My parents/grandparents/great-grandparents immigrated to Norway from

Relationship Status:

- Single
- Dating
- Samboer
- Married
- Divorced
- Widowed

Length of residence in Norway:

- 0-2 years
- 2-4 years
- 4-6 years
- 6-8 years
- 8-10 years
- 10+ years

Were you born in Norway?

- Yes
- No -if no, at what age did you arrive in Norway?

Family members currently residing in Norway (choose all that apply)

- Spouse
- Mother
- Father
- Siblings
- Children
- Extended family (grandparents/cousins/aunts/uncles)
- None

Level of highest achieved education:

- High school graduate, diploma or the equivalent
- Some university, no degree
- Trade/technical/vocational training
- Bachelor's degree
- Master's degree
- Doctorate degree
- None

Do you have official status as a UNHCR refugee?

- Yes
- No

Instructions

For the following sections (*Block B-E*) please **ONLY** indicate if women from your heritage culture may consider the statement to be **inappropriate by checking the box** next to each item. If you marked any items as inappropriate, **please explain** in the space provided below. Please, **DO NOT** answer the statements based on agreement or disagreement.

Block B: Acculturation & Bicultural Identity & Intergenerational conflict

Instructions: In the following section, please rate based on the scale provided to what extent you agree or disagree with the following statements.

1 = strongly disagree, 2= disagree, 3= somewhat disagree, 4=neither agree nor disagree/neutral, 5= somewhat agree, 6= agree, 7 = strongly agree

- 1. I think that it is important that [heritage culture] be maintained across generations.
- 2. I appreciate eating typically [heritage culture] meals.
- 3. I think that [heritage culture] parents should make an effort for their children to develop ties with [heritage culture] people outside the house.
- 4. I like to attend [heritage culture] parties.
- 5. I identify with my heritage group.
- 6. I think that parents should make an effort for their children to develop relationships with Norwegians.
- 7. I like to attend to Norwegian parties.
- 8. I want to adopt the way of life of Norwegians.
- 9. I appreciate eating Norwegian style meals.
- 10. I identify with Norwegian society.

If any items from the above section were marked as inappropriate, please explain:

- 11. I am simply an [heritage culture] who lives in Norway.
- 12. I keep [heritage culture] and Norwegian cultures separate.

- 13. I feel [heritage culture] -Norwegian.
- 14. I feel part of a combined culture.
- 15. I am conflicted between the Norwegian and [heritage culture] ways of doing things.
- 16. I feel like someone moving between two cultures.
- 17. I feel caught between the [heritage culture] and Norwegian cultures.
- 18. I don't feel trapped between the [heritage culture] and Norwegian cultures.

If any items from the above section were marked as inappropriate, please explain:

- 19. I wish my parents would be more accepting of the way I am.
- 20. My parents and I have different expectations about my future.
- 21. I wish my parents would interfere less with my life.
- 22. My parents and I have different views about life.
- 23. I feel uncomfortable having choose between my parents' ways of doing things and Norwegian ways of doing things.
- 24. I've had some problems in my family because I prefer Norwegian customs
- 25. I feel uncomfortable because I have to choose between my heritage and the Norwegian ways of doing things.
- 26. I get upset at my parents because they don't know the Norwegian way of doing things.
- 27. I've been embarrassed of my parents because they do not know the Norwegian way of doing things.
- 28. I want to spend time with my boyfriend/girlfriend but my parents think I should do something else.
- 29. I would like to spend the night with my boyfriend/girlfriend but my parents wouldn't want me to.

If any items from the above section were marked as inappropriate, please explain:

Again, please **ONLY** indicate inappropriateness by checking the box and explain in the space below. **DO NOT** follow the instructions below for you, your mother, and your father.

Block C: Norm Endorsement

Instructions: In different countries, people feel differently as to how a woman should behave when it comes to intimate relationships. With a background from [region] and living in Norway, the way you feel about that may be more similar to how [ethnic] people feel or more similar to how Norwegian people feel.

Please rate to what extent your feelings toward each of the below aspects are ethnic [heritage culture] or Norwegian [national society].

1 = my views about this issue are completely ethnic, 2= nearly completely ethnic, 3= somewhat ethnic, 4=both ethnic and Norwegian, 5= somewhat Norwegian, 6= nearly completely Norwegian, 7 = my views about this issue are completely Norwegian

- 1. The way I feel about a woman initiating sex is
- 2. The way I feel about a woman having more than one sexual partner is...
- 3. The way I feel about a woman who is a virgin when she gets married is ...
- 4. The way I feel about a woman being more sexually experienced than her partner is...
- 5. The way I feel about a girl having sex on the first date is ...
- 6. The way I feel about a woman being sexually experienced when she gets married is
- 7. The way I feel about a woman having sex with a man she is not in love with is...

If any items from the above section were marked as inappropriate, please explain:

Instructions: Now, we would like to know how, in your opinion, your mother feels about these aspects.

- 8. The way my mother feels about a woman initiating sex is
- 9. The way my mother feels about a woman having more than one sexual partner is...
- 10. The way my mother feels about a woman who is a virgin when she gets married is ...
- 11. The way my mother feels about a woman being more sexually experienced than her partner is...
- 12. The way my mother feels about a girl having sex on the first date is ...
- 13. The way my mother feels about a woman being sexually experienced when she gets married is
- 14. The way my mother feels about a woman having sex with a man she is not in love with is....

If any items from the above section were marked as inappropriate, please explain:

Instructions: Now, we would like to know how, in your opinion, your father feels about these aspects.

- 15. The way my father feels about a woman initiating sex is
- 16. The way my father feels about a woman having more than one sexual partner is...
- 17. The way my father feels about a woman who is a virgin when she gets married is ...
- 18. The way my father feels about a woman being more sexually experienced than her partner is...
- 19. The way my father feels about a woman having sex on the first date is ...
- 20. The way my father feels about a woman being sexually experienced when she gets married is
- 21. The way my father feels about a woman having sex with a man she is not in love with is...

If any items from the above section were marked as inappropriate, please explain:

Again, please **ONLY** indicate inappropriateness by checking the box and explain in the space below. **DO NOT** follow the instructions below.

Block D: Experience of Controlling Behaviors

Instructions: It is normal that in close relationships, people do not always like the way the other person behaves. However, different people react to that differently. We would like to know how your family members have reacted when they did not approve of your behavior. To what extent have you experienced situations described by the following statements?

1 = never, 2= very rarely, 3=rarely, 4=sometimes, 5 = frequently, 6=very frequently, 7= always

I have experienced a family member...

- 1. to shout at me if they claimed I was constantly nagging/arguing
- 2. to shout at me if they claimed I was not treating them with respect
- 3. to set limits on how I dressed
- 4. to set limits on where I go
- 5. control my mobile phone
- 6. threaten to kick me out in order to achieve something they want
- 7. to prevent me from seeing family and friends
- 8. not to allow me to work or study
- 9. to tell me what I can or cannot do
- 10. to throw/smash objects during an argument
- 11. to record me or take pictures of me with a mobile phone or video camera without my knowledge
- 12. to constantly reproach me for mistakes I have previously made when in an argument

If any items from the above section were marked as inappropriate, please explain:

Again, please **ONLY** indicate inappropriateness by checking the box and explain in the space below. **DO NOT** follow the instructions below

Block E: Acceptance of Controlling Behaviors

Instructions: To what extent do you agree or disagree with the following statements?

1 = strongly disagree, 2= disagree, 3= somewhat disagree, 4=neither agree nor disagree/neutral, 5= somewhat agree, 6= agree, 7 = strongly agree

I think it is acceptable for a family member...

- 1. to shout at me if they claim I was constantly nagging/arguing
- 2. to shout at me if they claim I was not treating them with respect
- 3. to set limits on how I dressed
- 4. to set limits on where I go
- 5. control my mobile phone
- 6. threaten to kick me out in order to achieve something they want
- 7. to prevent me from seeing family and friends
- 8. not to allow me to work or study
- 9. to tell me what I can or cannot do
- 10. to throw/smash objects during an argument
- 11. to record me or take pictures of me with a mobile phone or video camera without my knowledge
- 12. to constantly reproach me for mistakes I have previously made when in an argument

If any items from the above section were marked as inappropriate, please explain:

Statement of Privacy

To reiterate, participation in this pilot study is considered completely voluntary and anonymous.

