1. Why is intergenerational conflict in immigrant families a significant problem?

- It is a normative stressor in immigrant households, with documented mental health consequences in parents and children.
- Immigrants comprise 12% of the American population, and one million new immigrants arrive annually.
- Today, 88% of Asian American and 58% of Latino American children are growing up in immigrant households, and potentially at risk of intergenerational conflict.

The majority of immigrants come from countries in Latin America (50%) and Asia (25%) whose cultural values differ significantly from majority American culture, setting the stage for intergenerational/intercultural conflict.

For example,

<table>
<thead>
<tr>
<th>Culture</th>
<th>Independence</th>
<th>Interdependence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asia/Latin America</td>
<td>Independent</td>
<td>Interdependent</td>
</tr>
<tr>
<td>Majority America</td>
<td>Independent</td>
<td>Independent</td>
</tr>
</tbody>
</table>

2. How does intergenerational conflict develop in immigrant families and what are its consequences?

- Differential age at migration and propensity to acculturate between immigrant parents and their children.
- Asian migrants retain values of home culture, while their children are more likely to embrace majority American culture through schooling and peers.

3. What characterizes culturally competent mental health interventions?

Zayas et al. (1996)'s study of 150 clinical psychologists and social workers found ethnic sensitive therapy to be defined as:

a. Awareness of Difference

b. Knowledge of Ethnic Culture's Content (norms, customs, language, etc.)

c. Distinguishing Culture and Pathology in Assessment (definition of normality and pathology are culture-bound and not universal)

d. Taking Culture into Account in Therapy

4. How does Strengthening Intergenerational/Intercultural Ties in Immigrant Families (SITIF) address intergenerational conflict in a culturally competent manner?

5. How does SITIF enhance parents' cultural competence in relating to their children?

6. Is SITIF effective?
Furthermore, Sue and Zane (1987) suggest culturally-competent therapy entails:

**Distal Determinants**: Therapist's Assumed Credibility due to ethnicity, age, gender, degree, etc.

**Proximal Determinants**: Therapist's Achieved Credibility due to Therapist-Client Congruence in:
- Problem Conceptualization
- Means of Solution
- Goal Setting
- Gift Giving

Using Sue and Zane (1987)'s Criteria

**Problem Conceptualization**: parents use traditional methods that are culturally determined, not wrong.

**Means of Solution**: acceptable, educational method.

**Goal Setting**: consistent with parents' goal to improve communication.

**Gift Giving**: acknowledging relativity of parenting methods across cultures.

Zayas et al.'s (1996) Criteria

**Awareness of Cultural Difference**: affective and cognitive.

**Knowledge of Majority American Culture's Content**: sequence of behavior - parenting methods and desired child outcomes.

**Distinguishing Culture and Pathology in Assessment**: assess in following 3 forms: traditional, fluent.

**Taking Culture into Account in Parenting**: use structure/rewards rather than command and punishment.

**Gift Giving**: reflective listening.

Sue & Zane's (1987) Criteria

**Problem Conceptualization**: understand child's perspective.

**Means of Solution**: use structure/rewards rather than command and punishment.

**Goal Setting**: after communication and negotiation.

**Gift Giving**: reflective listening.

4. How does SITIF address intergenerational conflict in a culturally competent manner?

**Using Zayas et al.'s Criteria**

a. Awareness of Difference
c. Distinguishing Culture and Pathology in Assessment (parents use parenting practices that are not universal, but culture-bound)
d. Taking Culture into Account in Therapy (uses an educational, non-clinical format)

5. How does SITIF enhance parents' cultural competence in relating to their children?

**Aims of SITIF**: Parents

- **Affectionally**: care about and empathize with their child's point of view.
- **Cognitively**: understand cultural difference, and how it impacts the child's development and their intergenerational relationship.
- **Behaviorally**: develop skills to promote greater intergenerational understanding.

Using Zayas et al.'s (1996) Criteria

**Awareness of Cultural Difference**: affective and cognitive.

**Knowledge of Majority American Culture's Content**: sequence of behavior - parenting methods and desired child outcomes.

**Distinguishing Culture and Pathology in Assessment**: assess in following 3 forms: traditional, fluent.

**Taking Culture into Account in Parenting**: use structure/rewards rather than command and punishment.
### Class Sessions

**Awareness and Knowledge**
- Class 1. Overview of the Course and Simulation of a Cross-Cultural Encounter
- Class 2. Learning about Cultural Differences
- Class 3. Understanding Your Child

**Behavioral Parenting Skills**
- Class 4. Showing Understanding and Parent Message
- Class 5. Establishing Directions, and Rewarding the Child
- Class 6. Rules, Limits, and Special Time
- Class 7. Coping with Stress
- Class 8. Review and Integration

### Results

**Objective Measures:**
- Awareness and Knowledge (5 items)
  - Mean (SD) Awareness/Knowledge (5 items): 4.13 (0.88) vs 4.64 (0.53), t(14) = 4.39, p < .01
  - Mean (SD) Coping with Stress (1 item): 4.01 (1.77) vs 4.90 (1.37), t(14) = 3.42, p < .05
  - Mean (SD) Coping with Stress (1 item): 4.01 (1.77) vs 4.90 (1.37), t(14) = 3.42, p < .05

**Subjective Measures:**
- Sample Questions: This course strengthened my understanding of my child.
- Sample Questions: This course strengthened my relationship with my child.

### Study Limitations and Future Directions:

1. Expand SITIF to 10 session course to enhance mastery.
2. Test SITIF with non-Chinese immigrant parents.
3. Use randomized controlled design.
4. Use larger sample size