

Correlates of Affectual, Associational and Functional Solidarity Among Digitally Literate Adults

Josefina C. Ochoa, Bulacan State University, Philippines
Sherwin M. Parinas, Bulacan State University, Philippines
Bernadette P. Yalong, Bulacan State University, Philippines

The Asian Conference on Psychology & the Behavioral Sciences 2024
Official Conference Proceedings

Abstract

People in the society and workplace needs to conduct well by appreciating one another and not criticizing as there must be solidarity. This will ensure social cohesiveness and harmony. However, this remains an issue as there are personal and environmental constraints such as needs that are unattained, opportunities that are not captured and cultural structures that are not contextualized mindfully. The integration of Mindfulness, intergenerational solidarity and relational-cultural theories would prove helpful in achieving intergenerational solidarity as needs are met, culture is contextualized well and opportunities are captured well. A study of 279 digitally literate adults employing quantitative method (means, standard deviation and Pearson r) from three sets of questionnaires measured the hypothesized correlates (needs attained, opportunities captured, cultural contextual structures,) to affectual, associational and functional solidarity were employed. Findings equally prove high mean values for all facets of solidarity as affectual (3.99), associational (3.60) and functional (3.61), explaining 23 %, 14% and 13% of the variance. There were significant correlations among needs attained (0.56), opportunities captured (0.50), cultural contextual structures (0.51) to all facets of solidarity 0.001 probability accepting the hypotheses. Findings infer that personal and environmental factors correlate significantly with solidarity. Implications for learning support and future directions are forwarded.

Keywords: Correlates, Cultural Contextual Structures, Mindfulness, Relational-Cultural Theory, Solidarity

iafor

The International Academic Forum
www.iafor.org

Introduction

Across generations, the practice of giving and receiving is observed but there is lacking in appreciation and oneness in the toil, groups are not solid (Llorito, 2020). This is a trend that transpired in media posts: help seeking, giving and taking between the more capable and the less capable members of the human race but adults who claim to be digitally literate do post complaints and groans rather than cooperating and cohering with others (Beaujot & Ravanera, 2008). To Tai, Ajjawi, & Boud, (2018) these are manifestations of *intergenerational tension* expressing unattained needs, opportunities that are not captured and appreciated, and relationships that are not contextual and culture bound.

The trend calls for minding the affect or value of solidarity especially among professionals who tend to stray away from each other than becoming cohesive, sympathetic and understanding (Llorito, 2020). This situation depicts dearth of *solidarity* between and among the more digitally literate adults (The Reader 2010). Literature is silent and unclear whether what is given is what is really needed and appreciated and thus yield satisfaction and self-fulfillment (Kuranchie-Mensah, Boye; Kwesi, 2016). Givers see in gifts and other provisions as uplifting their own morale but, receivers tend not appreciate fully such giving, as posts and blogs present complaints than otherwise. Even as needs are provided, it seems on the part of the receivers, there is more that they expect. Seemingly, there is a need to be mindful of one's personal and environmental circumstances such that oneness or cohesion may be ensued (Vansteenkiste, Ryan & Soenens, 2020). Mindfulness would yield the state of solidarity among individuals who would show such concern of each other's welfare.

Solidarity refers to the value of agreeing, uniting, harmonizing with others and yield the actualized state (Taylor-Gooby, 2011). That the receiver gets what would fulfill his desire, while the giver feels fulfilled at his act of giving. This is gleaned in the provision of wellness, sustenance and satisfaction and attain mutual appreciation (Galuschek, 2017). The state of *mindfulness* about one's self, environment, culture must be reflected and requisites to the attainment of solidarity needs to be explored.

Liu (2017) put in digitization as separating individuals than binding them. Frega (2019) pointed that solidarity must permeate in the levels of individual, family and society. Individually, it relates to one's valuing of reflections and effort to reach out to others (Sharma, 2013; Ferrera & Burelli, 2019). On a family level, solidarity is attained in fulfilling the family's needs first and then reach out to neighborhood to show such concern about other's welfare. On a societal level, solidarity depicts a fulfillment of a group of families, leaders and people's organization (de Miranda & Snower, 2020). These are stages where solidarity should permeate, it would however be best if the affect will be explored among the more literate adults who are knowledgeable of the existence and non-existence of the affect.