All collected data will only be used for purposes within the domain of this scientific research project. All data collected in this study will be stored confidentially and anonymously (e.g., no IP addresses or other personal information will be recorded). Only members of the research team will have access to the data. All data will be coded in a de-identified manner and subsequently analyzed and reported in such a way that responses will not be able to be linked to any individual.

Thank you for your participation!

Appendix B

US Questionnaire: Acculturation, Family, and Female Sexuality in America

This is an inquiry about participation in a psychology research project. In this letter, we will give you information about the purpose of the project and what your participation will involve.

Purpose of the study

The purpose of this study is to examine how culture and close relationships influence women's attitudes and perceived experiences. This study involves women from diverse countries and is part of an international collaboration. The study takes place in America being conducted by Sarah D'Antoni, postgraduate student, Kinga Bierwiazzonek, professor at ISCTE-IUL in Lisbon, Portugal, and Dr. Thomas Schubert, Professor of Psychology, at the Department of Psychology, University of Oslo, Norway.

Responsible parties

The University of Oslo and ISCTE-IUL are the institutions responsible for the project.

What does participation involve?

Participants are asked to complete a secure online questionnaire about individual perceptions and experiences of cultural norms in close relationships (e.g., with parents), helping us to understand how culture shapes such relationships and develop potential solutions to reduce inter-generational conflict. Participation in the study will take approximately 15 minutes.

Non-binding voluntary participation

Participation in the project is voluntary and anonymous. If you chose to participate, you can withdraw your consent at any time without giving a reason, however, you will not receive compensation for incomplete questionnaires. All information about you will be completely anonymous. If you do withdraw from the study, the materials that you have completed to that point will be deleted and excluded from further use in the study. Withdrawal from the study denotes no prejudice or penalty. If you wish to withdraw, simply stop completing the survey.

Risks

Participation in this study should involve no physical discomfort. However, we will ask some questions about intimate aspects of close relationships and potentially unpleasant past

experiences that you may perceive as invasive. If you believe that responding to such questions may be too stressful, it is advised that you refrain from participating in this study.

Your personal privacy - confidentiality in data management and storage

All data collected in this study will be stored confidentially and anonymously (e.g., no IP addresses or other personal information will be recorded). Only members of the research team will have access to the data. The data you provide will only be used for the specific research purposes of this study.

Debriefing

The debriefing will be provided on the last page of this questionnaire.

Where can I find out more?

This study has been cleared in accordance with the ethical review processes of the Department of Psychology, University of Oslo, Norway.

If you have further questions regarding the study, please feel free to contact Sarah D'Antoni at dantonisaa@gmail.com.

Yours sincerely,

Sarah D'Antoni

EMAIL: dantonisaa@gmail.com

Clicking the 'Next' button confirms that you have read and understood the information provided above, that you are over 18, and have decided to participate as a research subject for this study.

Instructions: Please answer the following questions according to your individual status.

Age: Select ...

Gender

Male

Female

Level of education in the USA (choose all that apply) (You have to select at least one option.)

Some grade school

High school graduate, diploma or the equivalent

Some university, no degree

Trade/technical/vocational training

Bachelor's degree

Master's degree

Doctorate degree

None

Years of Study in the USA

0-2 years

2-4 years

4-6 years

6-8 years

8-10 years

10+ years

I /my parents/grandparents/great-grandparents immigrated to the United States from

_____ Please indicate your cultural heritage (country)

Were you born in the USA?

Yes

No

At what age did you arrive?

This element is only shown when the option "No" is selected in the question "Were you born in the USA?"

This element is only shown when the option "0-2 years" is selected in the question "Years of Study in the USA"

Thank you for your interest, however, your answers have informed us that you do not meet the qualifications for this survey. We're sorry. We sincerely thank you and appreciate your time and participation to benefit the research purposes of this online survey.

This element is only shown when the option "Male" is selected in the question "Gender"

Thank you for your interest, however, your answers have informed us that you do not meet the qualifications for this survey. We're sorry. We sincerely thank you and appreciate your time and participation to benefit the research purposes of this online survey.

Instructions: In the following section, please rate, based on the scale provided and referring to your own cultural heritage, to what extent you agree or disagree with the following statements.

1 = strongly disagree, 2= disagree, 3= somewhat disagree, 4=neither agree nor disagree/neutral,
5= somewhat agree, 6= agree, 7 = strongly agree

1. I think that it is important that [heritage culture] be maintained across generations.
2. I appreciate eating typically [heritage culture] meals.
3. I think that [heritage culture] parents should make an effort for their children to develop ties with [heritage culture] people outside the house.
4. I like to attend [heritage culture] parties.
5. I identify with my heritage group.
6. I think that parents should make an effort for their children to develop relationships with Americans.
7. I like to attend to American parties.
8. I want to adopt the way of life of Americans.
9. I appreciate eating American style meals.
10. I identify with American society.

11. I am simply an [heritage culture] who lives in America.
12. I keep [heritage culture] and American cultures separate.
13. I feel [heritage culture] -American.
14. I feel part of a combined culture.
15. I am conflicted between the American and [heritage culture] ways of doing things.
16. I feel like someone moving between two cultures.
17. I feel caught between the [heritage culture] and American cultures.
18. I don't feel trapped between the [heritage culture] and American cultures.

19. I wish my parents would be more accepting of the way I am.
20. My parents and I have different expectations about my future.
21. I wish my parents would interfere less with my life.
22. My parents and I have different views about life.
23. I feel uncomfortable having to choose between my parents' ways of doing things and American ways of doing things.
24. I've had some problems in my family because I prefer American customs.
25. I feel uncomfortable because I have to choose between my heritage and the American ways of doing things.

26. I get upset at my parents because they don't know the American way of doing things.
27. I've been embarrassed of my parents because they do not know the American way of doing things.
28. I want to spend time with my boyfriend/girlfriend but my parents think I should do something else.
29. I would like to spend the night with my boyfriend/girlfriend but my parents wouldn't want me to.

—

Instructions: In different countries, people feel differently as to how a woman should behave when it comes to intimate relationships. With a background from [heritage culture] and living in America, the way you feel about that may be more similar to how [ethnic-heritage culture] people feel or more similar to how American people feel.

Please rate to what extent your feelings toward each of the below aspects are ethnic [heritage culture] or American [national society].

1 = my views about this issue are completely ethnic, 2= nearly completely ethnic, 3= somewhat ethnic, 4=both ethnic and American, 5= somewhat American, 6= nearly completely American, 7 = my views about this issue are completely American

1. The way I feel about a woman initiating sex is
2. The way I feel about a woman having more than one sexual partner is...
3. The way I feel about a woman who is a virgin when she gets married is ...
4. The way I feel about a woman being more sexually experienced than her partner is...
5. The way I feel about a girl having sex on the first date is ...
6. The way I feel about a woman being sexually experienced when she gets married is
7. The way I feel about a woman having sex with a man she is not in love with is...

Instructions: Now, we would like to know, in your opinion, how your **mother** feels about these aspects.

1 = my mother's views about this issue are completely ethnic, 2= nearly completely ethnic, 3= somewhat ethnic, 4=both ethnic and American, 5= somewhat American, 6= nearly completely American, 7 = my mother's views about this issue are completely American

8. The way my mother feels about a woman initiating sex is
9. The way my mother feels about a woman having more than one sexual partner is...
10. The way my mother feels about a woman who is a virgin when she gets married is ...
11. The way my mother feels about a woman being more sexually experienced than her partner is...
12. The way my mother feels about a girl having sex on the first date is ...
13. The way my mother feels about a woman being sexually experienced when she gets married is
14. The way my mother feels about a woman having sex with a man she is not in love with is....

Instructions: Now, we would like to know, in your opinion, how your ***father*** feels about these aspects.

1 = my father's views about this issue are completely ethnic, 2= nearly completely ethnic, 3= somewhat ethnic, 4=both ethnic and American, 5= somewhat American, 6= nearly completely American, 7 = my father's views about this issue are completely American

15. The way my father feels about a woman initiating sex is
16. The way my father feels about a woman having more than one sexual partner is...
17. The way my father feels about a woman who is a virgin when she gets married is ...
18. The way my father feels about a woman being more sexually experienced than her partner is...
19. The way my father feels about a woman having sex on the first date is ...
20. The way my father feels about a woman being sexually experienced when she gets married is
21. The way my father feels about a woman having sex with a man she is not in love with is...

—

Instructions: It is normal that in close relationships, people do not always like the way the other person behaves. However, different people react to that differently. We would like to know how your family members have reacted when they did not approve of your behavior.