Mindfulness theory posits reflections on the self and of others, thus intrinsic and extrinsically observing what best present the self well (Adarves-Yorno, Mahdon, Schuelte, Koschate-Reis, & Tarrant, 2020). Mindfulness is a mental state that is achieved by focusing one's awareness on the present moment, while calmly acknowledging and accepting one's feelings, thoughts, and bodily sensations (Carpenter, Conroy, Gomez, Curren, & Hofmann, 2019). Mindfulness means working out solutions to observed problems by exerting best foot forward and be appreciating than criticizing. It would yield harmonizing with others and exerting concern of other's welfare (McGann, 2021).

Individuals in societies possess needs ranging from the lower ones -food, clothing, shelter, money, livelihood to higher ones: social, esteem, love, aesthetic up to self-actualization (Perrotte, Shattuck & Daniels, 2021). As these are attained among individuals, solidarity is sure to result. *Needs* are necessities which if attained would yield better living (McLeod, 2020). A survey of needs points out to the more biological needs undermining the deeper person whose internal being is empty and longs for intrinsic gratification (Kenrick, Neuberg, Griskevicius, Becker & Schaller, 2010). Tay and Diener (2011) tested Maslow's theory and forwarded a universal existence of the need for self-actualization that is fulfilled no matter how low other needs are met. That people possess such a deep desire to be at peace with himself and his environment, a kind of solidarity that cannot be fulfilled externally but internally by the more reflective and helpful ones (Lu, 2001).

Opportunities refer to the chances of growing and expressing oneself in a particular locale (Marks, Barnett & Strugnell, 2015). These opportunities are observed in educational, exposure, job, child care, travel chances, financial capability, presence of social contacts, knowledge of possible sponsors to projects, digital literacy, faith in the Almighty, social status, deep connection to life, equitable government support, work ethics and other kinds of opportunities that may be rendered to individuals, families and societies. Pradhan, Fischer, van Velthuis, Reusser & Kropp, (2015) forwarded the claim that a wealth of knowledge is gained from capturing opportunities in the environment as one be mindful of his potential. Individuals in the society should be able to capture opportunities such that the affect solidarity is effected (Jordan, 2017; Shogren, Singh, Niemiec & Wehmeyer, 2017).

Cultural contextual structures refer to ways of life, standards and styles that characterize a particular group of people (Coyne, 2016). The politics involved and the state of economy, with the laws and customs are elements of cultural-contextual structures (Szydluk, 2012). Donald, Sahdra, Van Zanden, Duineveld, Atkins, Marshall, Ciarrochi (2019) pointed out that mindfulness has a positive effect in prosocial and helping behavior, by being non-judgmental to someone's experiences. This is where cultural structures respond to needs, presents opportunities and promote finest relating with one another (Marks, Barnett, & Strugnell, 2015; Merkes, 2010). Creswell, Lindsay, Villalba, & Chin, (2019) reiterated the structures that should be understood by adults in order to yield solidarity.

Intergenerational solidarity theory frames both specific and generic behavior of belongingness and close bonds between generations (Szydluk, 2012). The theory involves a series of facets that can be classified into three dimensions as: *Affectual solidarity* (Hwang, Yoon, Silverstein & Brown, 2019) referring to emotional closeness, *associational solidarity* (Fleming, 2021) which refers to common activities shared by a group of people and *functional solidarity* that entails giving and taking of money as well as time and space (Krems, Kenrick & Neel, 2017; McLeod, 2020).

According to Szydluk (2012), help, care and bequests are a form of functional solidarity that are given by the more capable ones and those who have attained the self-actualized status. Accordingly, there is connection between individual needs and opportunities where families and cultural contextual structures serve as precedents to the attainment of solidarity.