To what extent have you experienced situations described by the following statements?

1 = never, 2= very rarely, 3=rarely, 4=sometimes, 5 = frequently, 6=very frequently, 7= always

I have experienced a family member...

1. to shout at me if they claimed I was constantly nagging/arguing
2. to shout at me if they claimed I was not treating them with respect
3. to set limits on how I dressed
4. to set limits on where I go
5. control my mobile phone
6. threaten to kick me out in order to achieve something they want
7. to prevent me from seeing family and friends
8. not to allow me to work or study
9. to tell me what I can or cannot do
10. to throw/smash objects during an argument
11. to record me or take pictures of me with a mobile phone or video camera without my knowledge
12. to constantly reproach me for mistakes I have previously made when in an argument

—

Instructions: To what extent do you agree or disagree with the following statements?

1 = strongly disagree, 2= disagree, 3= somewhat disagree, 4=neither agree nor disagree/neutral,
5= somewhat agree, 6= agree, 7 = strongly agree

I think it is acceptable for a family member...

1. to shout at me if they claim I was constantly nagging/arguing
2. to shout at me if they claim I was not treating them with respect
3. to set limits on how I dressed
4. to set limits on where I go
5. control my mobile phone
6. threaten to kick me out in order to achieve something they want
7. to prevent me from seeing family and friends

8. not to allow me to work or study
9. to tell me what I can or cannot do
10. to throw/smash objects during an argument
11. to record me or take pictures of me with a mobile phone or video camera without my knowledge
12. to constantly reproach me for mistakes I have previously made when in an argument

Current Relationship Status

Single

Dating

Civil union

Married

Divorced

Widowed

Do you consider yourself to be

Heterosexual

Homosexual

Bisexual

Other

Prefer not to say

Length of residence in America

0-2 years

2-4 years

4-6 years

6-8 years

8-10 years

10+ years

Family members currently residing in America (choose all that apply)

Spouse

Mother

Father

Siblings

Children

Extended family (grandparents, cousins, aunts, uncles)

None

Mother's level of education

Some grade school

High school graduate, diploma or the equivalent

Some university, no degree

Trade/technical/vocational training

Bachelor's degree

Master's degree

Doctorate degree

none

Father's level of education

Some grade school

High school graduate, diploma or the equivalent

Some university, no degree

Trade/technical/vocational training

Bachelor's degree

Master's degree

Doctorate degree

none

Do you have official status as a UNHCR refugee?

Yes

No

Norwegian Questionnaire: Akkulturasjon, familie, og kvinnelig seksualitet

Er du interessert i å ta del i vårt forskningsprosjekt?

Dette er en forespørsel om deltagelse i et psykologisk forskningsprosjekt. I dette dokumentet vil vi gi deg informasjon om formålet med prosjektet og hva din deltagelse vil innebære.

Formålet med studien

Formålet med denne studien er å undersøke hvordan kultur og nære relasjoner påvirker kvinners holdninger og opplevde erfaringer. Denne studien involverer kvinner fra ulike land og er en del av et internasjonalt samarbeid. Studien som gjøres i Norge gjennomføres av Sarah D'Antoni, postgraduate student, Kinga Bierwiazzonek, professor ved ISCTE-IUL i Lisboa, Portugal og Dr. Thomas Schubert, Professor i psykologi ved Psykologisk institutt ved Universitetet i Oslo.

Ansvarlige parter

Universitetet i Oslo og ISCTE-IUL er de ansvarlige institusjonene for prosjektet.

Hva vil deltagelse innebære?

Deltagere vil bli bedt om å gjennomføre en sikker online spørreundersøkelse om individuelle persepsjoner og erfaringer med kulturelle normer i nære relasjoner (f.eks. med foreldre), som vil hjelpe oss til å forstå hvordan kultur former slike relasjoner og utvikle potensielle løsninger for å redusere konflikter mellom generasjoner. Deltagelse i studien vil ta omtrent 20 minutter.

Mulighet for å vinne et gavekort på 1000 NOK

Deltagere vil få mulighet til å delta i en trekning om å vinne et gavekort på 1000 NOK når spørreundersøkelsen er gjennomført. Hvis du vil delta i trekning må du trykke på lenken på den siste siden som vil viderekoble deg til en side fra spørreundersøkelsen hvor du kan legge inn e-postadressen din som vil slettes umiddelbart etter at vinneren er trukket. På dette tidspunkt kan ikke e-postadresser kobles tilbake til dine svar.

Ikke-bindende frivillig deltagelse

Deltagelse i prosjektet er frivillig og anonymt. Hvis du velger å delta kan du trekke samtykket til en hver tid uten å oppgi årsak. All informasjon om deg vil være fullstendig anonymt. Hvis du trekker deg fra studien vil materialet du har gjennomført frem til da bli slettet og ekskludert fra senere bruk i studien. Å trekke seg fra studien betegner ingen fordommer eller straff. Hvis du ønsker å trekke deg kan du enkelt stoppe å fullføre spørreundersøkelsen.

Risikoer

Deltagelse i denne studien skal ikke involvere noe fysisk ukomfortabelt. Det vil derimot bli spurt noen spørsmål om intime aspekter ved nære relasjoner og potensielt ubehagelige tidligere erfaringer som du kan oppleve som invaderende. Hvis du tror at å svare på slike spørsmål vil være for stressende er det anbefalt at du avstår fra å delta i denne studien. Hvis du velger å delta og deretter finner noen spørsmål for invaderende eller støtende, er du fri til å velge å ikke svare på det spørsmålet eller den delen av studien, eller til å trekke deg helt ved å avslutte spørreundersøkelsen før siden med endelig innlevering. I dette tilfellet er du velkommen til å kontakte hovedforskeren for støtte.

Ditt personvern – konfidensialitet i håndtering og lagring av data

All data som samles inn i denne studien vil lagres konfidensielt og anonymt (f.eks. ingen IP-adresser eller annen personlig informasjon vil lagres). Bare medlemmer av forskningsteamet vil ha tilgang til dataen. Dataen du gir vil kun bli brukt til det spesifikke forskningsformålet til denne studien.

Debriefing

Debriefing vil bli gitt på siste side i denne spørreundersøkelsen.

Hvor kan jeg finne ut mer?

Denne studien har blitt klarert i henhold til den etiske vurderingsprosessen til Psykologisk institutt, Universitet i Oslo.

Hvis du har flere spørsmål vedrørende studien er du velkommen til å kontakte Sarah D'Antoni på dantonisaa@gmail.com.

Vennlig hilsen,

Sarah D'Antoni

E-post: dantonisaa@gmail.com

Ved å trykke på «Neste»-knappen bekrefter du at har lest og forstått informasjonen ovenfor, at du er over 18 år, og har besluttet å delta som et forskningssubjekt i denne studien.

Instruksjoner: Vennligst svar på følgende spørsmål i henhold til din individuelle status.

Alder: Select ...

kjønn

mann

kvinne

Utdanningsnivå i Norge (velg alle som passer) - You have to select at least one option.

Noe grunnskole

Videregående skole eller tilsvarende

Noe universitet, ingen grad

Fagbrev

Bachelorgrad

Mastergrad

Doktorgrad

Ingen

Antall år med studier i Norge

0-2 år

2-4 år

4-6 år

6-8 år

8-10 år

10+ år

jeg/mine foreldre/besteforeldre/oldeforeldre immigrerte til Norge fra _____ Vennligst

indiker din **Kulturarv**

Ble du født i Norge?

Ja

Nei

Hvor gammel var du da du ankom Norge?

This element is only shown when the option "Nei" is selected in the question "Ble du født i Norge?"

This element is only shown when the option "0-2 år" is selected in the question "Antall år med studier i Norge"

Tusen takk for din interesse, men dine svar har gitt oss informasjon om at du dessverre ikke møter kriteriene for denne studien. Vi beklager dette. Vi setter stor pris på din tid og deltagelse som har vært nyttig for formålet til denne online spørreundersøkelsen.

This element is only shown when the option "mann" is selected in the question "kjønn"

Tusen takk for din interesse, men dine svar har gitt oss informasjon om at du dessverre ikke møter kriteriene for denne studien. Vi beklager dette. Vi setter stor pris på din tid og deltagelse som har vært nyttig for formålet til denne online spørreundersøkelsen.