Relational-cultural theory would prove worthy of integration, because people grow through and toward relationships throughout their life span (Garcia-Guerrero, Lopez, Gonzales & Ceular-Villamandos, 2021). These interpersonal connections are built on mutual empathy and zest, clarity, worth, creativity, and the desire for more connection. Thus, if relational and

cultural longings are addressed, acute interpersonal disconnections would provide opportunities for growth, in contrast to chronic disconnections that create isolation and disempowerment. Relational-cultural theory provides the rationale that would guide therapeutic practice and the pursuit of social justice (Jordan, 2017).

The fusion of relational-cultural to intergenerational and mindfulness theories would produce the solidarity state among adults. Mindfulness would mean reflecting well on circumstances and its roots or sources such as the needs attained and opportunities captured (Garcia-Guerrero, et.al, 2021). Mindfulness means being able to respond appropriately to the changing circumstances while at the same time being helpful and concerned about humanity (Adarves-Yorno, et.al, 2020). Additionally, underscoring relations and culture would provide such understanding of one's way of life and then actions would be based on what would be best appreciated and maintain harmonious relationships (Krems, Kemrick & Neel, 2017). If these be assimilated and applied, there would be noteworthy jump start of a better and more concerned populace and this solidarity is a legacy to continue on among generations. No such study where these theories are integrated and tested is made thus reflecting dearth of the most integral value or affect – solidarity.

It is a fact that simplicity of living is evident in the earlier years. There were then more concerned populace or neighborhood and people had simple needs and there were harmonious relations with one another. Szydlik (2012) put it well that needs attainment may be the lone action that may sustain solidarity. That community needs once attained and fulfilled do actually serve the main basis of all kinds of solidarity as affectual, associational and functional. It is therefore high time to reflect backward on those simple ways of living and acknowledge such simplicity of life as the most essential. However, opportunities captured equally proves to be requisite to solidarity, as opportunities inspire individuals to persevere. Cultural contextual structures equally yield a concern among the populace who should be bounded by common values and life ways.

A niche is herein attempted to be filled-up: identifying and exploring the more significant factors or correlates to solidarity such that cohesion is achieved (McGann, 2021). As parents and adult children are connected across life courses – from cradle to grave, thus the need for an exploration that will provide worthwhile intervention programs that will attain solidarity and therein be productive in this digitally advanced society (Bellamy, 2019).

Conceptually, this endeavor would put in needs attainment, opportunities captured, and cultural contextual structures as the independent variables or the correlates, while affectual, associational and functional solidarity are the dependent variables that are effected in minding the aforementioned correlates. The aim is to describe the relationship of the independent variables to the aspects of solidarity quantitatively.

Method

This study employed a quantitative, correlational study describing the relationship between the independent variables: needs attained, opportunities captured, and cultural contextual structures to the dependent variables affectual, associational and functional solidarity.

Participants

The participants of the study are young adults and citizens of the country who are in their productive years (19-39 years old), male or female, and in whatever civil and social status. A screening criterion would be their use of gadgets. A total of two hundred seventy-nine (279) participated in the study, a sample that is sufficient for this correlational study (Dell, et.al, 2002). The participants were aged 19-24 (84%) and 25 & above (16%); males are 27% and females are 72%. In terms of civil status 99% claimed to be single while 1% with partner, all these are digitally literates. Their source of income are economic support (66%) and work pay, and business and subsidy (34%). The average daily family income is 63% for less than P500 and those having more than P500 is 37%. In terms of number of dependents, those having 0-4 are 85% and those who have 5 and above are 15%.

Instruments

The constructs of the study were measured thru item-pooled and author constructed questionnaires converted into google forms for full utility and after intensive content analysis. The first part contained demographics that looked at age, sex, civil status, source of income, average daily income, number of dependents (parents or kids). The questionnaire that was in google form was accessed after informed consent among the randomly sampled or volunteered digitally literate respondents.

The second part was a survey of Opportunities where a mindful respondent would state extent of capturing environmental opportunities. This was responded thru a scale ranging from 1 to 5, where 1 means to a less extent and 5 means to a great extent; there were seventeen (17) items, with a sample item, *“there are job opportunities available for you.”*

The third part was *needs assessment inventory* that equally underwent content validation. The questionnaire comprised twenty (20) items answered in a scale of 1-5 where 1 means to a least extent and 5 means to a great extent. A sample item reads, *“As an individual, you feel the need for clothes that fit you well.”*

The fourth part were items on Cultural Contextual Structures (CCS), there were ten (10) items, answered in a scale of 1 to 5 from strongly disagree to strongly agree. A sample item reads, *“you see your environment as having a way of life that fulfils your desire”*. The final part of the questionnaire was solidarity items that equally underwent content analyses forty (40) items. A sample item reads, *“you see yourself happily connected with your entire family.”*

Responses to the question items in sections were subjected to reliability coefficients which produced highly acceptable values ranging from 0.75-0.92.

Procedures

This endeavor started with conceptualization to the presentation of the full-blown proposal. As the proposal was accepted, content validation of the instruments was conducted after expert evaluations. As this is a first phase study, basic research in descriptives were finetuned to prove the hypotheses that these are the most important correlates to solidarity.

Data Analysis: Ethical Consideration

The entire conduct of the study adhered to the ethical principles of confidentiality and anonymity ensuring that no risks is effected in any form to anyone specially with the participants of the study.

Data were managed through an Excel spreadsheet downloaded from the google sheet, cleaned and put variable names. Jamovi software was utilized in describing central tendencies, percentage and correlations.

Results and Discussion

The first problem looked into the digitally literate adult's level of perceiving *Needs attained*, *opportunities captured*, and *cultural contextual structures*. Table 1 presents the results.

Table 1. Digitally Literate Adults' Level of Perceiving Correlates to Solidarity

Correlates	Mean	SD
Needs attained	4.16	1.03
Opportunities	3.56	1.03
Cultural Contextual Structure	3.46	0.94

N=279; min -1, max-5

Table 1 shows the respondents' level of perceiving the hypothesized correlates to solidarity such as needs attained, opportunities captured, and cultural contextual structures. Table shows the mean values and standard deviation of the correlates. Needs attained yielded a *mean score of 4.16, sd= 1.03* being the highest value (Aleshire, 1988). This infers that as needs are attained at one deviation away from the mean, solidarity is attained. Opportunities captured yielded a *mean value of 3.56, sd = 1.03*. This infers capturing environmental opportunities is a sure way to attaining solidarity. Finally, as cultural contextual structures (*mean = 3.46, sd= 0.94*) are acknowledged, digitally literate adults would equally acknowledge solidarity. They would appreciate and find their way to be the givers who would feel good at the act of giving cohesively.

There is a need for mindfulness about the availability and access of both personal and environmental resources in order to draw on these when working for something worthwhile and contribute to the betterment of the humanity. Beaujot & Ravanera (2008) put across the need for change that must arise within the self then to the family to effect solidarity. Szydlik (2012) and Garcia-Guerrero, et.al, (2021) had put it well that needs must be addressed and opportunities must be captured to produce a society that is exemplifying the value of solidarity.

The second problem looked into the digitally literate adults' level of attaining affectual, associational, and functional solidarity, table 2 presents the results.

Table 2. Levels of attaining solidarity

Solidarity	No of items	Mean	Level	Variance %	Cumulative %	Description
Affectual	17	3.99	0.64	22.93	22.93	Highly acceptable
Associational	13	3.60	0.58	14.01	36.94	Moderately acceptable
Functional	13	3.61	0.52	13.21	50.15	Moderately acceptable

N=279, Varimax rotation, cross loaded items deleted

Table 2 presents the digitally literate adults' level of attaining solidarity in its facets affectual, associational and functional. Table shows high means for all facets of solidarity as affectual (3.99), associational (3.60) and functional (3.61). Table equally shows highly acceptable items for affectual solidarity explaining 23 % of variance, moderately acceptable items for associational solidarity, explaining 14% of the variance, and moderately acceptable items for functional solidarity as responses to the items explain 13% of the variance. This confirms the facets of solidarity as well as the level of perception by the digitally literate adults sampled.