Instruksjoner: I den følgende delen bes du vurdere, basert på angitt skala og referanse til egen kulturarv, i hvilken grad du er enig eller uenig i de følgende påstandene.

1 = helt uenig, 2 = uenig, 3 = noe uenig, 4 = hverken enig eller uenig/nøytral, 5 = noe enig,
6 = enig, 7 = helt enig

1. Jeg tror det er viktig at [kulturarv] ivaretas på tvers av generasjoner.
2. Jeg setter pris på å spise typiske [kulturarv] måltider.
3. Jeg mener at [kulturarv] foreldre burde anstrenge seg for at barna skal knytte bånd med [kulturarv] personer utenfor hjemmet.
4. Jeg liker å delta på [kulturarv] fester.
5. Jeg identifiserer med min kulturarvgruppe.

6. Jeg mener at foreldre burde anstrenge seg for at barna skal utvikle relasjoner med nordmenn.
7. Jeg liker å delta på norske fester.
8. Jeg vil adoptere levemåten til nordmenn.
9. Jeg setter pris på norske matretter.
10. Jeg identifiserer meg med det norske samfunnet.

11. Jeg er simpelthen en [kulturarv] som bor i Norge.
12. Jeg holder [kulturarv] og norsk kultur separat.
13. Jeg føler meg [kulturarv]-norsk.
14. Jeg føler meg del av en kombinert kultur.
15. Jeg føler meg i konflikt mellom den norske og [kulturarv] måte å gjøre ting på.
16. Jeg føler meg som noen som beveger seg mellom to kulturer.
17. Jeg føler meg fanget mellom [kulturarv] og norsk kultur.
18. Jeg føler meg ikke fanget mellom [kulturarv] og norsk kultur.

19. Jeg skulle ønske foreldrene mine var mer aksepterende for den jeg er.
20. Foreldrene mine og jeg har ulike forventninger til fremtiden min.
21. Jeg skulle ønske foreldrene mine ville blande seg mindre inn i livet mitt.
22. Foreldrene mine og jeg har ulikt syn på livet.
23. Jeg føler meg ukomfortabel med å måtte velge mellom foreldrene mine sin måte å gjøre ting på og nordmenns måte å gjøre ting på.

24. Jeg har hatt litt problemer med familien min fordi jeg foretrekker norske skikker.
25. Jeg føler meg ukomfortabel fordi jeg må velge mellom min arv og den norske måten å gjøre ting på.
26. Jeg blir opprørt over foreldrene mine fordi de ikke vet den norske måten å gjøre ting på
27. Jeg har blitt flau over mine foreldre fordi de ikke vet den norske måten å gjøre ting på
28. Jeg vil tilbringe tid med kjæresten min men foreldrene mine mener jeg burde gjøre noe annet.
29. Jeg vil tilbringe natten med kjæresten min men foreldrene lar meg ikke gjøre det.

Instruksjoner: I ulike land vil personer føle det ulikt angående hvordan er kvinne burde oppføre seg når det kommer til intime relasjoner. Med en bakgrunn fra [region] og boende i Norge, vil den måten du føler om dette kunne være mer lik til hvordan [etniske] personer føler det eller mer likt til hvordan nordmenn føler det.

Vennligst vurder i hvilken grad dine følelser for aspektene under er etniske [kulturarv] eller norsk [nasjonal samfunn].

1 = mitt syn på dette er helt etnisk, 2= nesten helt etnisk, 3= noe etnisk, 4=både etnisk og norsk, 5= noe norsk, 6= nesten helt norsk, 7 = mitt syn på dette er helt norsk

1. Den måten jeg føler om at en kvinne tar initiativ til sex er...
2. Den måten jeg føler om at kvinne har flere enn en seksuelt partner er...
3. Den måten jeg føler om at en kvinne som er jomfru når hun blir gift er...
4. Den måten jeg føler om at en kvinne er mer seksuell erfaren enn partneren sin er...
5. Den måten jeg føler om at en kvinne har sex på første date er...
6. Den måten jeg føler om at en kvinne er seksuell erfaren når hun blir gift er...
7. Den måten jeg føler om at en kvinne har sex med en mann hun ikke er forelsket i er...

Instruksjoner: Nå vil vi vite hvordan, etter din mening, din mor vil føle om disse aspektene.

1 = min mors syn på dette aspektet er helt etnisk, 2= nesten helt etnisk, 3= noe etnisk, 4=både etnisk og norsk, 5= noe norsk, 6= nesten helt norsk, 7 = min mors syn på dette aspektet er helt norsk.

1. Den måten min mor føler om at en kvinne tar initiativ til sex er...
2. Den måten min mor føler om at kvinne har flere enn en seksuelt partner er...
3. Den måten min mor føler om at en kvinne som er jomfru når hun blir gift er...
4. Den måten min mor føler om at en kvinne er mer seksuell erfaren enn partneren sin er...
5. Den måten min mor føler om at en kvinne har sex på første date er...
6. Den måten min mor føler om at en kvinne er seksuell erfaren når hun blir gift er...
7. Den måten min mor føler om at en kvinne har sex med en mann hun ikke er forelsket i er...

Instruksjoner: Nå vil vi vite hvordan, etter din mening, din far vil føle om disse aspektene.

1 = min fars syn på dette aspektet er helt etnisk, 2= nesten helt etnisk, 3= noe etnisk, 4=både etnisk og norsk, 5= noe norsk, 6= nesten helt norsk, 7 = min fars syn på dette aspektet er helt norsk.

1. Den måten min far føler om at en kvinne tar initiativ til sex er...
2. Den måten min far føler om at kvinne har flere enn en seksuelt partner er...
3. Den måten min far føler om at en kvinne som er jomfru når hun blir gift er...
4. Den måten min far føler om at en kvinne er mer seksuell erfaren enn partneren sin er...
5. Den måten min far føler om at en kvinne har sex på første date er...

6. Den måten min far føler om at en kvinne er seksuell erfaren når hun blir gift er...
7. Den måten min far føler om at en kvinne har sex med en mann hun ikke er forelsket i er...

—

Instruksjoner: De er normalt at personer ikke alltid liker hvordan den andre personen oppfører seg i nære relasjoner. Men ulike personer reagerer ulikt på dette. Vi vil vite hvordan dine familiemedlemmer har reagert når de ikke har likt din atferd. I hvilken grad har du erfart situasjoner beskrevet i de følgende påstandene?

1 = aldri, 2= veldig sjelden, 3=sjelden, 4=noen ganger, 5 = ofte, 6=veldig ofte, 7= alltid

Jeg har erfart at et familiemedlem...

1. roper til meg hvis de hevdet at jeg konstant maser/krangler
2. roper til meg hvis de hevdet at jeg ikke behandler dem med respekt
3. setter begrensninger for hvordan jeg skal kle meg
4. setter begrensninger for hvor jeg kan gå
5. kontrollerer mobiltelefonen min
6. truer med å kaste meg ut for å oppnå noe de ønsker
7. hindrer meg i å se familie og venner
8. ikke lar meg jobbe eller studere
9. forteller meg hva jeg kan og ikke kan gjøre
10. kaster/knuser ting under en krangel
11. tar opp samtaler eller tar bilder av meg med en mobiltelefon eller videokamera uten at jeg vet det
12. konstant bebreider meg for feil jeg tidligere har gjort når vi krangler

Instruksjoner: I hvilken grad er du enig eller uenig i følgende påstander?

1 = helt uenig, 2= uenig, 3= noe uenig, 4=hverken enig eller uenig/nøytral, 5= noe enig, 6= enig, 7 = helt enig

Jeg mener det er akseptabelt at et familiemedlem...