Confirming Hwang, Yoon, Silverstein & Brown, (2019), affectual solidarity relates to one's concern about other's feelings, as minding other else's perspectives on situations. Similarly, associational solidarity referring to the sharing with others on activities and actions that are deemed maintaining cohesiveness among group members is noteworthy. Szydluk (2012) is equally confirmed in that community people and family members must act in accordance with what is deemed functionally helpful with one another, such that appreciation is ensured.

Intergenerational solidarity aimed by the more concerned populace specifically digitally literate adults is gleaned in rendering support, caring for others, providing what is needed and appreciated (Krems, Kenrick & Neel, 2017; McLeod, 2020). Prior to this must be assessment of one's affect and capability to care and sincerely give and do in order to achieve peace and prosperity (Szydluk, 2012). A nation must be packed with principles and concerns about individuality, tied by values that promote oneness and cohesiveness, thus solidarity. Such capability and willingness to reach out to people who are in dire need of attention and support must be borne within the more capable members of the society, the digitally literates (Hwang, Yoon, Silverstein & Brown, 2019; Szydluk 2012).

The next problem looked into the relationship between needs, opportunities, and cultural contextual structures to affectual, associational and functional solidarity, table 3 presents the results.

Table 3. The relationship of the correlates to the facets of solidarity

	Needs Attained	Opportunities Captured	Cultural CS
Affectual S	0.56***	0.50***	0.51***
Associational S	0.45***	0.46***	0.64***
Functional S	0.37***	0.41***	0.52***

Sig <.001

Table 3 presents the correlations between and among needs attained, opportunities captured, and cultural contextual structures to the facets of solidarity as affectual, associational and functional. Table shows significant correlations among needs attained, opportunities captured and cultural contextual structures to all facets of solidarity and all significant at 0.001 probability. Correlations are herein interpreted as: a unit attainment of needs yields an increase of 0.56 in affectual solidarity, 0.45 in associational solidarity and 0.37 in functional solidarity. Similarly, a unit increase in capturing opportunities yields an increase of 0.50 in affectual solidarity, 0.46 in associational solidarity and 0.41 in functional solidarity. Finally, a unit increase in understanding cultural contextual structures would yield an increase of 0.51 in affectual solidarity, 0.64 in associational solidarity and 0.52 in functional solidarity, all significant at .001 probability.

Confirming McLeod, (2020) needs that are met hierarchically would ensure the *affect* of solidarity, as individuals would not be in tensed state. Kenrick, et.al, (2010) and Tay and Diener (2011) have put it well that the universal existence of the need for self-actualization is fulfilled when one possesses such awareness of his environment, a view of relating with one another and is fully reflective about his thoughts and actions. As people are mindful and in the context of culture, they would realize the significance of simplicity and mutual concern (Szydluk, 2012; Lu, 2001).

Pradhan, Fischer, van Velthuisen, Reusser & Kropp, (2015) are confirmed as *opportunities* captured would relate to solidarity in its facets. When opportunities are well communicated, adults would take the chances of making themselves productive. The more significant correlates are the positive constructs referring to the self and the environment, the efficacy or such strong capability in an individual as well as seeing those chances and opportunities in the environment (Marks, Barnett & Strugnell, 2015).

Further confirming Szydluk (2012), *cultural contextual structures* relate to all facets of solidarity, an understanding and drawing from reflections of these structures would do well in establishing the better version of the self and thus relate well with others. Solidarity may be attained after a crisis and reflections of circumstances. Confirming Ferrera & Burelli (2019) who put in attainment of solidarity when there is mindfulness and conscientiousness among the more capable adults of the society, concern must be expressed and appreciated.