1. roper til meg hvis de hevdet at jeg konstant maser/krangler
2. roper til meg hvis de hevdet at jeg ikke behandler dem med respekt
3. setter begrensninger for hvordan jeg skal kle meg
4. setter begrensninger for hvor jeg kan gå
5. kontrollerer mobiltelefonen min
6. truer med å kaste meg ut for å oppnå noe de ønsker
7. hindrer meg i å se familie og venner
8. ikke lar meg jobbe eller studere
9. forteller meg hva jeg kan og ikke kan gjøre
10. kaster/knuser ting under en krangel
11. tar opp samtaler eller tar bilder av meg med en mobiltelefon eller videokamera uten at jeg vet det

12. konstant bebreider meg for feil jeg tidligere har gjort når vi krangler

Sivilstatus

Singel

Dater

Samboer

Gift

Skilt

Enke

Anser du deg selv å være

Heterofil

Homofil

Bifil

Annen

Foretrekker å ikke oppgi

Lengde på opphold i Norge

0-2 år

2-4 år

4-6 år

6-8 år

8-10 år

10+ år

Nåværende familiemedlemmer som bor I Norge (velg alle som passer)

Partner

Mor

Far

Søsken

Barn

Utvidet familie (besteforeldre/kusiner/tanter/onkler)

Ingen

Mors utdanningsnivå

Noe grunnskole

Videregående skole eller tilsvarende

Noe universitet, ingen grad

Fagbrev

Bachelorgrad

Mastergrad

Doktorgrad

Ingen

Fars utdanningsnivå

Noe grunnskole

Videregående skole eller tilsvarende

Noe universitet, ingen grad

Fagbrev

Bachelorgrad

Mastergrad

Doktorgrad

Ingen

Har du offisiell status som UNHCR flyktning?

Ja
Nei

Rcode

```
library(bmem)
```

```
power <- "
```

```
y ~ c*x + start(.25)*x + b*m + start(.25)*m
```

```
m ~ a*x + start(.25)*x
```

```
"
```

```
med <- "
```

```
ab := a*b"
```

```
powrestimate <- power.basic(model = power, indirect = med, nobs = 250)
```

```
summary(powrestimate)
```

```
library(bmem)
```

```
power <- "
```

```
y ~ c*x + start(.35)*x + b*m + start(.35)*m
```

```
m ~ a*x + start(.35)*x
```

```
"
```

```
med <- "
```

```
ab := a*b"
```

```
powrestimate <- power.basic(model = power, indirect = med, nobs = 120)
```



```
summary(powrestimate)
```

```
library(haven)
```

```
Data <- read_sav("M:/THESIS/Anonymized_Workingset.sav")
```

```
View(Data)
```

```
install.packages("lavaan")
```

```
library(lavaan)
```

```
summary(Data)
```

```
Model1="Experience.Control~b*Acceptance.Control+c*Indiv.Norm
```

```
Acceptance.Control~a*Indiv.Norm
```

```
total := a*b + c
```

```
indirect := a*b"
```

```
fit1 <- sem(
```

```
  model = Model1, data = Data, estimator = "WLS",
```

```
  se = "bootstrap", bootstrap = 5000
```

```
)
```

```
summary(fit1, standardized = T, fit.measures = F, rsq = T, modindices = F)
```

```
parameterEstimates(fit1, boot.ci.type = "bca.simple")
```

```
Model2="Experience.Control~c(b1,b2)*Acceptance.Control+c(c1,c2)*Indiv.Norm
```

```
Acceptance.Control~c(a1,a2)*Indiv.Norm
```

```
indirect1 := a1*b1
```

```

total1 := a1*b1 + c1

indirect2 := a2*b2

total2 := a2*b2 + c2

diffindirect := indirect1 - indirect2

difftotal := total1 - total2

fit2 <- sem(
  model = Model2, data = Data, estimator = "WLS", group = "Country",
  se = "bootstrap", bootstrap = 5000
)

summary(fit2, standardized = T, fit.measures = F, rsq = T, modindices = F)

parameterEstimates(fit2, boot.ci.type = "bca.simple")

con1 = "

a1 == a2"

lavTestWald(fit2, constraints = con1)

con2 = "

c1 == c2"

lavTestWald(fit2, constraints = con2)

Model3="Experience.Control~b*Intergen.Conflict+c*NormDifference
Intergen.Conflict~a*NormDifference

total := a*b + c

```

```
indirect := a*b"
```

```
fit3 <- sem(
```

```
  model = Model3, data = Data, estimator = "ML",
```

```
  se = "bootstrap", bootstrap = 5000
```

```
)
```

```
summary(fit3, standardized = T, fit.measures = F, rsq = T, modindices = F)
```

```
parameterEstimates(fit3, boot.ci.type = "bca.simple")
```

```
Model4="Experience.Control~c(b1,b2)*Intergen.Conflict+c(c1,c2)*NormDifference
```

```
Intergen.Conflict~c(a1,a2)*NormDifference
```

```
indirect1 := a1*b1
```

```
total1 := a1*b1 + c1
```

```
indirect2 := a2*b2
```

```
total2 := a2*b2 + c2
```

```
diffindirect := indirect1 - indirect2
```

```
difftotal := total1 - total2"
```

```
fit4 <- sem(
```

```
  model = Model4, data = Data, estimator = "ML", group = "Country",
```

```
  se = "bootstrap", bootstrap = 5000
```

```
)
```

```
summary(fit4, standardized = T, fit.measures = F, rsq = T, modindices = F)
```

```
parameterEstimates(fit4, boot.ci.type = "bca.simple")
```

```
con = "
```

a1 == a2"

lavTestWald(fit4, constraints = con)

Assumptions

```
REGRESSION
/MISSING LISTWISE
/STATISTICS COLLIN TOL
/CRITERIA=PIN(.05) POUT(.10)
/NOORIGIN
/DEPENDENT Acceptance.Control
/METHOD=ENTER Individ.Norm
/SCATTERPLOT=( *ZRESID , *ZPRED)
/RESIDUALS HISTOGRAM(ZRESID) NORMPROB(ZRESID) .
```

Regression

Notes

Output Created		18-JUN-2020 17:41...
Comments		
Input	Data	M: \\THESIS\Anonymize d_Workingset.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	239
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on cases with no missing values for any variable used.

Notes

Syntax	REGRESSION /MISSING LISTWISE /STATISTICS COLLIN TOL /CRITERIA=PIN(. 05) POUT(.10) /NOORIGIN /DEPENDENT Acceptance.Control /METHOD=ENTER Indiv.Norm /SCATTERPLOT= (*ZRESID ,*ZPRED) /RESIDUALS HISTOGRAM (ZRESID) NORMPROB (ZRESID).
--------	---

Resources	Processor Time 00:00:00.47 Elapsed Time 00:00:00.44 Memory Required 9728 bytes Additional Memory Required for Residual Plots 680 bytes
-----------	---

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	Indiv.Norm ^b	.	Enter

a. Dependent Variable: Acceptance.Control

b. All requested variables entered.

*Model
Summary^a*

a. Dependent Variable: Acceptance.Control

Coefficients^a

Model		Collinearity Statistics	
		Tolerance	VIF
1	Indiv.Norm	1.000	1.000

a. Dependent Variable: Acceptance.Control

Collinearity Diagnostics^a

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions	
				(Constant)	Indiv.Norm
1	1	1.965	1.000	.02	.02
	2	.035	7.440	.98	.98