Limitations

The present study is able to capture the salient and essential correlates to solidarity as needs attained, opportunities captured, and cultural contextual structures and then explored the three reliable facets of solidarity as affectual, associational and functional. It was bounded by time as well as robust sample that would have exhausted data. Furthermore, it could have been more exhaustive if the data gathering was conducted personally than online. Similarly, the study is limited to online interactions than personal, thus the expression of the affect has made it shallow. Interviews may have elevated the findings if this be conducted.

Conclusion: Implications

The integration of the three theories: intergenerational solidarity, mindfulness and relational-cultural theories are proved to achieve solidarity – a higher level of value or virtue. As adults are mindful of their being, they reflect and work on attaining their needs as well as capture and communicate opportunities. As needs are attained, there arises affectual, associational

and functional solidarity. Similarly, as opportunities are captured, solidarity is attained. Cultural contextual structures would attest the need to consider cultural ways of life and relations between the more capable and the more in need of help.

This learning must not remain an awareness but must compel actions that would benefit the society by having people who serve as role models to exemplify finest values in life. If this be attained, intergenerational solidarity would not be impossible as it is initiated and exemplified by the more capable and caring adults. Socially, people desire for the attainment of their needs which are qualified to be the more basic or essential, these must be provided by the more capable ones. Opportunities must be communicated on and encourage the populace to partake as this will ensure productivity and solidarity.

Funding

This work was supported by the Bulacan State University Research Management Office in 2022.

Acknowledgment

The authors acknowledge the generous support of the Bulacan State University particularly the Research Management Office in the making and completion of this research endeavor. Also, to Mr. Salvador Yanga and Mr. Clemuel Cruz for the assistance they rendered in the statistical analyses. Lastly and more importantly, the guidance and wisdom provided by the Almighty God as well as friends, colleagues and students who took part as participants to the conduct of this work.

References

- Adarves-Yorno, I; Mahdon, M.; Schueltke, L; Koschate-Reis, M; & Tarrant, M. (2020). Mindfulness and social identity: Predicting well-being in a high-stress environment. *Journal of Applied Social Psychology*. <https://doi.org/10.1111/jasp.12708>
- Aleshire, DD. (1988). *Faithcare: Ministering to all God's People through Ages of Life*. Westminster John Knox Press.
- Beaujot R & Ravanera Z (2008). Family Change and Implications for Family Solidarity and Social Cohesion. *Canadian Studies in Population* vol 35.1 pp. 73-101.
- Bellamy, A. (2019). *Ten Facts about World Peace. Academic Insights for the Thinking World*. Oxford University Press.
- Carpenter, J. K., Conroy, K., Gomez, A. F., Curren, L. C., & Hofmann, S. G. (2019). The relationship between trait mindfulness and affective symptoms: A meta-analysis of the Five Facet Mindfulness Questionnaire (FFMQ). *Clinical psychology review*, 74, 101785. <https://doi.org/10.1016/j.cpr.2019.101785>
- Coyne, R. (2016). *Mood and Mobility: Navigating the Emotional Spaces of Digital Social Networks*. The MIT Press, Massachusetts Institute of Technology. ISBN: 978-0-262-02975-9.
- Creswell, J. D., Lindsay, E. K., Villalba, D. K., & Chin, B. (2019). Mindfulness Training and Physical Health: Mechanisms and Outcomes. *Psychosomatic medicine*, 81(3), 224–232. <https://doi.org/10.1097/PSY.0000000000000675>
- De Miranda, KL & Snower, DJ. (2020). Recoupling Economic and Social Prosperity. *Global Perspectives*.1 (1): 11867. <https://doi.org/10.1525/001c.11867>
- Dell RB, Holleran S & Romakrishman R. (2002). Sample Size Determination. *ILAR J* 43(4), 207-213. Doi:10.1093/ilar.43.4.207
- Donald, J. N., Sahdra, B. K., Van Zanden, B., Duineveld, J. J., Atkins, P. W. B., Marshall, S. L., & Ciarrochi, J. (2019). Does your mindfulness benefit others? A systematic review and meta-analysis of the link between mindfulness and prosocial behaviour. *British Journal of Psychology*, 110(1), 101–125. <https://doi.org/10.1111/bjop.12338>
- Ferrera & Burelli. (2019). Cross-National Solidarity and Political Sustainability in the EU after the Crisis. <https://doi.org/10.1111/jcms.12812>
- Fleming, T.P. Jr. (2021). *Increasing Spiritual Leadership: An Analysis of the “and then some” Components of an Effective Mentoring Program for Lay Principals in the Altoona-Johnstown Diocese*. Duquesne University, ProQuest Dissertations Publishing. 28646691.
- Frega, R. (2019). "Solidarity as Social Involvement " *Moral Philosophy and Politics*, vol. 8, no. 2, 2021, pp. 179-208. <https://doi.org/10.1515/mopp-0008>