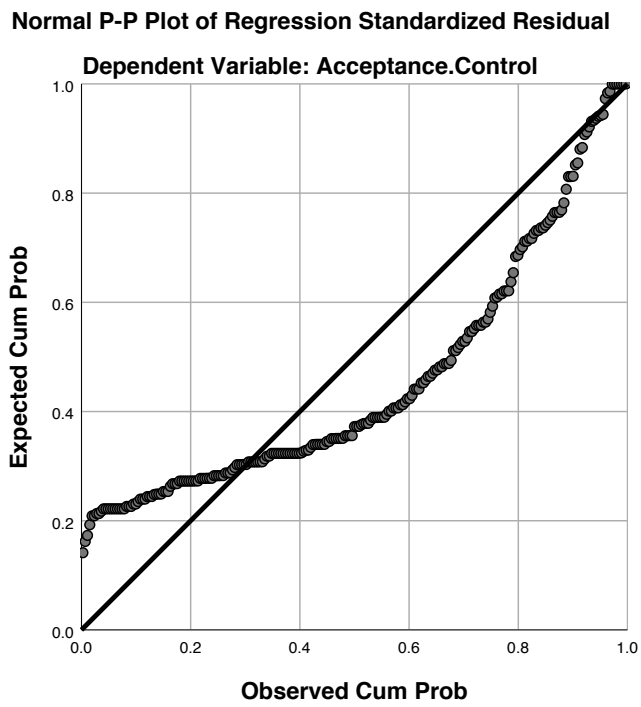
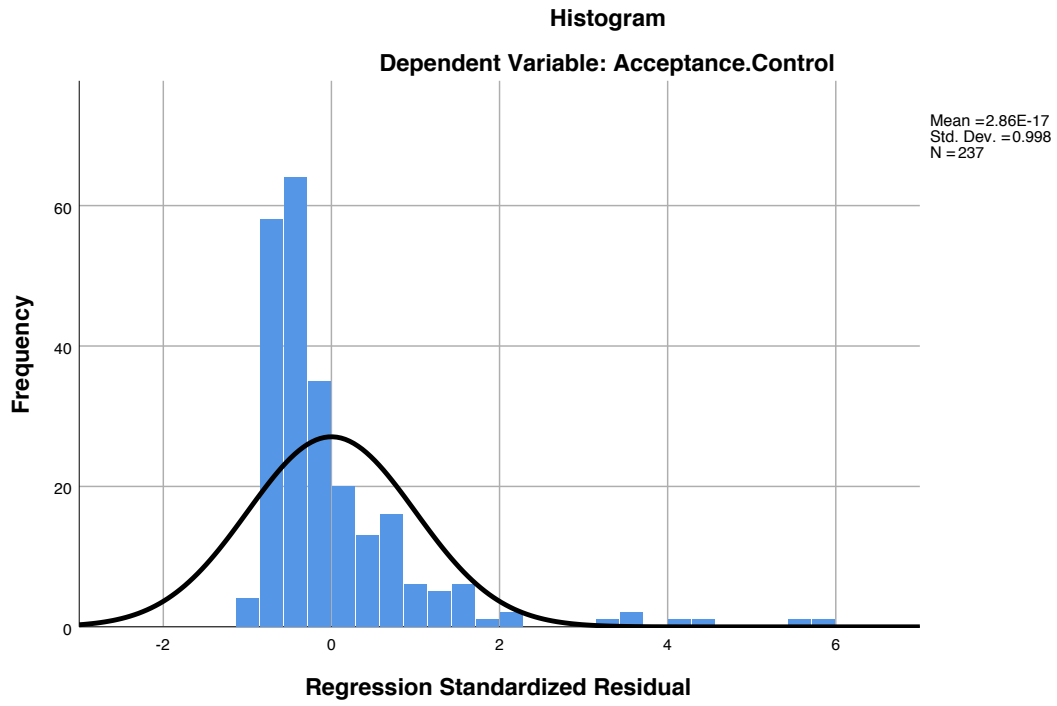
a. Dependent Variable: Acceptance.Control

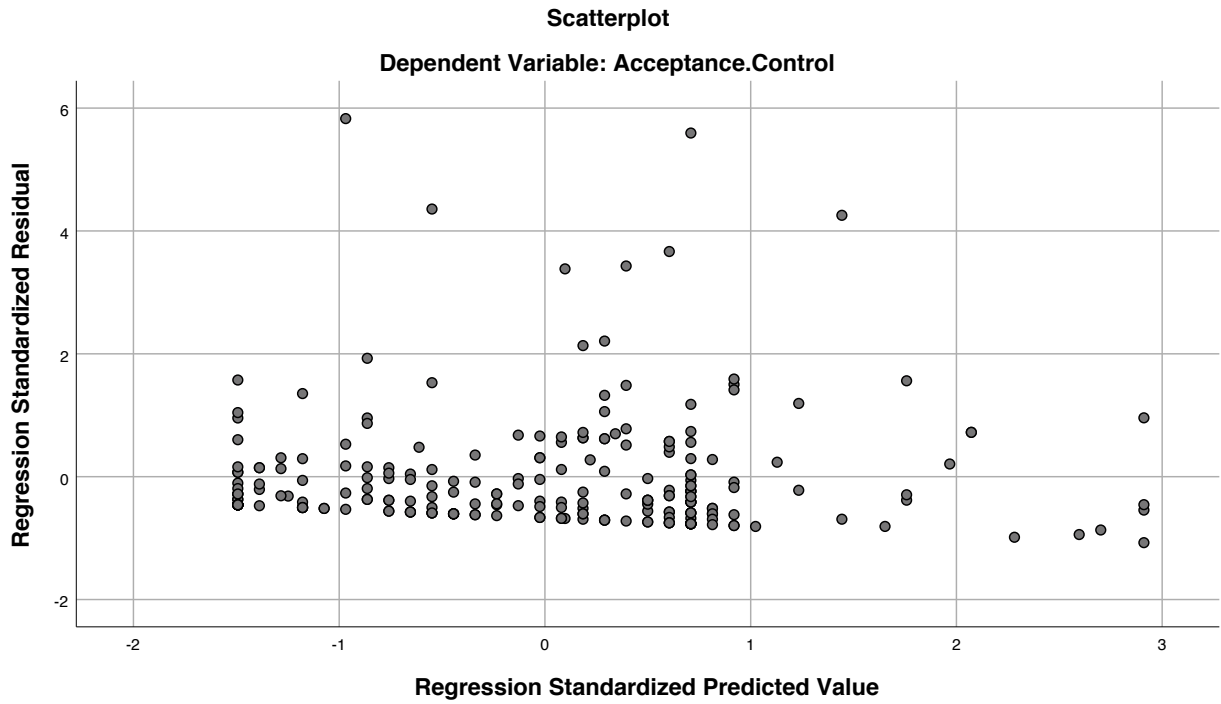
Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	1.4323	2.0132	1.6292	.13191	237
Residual	-1.01321	5.49854	.00000	.94139	237
Std. Predicted Value	-1.493	2.911	.000	1.000	237
Std. Residual	-1.074	5.828	.000	.998	237

a. Dependent Variable: Acceptance.Control

Charts





```

REGRESSION
  /MISSING LISTWISE
  /STATISTICS COLLIN TOL
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT Experience.Control
  /METHOD=ENTER Individ.Norm Acceptance.Control
  /SCATTERPLOT=(*ZRESID ,*ZPRED)
  /RESIDUALS HISTOGRAM(ZRESID) NORMPROB(ZRESID) .

```

Regression

Notes

Output Created		18-JUN-2020 17:41...
Comments		
Input	Data	M: \\THESIS\Anonymize d_Workingset.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	239
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on cases with no missing values for any variable used.
Syntax		REGRESSION /MISSING LISTWISE /STATISTICS COLLIN TOL /CRITERIA=PIN(. 05) POUT(.10) /NOORIGIN /DEPENDENT Experience.Control /METHOD=ENTER Indiv.Norm Acceptance.Control /SCATTERPLOT= (*ZRESID ,*ZPRED) /RESIDUALS HISTOGRAM (ZRESID) NORMPROB (ZRESID).
Resources	Processor Time	00:00:00.47
	Elapsed Time	00:00:00.44

Notes

Memory Required	10192 bytes
Additional Memory Required for Residual Plots	664 bytes

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	Acceptance .Control, Indiv.Norm ^b	.	Enter

a. Dependent Variable: Experience.Control

b. All requested variables entered.

*Model
Summary^a*

a. Dependent Variable: Experience.Control

Coefficients^a

Model		Collinearity Statistics	
		Tolerance	VIF
1	Indiv.Norm	.981	1.020
	Acceptance.Control	.981	1.020

a. Dependent Variable: Experience.Control

Collinearity Diagnostics^a

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions		
				(Constant)	Indiv.Norm	Acceptance. Control
1	1	2.764	1.000	.01	.01	.03
	2	.206	3.667	.02	.09	.81
	3	.030	9.523	.97	.91	.17

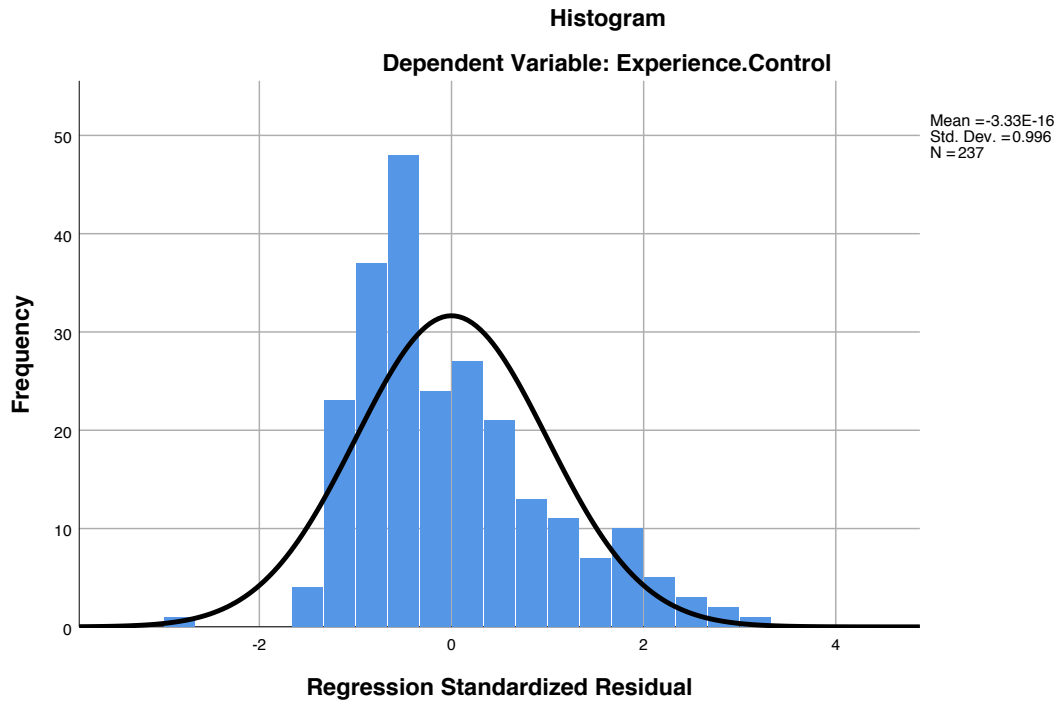
a. Dependent Variable: Experience.Control