- Galuschek, A.C. (2017). Selfhood and Recognition: Melanesian and Western Accounts of Relationality. Person, Space and Memory in the Contemporary Pacific vol 7. Berghala Books.
- García, M. J & Carlos, J. (2012). Households. In Elizabeth Frood and Willeke Wendrich (eds.), UCLA Encyclopedia of Egyptology, Los Angeles.
<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002czx07>
- Garcia-Guerrero JE, Lopez RR, Gonzales AL & Ceular-Villamandos. (2021). Indigenous Peoples Exclusion and Precarious Work: Design and Strategies to Address Poverty in Indigenous and Peasant Populations in Ecuador through the SWOT -App Methodology. Int. H. Environ. Res. Public Health. 18(2) 570.
<https://doi.org/10.3390/ijerph.18020570>
- Harman, J. J., Kruk, E., & Hines, D. A. (2018). Parental alienating behaviors: An unacknowledged form of family violence. *Psychological Bulletin*, 144(12), 1275–1299. <https://doi.org/10.1037/bul0000175>
- Holland, K. (2021). Childhood Emotional Neglect: How it can impact you now and later? Healthline. 956743544.
- Hwang, W; Yoon, J; Silverstein, M & Brown, MT. (2019). Intergenerational Affectual Solidarity in Biological and Step Relations: The Moderating Role of Religious Similarity. <https://doi.org/10.1111/fare.12397>
- Jordan, J.J. (2017). Relational–Cultural Theory: The Power of Connection to Transform Our Lives. Journal of Humanistic Counseling. <https://doi.org/10.1002/johc.12055>
- Keller, H. (2018). Parenting and Socioemotional Development in Infancy and Early Childhood. Developmental Review. Vol 50 Part A. pp. 31-41.
- Kenrick, D. T., Neuberg, S. L., Giskevicius, V., Becker, D. V., & Schaller, M. (2010). Goal-driven cognition and functional behavior: The fundamental-motives framework. *Current Directions in Psychological Science*, 19(1), 63-67.
- Kim HS. (2010). Culture and Self Expression. Psychological Science Agenda. American Psychological Association.
- Krems, J.A.; Kenrick, D.T. & Neel, R. (2017). Individual Perceptions of SelfActualization: What Functional Motives Are Linked to Fulfilling One’s Full Potential? Society for Personality and Social Psychology, Inc Sagepub.com/journalsPermissions.nav DOI:10.1177/0146167217713191 pspb.sagepub.com
- Kuranchie-Mensah, EB; Amponsah-Tawiah, K. (2016).Employee motivation and work performance: A comparative study of mining companies in Ghana, Journal of Industrial Engineering and Management (JIEM), ISSN 2013-0953, OmniaScience, Barcelona, Vol. 9, Iss. 2, pp. 255-309, <http://dx.doi.org/10.3926/jiem.1530>
- Landwerlin, GM. (2008). Welfare Projects Fellowship Programs and Social Studies. La Coixa Publications.