Residuals Statistics^a

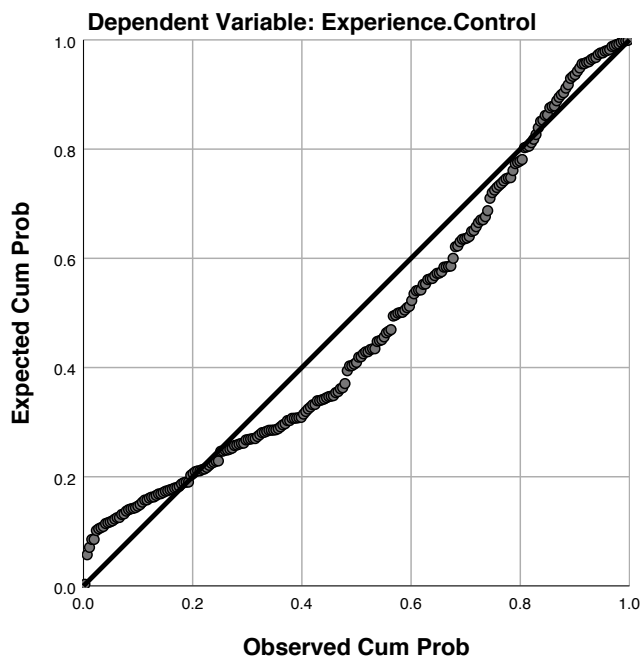
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	1.8377	5.4333	2.7624	.45918	237
Residual	-3.59993	4.17862	.00000	1.30801	237
Std. Predicted Value	-2.014	5.817	.000	1.000	237
Std. Residual	-2.741	3.181	.000	.996	237

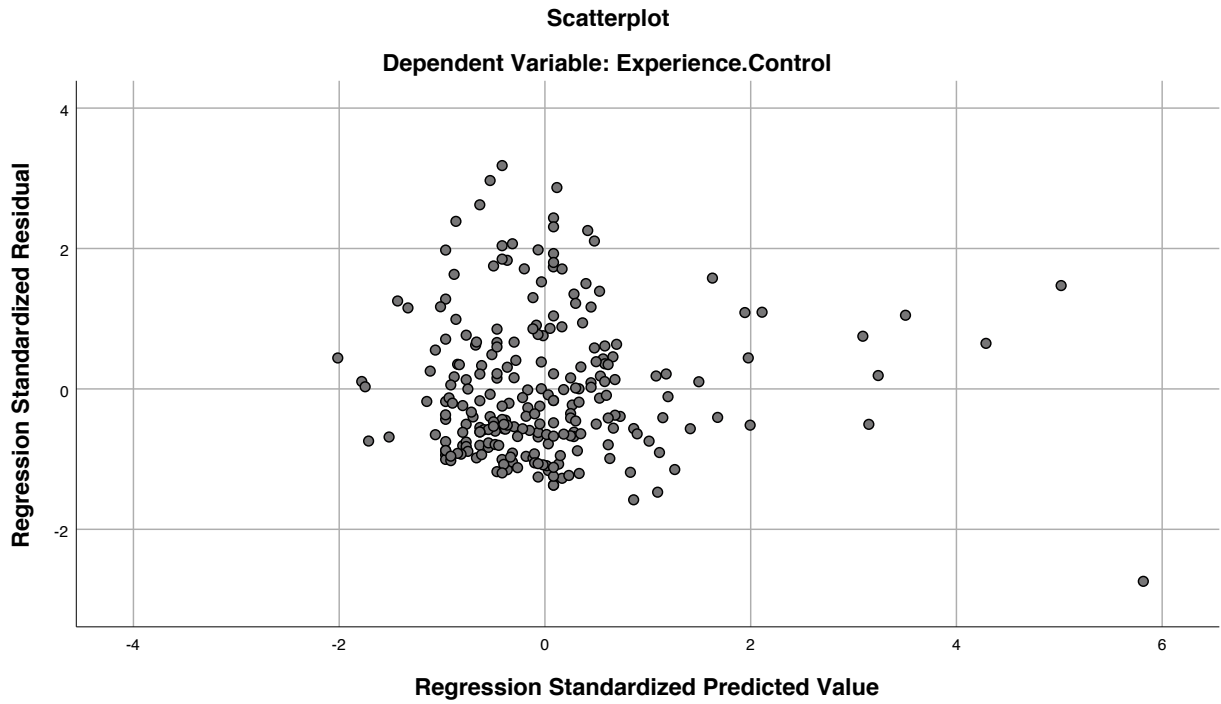
a. Dependent Variable: Experience.Control

Charts



Normal P-P Plot of Regression Standardized Residual





```

REGRESSION
  /MISSING LISTWISE
  /STATISTICS COLLIN TOL
  /CRITERIA=PIN(.05) POUT(.10)
  /NOORIGIN
  /DEPENDENT Intergen.Conflict
  /METHOD=ENTER NormDifference
  /SCATTERPLOT=(*ZRESID ,*ZPRED)
  /RESIDUALS HISTOGRAM(ZRESID) NORMPROB(ZRESID) .

```

Regression

Notes

Output Created		18-JUN-2020 17:42...
Comments		
Input	Data	M: \THESIS\Anonymize d_Workingset.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	239
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on cases with no missing values for any variable used.
Syntax		REGRESSION /MISSING LISTWISE /STATISTICS COLLIN TOL /CRITERIA=PIN(. 05) POUT(.10) /NOORIGIN /DEPENDENT Intergen.Conflict /METHOD=ENTER NormDifference /SCATTERPLOT= (*ZRESID ,*ZPRED) /RESIDUALS HISTOGRAM (ZRESID) NORMPROB (ZRESID).
Resources	Processor Time	00:00:00.47
	Elapsed Time	00:00:00.46

Notes

Memory Required	9728 bytes
Additional Memory Required for Residual Plots	680 bytes

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	NormDifference ^b	.	Enter

a. Dependent Variable: Intergen.Conflict

b. All requested variables entered.