- Liu, W. (2017). Intergenerational emotion and solidarity in transitional China: comparisons of two kinds of “ken lao” families in Shanghai. *J. Chin. Sociol.* 4, 10. <https://doi.org/10.1186/s40711-017-0058-1>
- Llorito, D. (2020). *Philippines: Social Assistance to Poor Households, Support for Small Enterprises Key to Broad-Based Recovery*. The World Bank IBRD-IDA.
- Lu, L. (2001). Understanding Happiness: A Look into the Chinese Folk Psychology. *Journal of Happiness Studies* 2, 407–432. <https://doi.org/10.1023/A:1013944228205>
- Marks, J., Barnett, L.M., & Strugnell, C. (2015). Changing from primary to secondary school highlights opportunities for school environment interventions aiming to increase physical activity and reduce sedentary behaviour: a longitudinal cohort study. *Int J Behav Nutr Phys Act* 12, 59. <https://doi.org/10.1186/s12966-015-0218-0>
- McGann, J. (2021). *The Future of Think Tanks and Policy Advice Around the World*. Palgrave Macmillan. University of Pennsylvania Philadelphia, PA, USA. ISBN 978-03-030-60378-6. <https://doi.org/10.1007/978-3-030-60379-3>
- McLeod, S. A. (2020). Maslow's hierarchy of needs. *Simply Psychology*. <https://www.simplypsychology.org/maslow.html>
- Merkes, M. (2010). Mindfulness-based Stress Reduction for People with Chronic Diseases. Database of Abstracts of Reviews of Effects: Quality-Assessed Reviews. In <https://www.ncbi.nlm.nih.gov/books/NBK80061/>
- Neilsen F. (1985). Toward a Theory of Ethnic Solidarity in Modern Societies. *American Sociological Review* vol 50, no 2, pp 133-149. <https://doi.org/10.2307/209.5405>
- Perrotte, J.K., Shattuck, E.C., & Daniels, C.L. (2021). A latent profile analysis of the link between sociocultural factors and health-related risk-taking among U.S. adults. *BMC Public Health* 21, 546. <https://doi.org/10.1186/s12889-021-10608-z>
- Pradhan P, Fischer G, van Velthuisen H, Reusser DE, Kropp JP. (2015) Closing Yield Gaps: How Sustainable Can We Be? *PLoS ONE* 10(6): e0129487. <https://doi.org/10.1371/journal.pone.0129487>
- Rau, SB; Werner, A & Schell, S. (2019). *Psychological ownership as a driving factor of innovation in older family firms*. *Journal of Family Business Strategy*. Vol 10 Issue 4.
- The Reader. (2010). “Social and Solidarity Economy: Building a Common Understanding”. Social and Solidarity Economy Academy, Oct 2010. ITC ILO Turin, Italy. International Training Centre of the International Labour Organization.
- Sharma, R. (2013). The Family and Family Structure Classification Redefined for the Current Time. *Journal of Family Medicine and Primary Care*. 306-310. Doi: 4103 2249-4863.123774

- Shogren, K.A.; Singh, N. Niemiec, R., and Wehmeyer, M.L. (2017). Character Strengths and Mindfulness. Oxford Handbook Online.
DOI:10.1093/oxfordhb/9780199935291.013.77
- Szydlik, M. (2012). Generations: Connections across the life course. *Advances in Life Course Research*. 17(3):100-111. DOI:10-1016/j.alcr.2012.03.002
- Tai, J., Ajjawi, R., Boud, D. (2018). Developing evaluative judgement: enabling students to make decisions about the quality of work. *High Educ* 76, 467–481.
<https://doi.org/10.1007/s10734-017-0220-3>
- Tay, L., & Diener, E. (2011). Needs and subjective well-being around the world. *Journal of Personality and Social Psychology*, 101(2), 354-356
- Taylor-Gooby, P. (2011). Opportunity and Solidarity. *Journal of Social Policy*.
DOI:10.1017/S0047279410000681
- Vansteenkiste M, Ryan RM, Soenens B. (2020). Basic Psychological Need Theory: Advancements, Critical Themes and Future Directions. *Motiv Emot* 144, 1-31.
<https://doi.org/10.1007/s11031-019-09818-1>

Contact emails: josefina.ochoa@bulsu.edu.ph
sherwin.parinas@bulsu.edu.ph
Bernadette.yalong@bulsu.edu.ph