*Model
Summary^a*

--

a. Dependent Variable: Intergen.Conflict

Coefficients^a

Model		Collinearity Statistics	
		Tolerance	VIF
1	NormDifference	1.000	1.000

a. Dependent Variable: Intergen.Conflict

Collinearity Diagnostics^a

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions	
				(Constant)	NormDifference
1	1	1.614	1.000	.19	.19
	2	.386	2.046	.81	.81

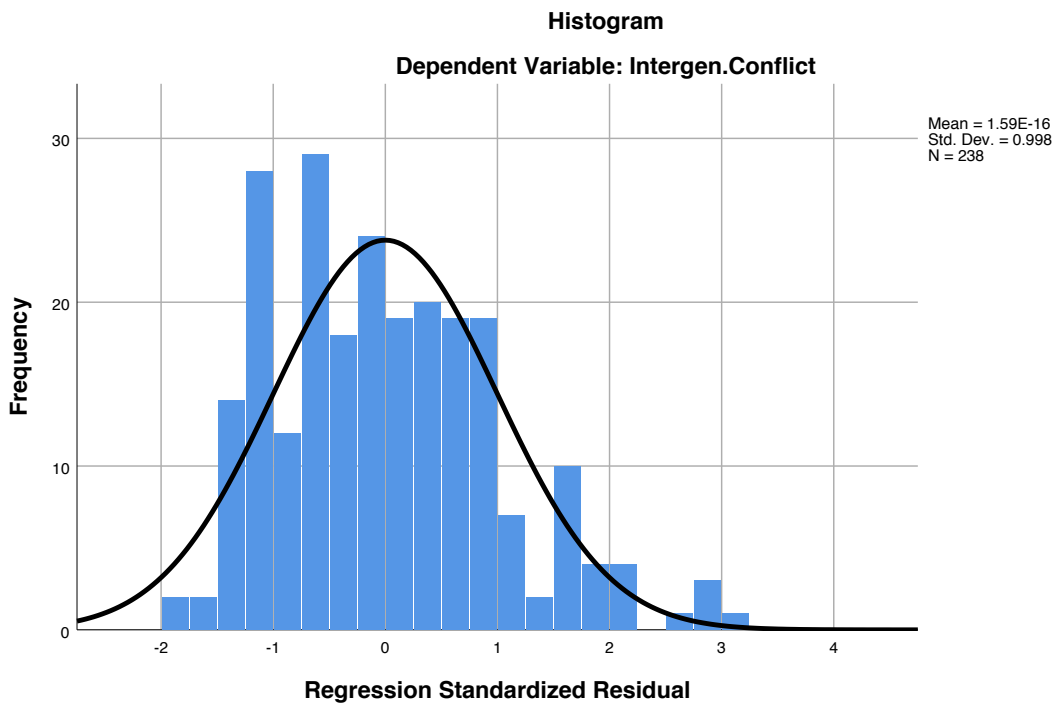
a. Dependent Variable: Intergen.Conflict

Residuals Statistics^a

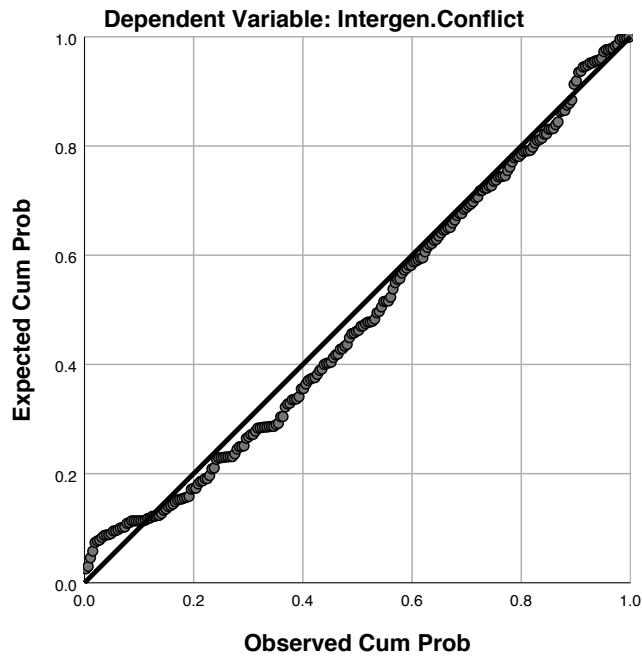
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	1.8969	4.0203	2.9804	.42751	238
Residual	-2.66096	4.35173	.00000	1.36147	238
Std. Predicted Value	-2.534	2.433	.000	1.000	238
Std. Residual	-1.950	3.190	.000	.998	238

a. Dependent Variable: Intergen.Conflict

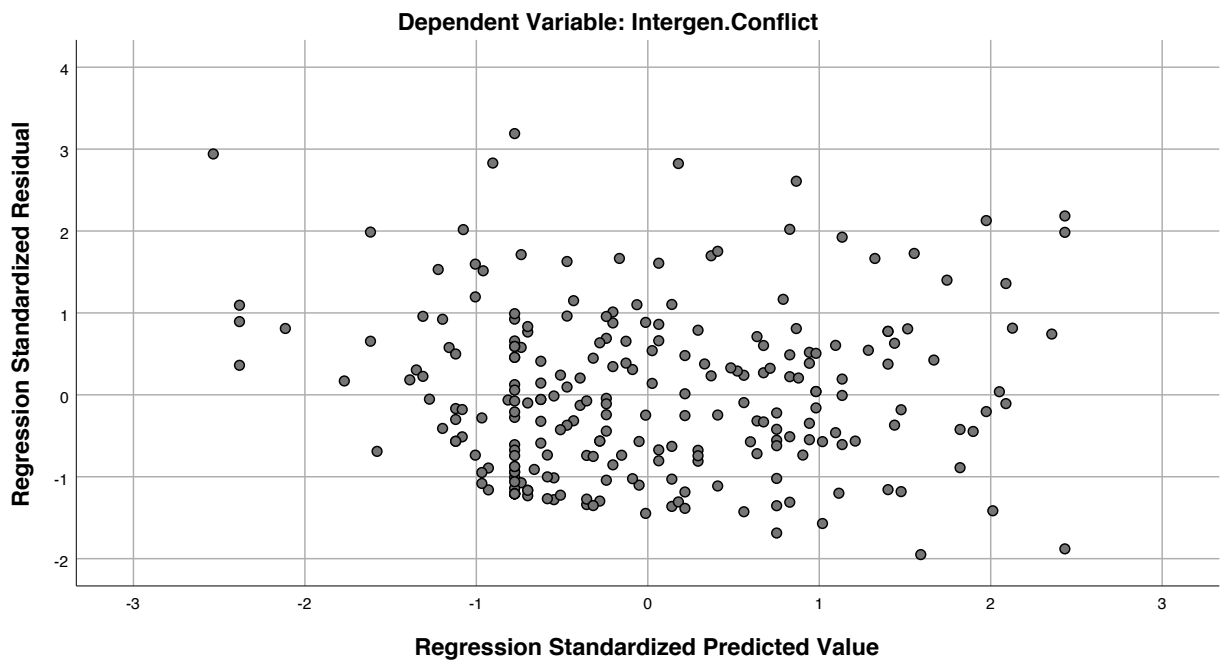
Charts



Normal P-P Plot of Regression Standardized Residual



Scatterplot



REGRESSION
/MISSING LISTWISE

```

/STATISTICS COLLIN TOL
/CRITERIA=PIN(.05) POUT(.10)
/NOORIGIN
/DEPENDENT Experience.Control
/METHOD=ENTER NormDifference Intergen.Conflict
/SCATTERPLOT=(*ZRESID ,*ZPRED)
/RESIDUALS HISTOGRAM(ZRESID) NORMPROB(ZRESID) .

```

Regression

Notes

Output Created		18-JUN-2020 17:42...
Comments		
Input	Data	M: \THESIS\Anonymize d_Workingset.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	239
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics are based on cases with no missing values for any variable used.

Notes

Syntax	REGRESSION /MISSING LISTWISE /STATISTICS COLLIN TOL /CRITERIA=PIN(. 05) POUT(.10) /NOORIGIN /DEPENDENT Experience.Control /METHOD=ENTER NormDifference Intergen.Conflict /SCATTERPLOT= (*ZRESID ,*ZPRED) /RESIDUALS HISTOGRAM (ZRESID) NORMPROB (ZRESID).
--------	--

Resources	Processor Time 00:00:00.48 Elapsed Time 00:00:00.42 Memory Required 10192 bytes Additional Memory Required for Residual Plots 664 bytes
-----------	--

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	Intergen. Conflict, NormDiffer ence ^b	.	Enter

a. Dependent Variable: Experience.Control

b. All requested variables entered.

*Model
Summary^a*

a. Dependent Variable: Experience.Control

Coefficients^a

Model		Collinearity Statistics	
		Tolerance	VIF
1	NormDifference	.910	1.099
	Intergen.Conflict	.910	1.099

a. Dependent Variable: Experience.Control

Collinearity Diagnostics^a

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions		
				(Constant)	NormDifference	Intergen.Conflict
1	1	2.457	1.000	.03	.06	.03
	2	.448	2.342	.07	.91	.04
	3	.096	5.064	.90	.02	.94

a. Dependent Variable: Experience.Control

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	1.6674	4.9397	2.7497	.77586	238
Residual	-3.13887	4.52984	.00000	1.14534	238
Std. Predicted Value	-1.395	2.823	.000	1.000	238
Std. Residual	-2.729	3.938	.000	.996	238

a. Dependent Variable: Experience.Control

Charts

