1. **Nadan, Y., Spilsbury, J.** & **Korbin, J. (2015). Culture and context in understanding child maltreatment: Contributions of intersectionality and neighborhood‑based research.** *Child Abuse & Neglect, 41,* 40–48. https://doi.org/10.1016/j.chiabu.2014.10.021

Abstract

In the early 1990s, the U.S. Advisory Board on Child Abuse and Neglect commissioned a series of reviews that appeared as the edited volume, Protecting Children from Abuse and Neglect (Melton & Barry, 1994). Using the 1994 review "Sociocultural Factors in Child Maltreatment" (Korbin, 1994) as a background, this article reconsiders culture and context in child maltreatment work. Since 1994, conditions promoting research and practice attention in this area include immigration-driven global increases in diverse, multicultural societies where different beliefs and practices meet (and clash); expanding purview of the human rights discourse to children; and the disproportionate and disparate representation of cultural, ethnic, and racial groups in child-welfare systems. Although research on child maltreatment has advanced in many ways over 20 years, the complexity of child maltreatment leaves many critical questions demanding further attention, culture and context among them. To help address these questions, we propose two approaches for future maltreatment research: intersectionality – the simultaneous examination of multiple identities (such as gender, race, and socioeconomic status) – as a framework for understanding the complexity of cultural factors; and neighborhood-based research as a means for understanding the context of child maltreatment from the perspective of an ecological framework.

2. Spilsbury, J., Nadan, Y., Kaye-Tzadok, A., Korbin, J., Jespersen, B., & Allen, B. (2018). Caregivers' perceptions and attitudes toward child maltreatment: A pilot case study in Tel Aviv, Israel, and Cleveland, USA. *International Journal on Child Maltreatment: Research, Policy, and Practice,* 1(1), 19–40. https://doi.org/10.1007/s42448-018-0003-1

Abstract

The purpose of this pilot cross-national study was to uncover similarities and differences in three areas that might affect the development of community-based programs targeting child maltreatment: behaviors considered to be maltreatment, perceived contributors to maltreatment, and whether the government or neighbors can do anything about maltreatment. Data were obtained from two neighborhood-based, cross-sectional surveys of adult caregivers of minors: one in Cleveland, USA, the other in Tel Aviv, Israel. The sample consisted of a total of 120 caregivers, in each city 20 residing in a low-SES neighborhood, 20 in a medium-SES neighborhood, and 20 in an elevated-SES neighborhood. Participants were asked (a) to provide three examples of behaviors they considered to be child abuse, (b) to rate the degree to which each of 13 factors contribute to child maltreatment, and (c) to rate the degree to which they agreed with a range of attitudes about maltreatment. The same coding scheme was used in both sites. Logistic regression analyses assessed city differences in dichotomous outcomes, while linear regression analyses assessed city differences in ratings of continuous outcomes. Analyses adjusted for individual and neighborhood characteristics, and accounted for residential clustering in neighborhoods. Primary results indicated that residence in Tel Aviv was associated with greater odds of citing emotional/psychological abuse compared to Cleveland residents. Also compared to Cleveland residents, Tel Aviv residents (a) viewed family structure, family values, religion, child-raising knowledge, and personal history of maltreatment as contributing less to maltreatment, (b) were less likely to agree that anyone could abuse a child or that spanking is necessary, and (c) had substantially greater odds of endorsing the government's ability to address child maltreatment. Concerning study implications, this investigation demonstrated the importance of context in shaping constructions of child maltreatment and the need for caution in replicating interventions without due consideration of potential differences in context, policy, and public opinion.

3. **Nadan, Y.** & **Korbin, J. (2018). Cultural context, intersectionality, and child Vulnerability.** *Childhood Vulnerability Journal, 1*(1-3), 5–14.
   https://doi.org/10.1007/s41255-019-00003-7

<u>Abstract</u>

Children around the world are vulnerable to multiple and varying sources of adversity and risk, the meanings, experiences, and outcomes of which are shaped by the cultural context and the individual's place in that context. In this paper we explore how the cultural context and intersectionality frameworks may aid in understanding which children are vulnerable and under which circumstances. Culture influences child vulnerability by providing the context in which children live in their families, communities and the larger global world. Nevertheless, within any cultural context, some children are more vulnerable than are others. Intersectionality takes into account the ways in which multiple meaningful and overlapping social group memberships combine to shape experiences of vulnerability. Taken together, cultural context and intersectional approaches enhance the potential of planning meaningful actions to improve the safety and well-being of children, families, and communities.

4. **Nadan, Y.** & **Kaye Tzadok, A. (2019). The virtual arena: A call for a new domain of child subjective well‑being.** *Child Indicators Research, 12*(2), 461–477. https://doi.org/10.1007/s12187‑018‑9530‑y

Abstract

The purpose of this qualitative study was to explore subjective perceptions, perspectives and ascribed meanings of well‑being among children aged 8–12 in diverse communities in Israel. Thirty five children participated in the study in eight focus group interviews. One major theme that emerged from the focus group analysis is children's lived experiences in the virtual arena, including new media and social media (e.g., Facebook, Instagram, WhatsApp). Within this theme, three main sub‑themes were identified, delineating different aspects of children's lives in the virtual arena: between risk and protection, negotiating peer relationships, and the absence or engagement of adults. Our findings point to both positive and negative aspects of our participants' experiences in the virtual arena and indicate the centrality and significance of technology in their lives, especially as an arena through which children communicate with friends and family and in which their social relationships are practiced. Based on our findings, we propose that the virtual arena has become central to children's lives and, as such, can be considered a new domain in exploring children's subjective well‑being.

5. **Nadan, Y., Gemara, N., Keesing, R., Bamberger, E., Roer‑Strier, D.,** & **Korbin, J. (2019). "Spiritual Risk": A parental perception of risk for children in the Ultra‑Orthodox Jewish community.** *British Journal of Social Work, 49*(5), 1198–1215. https://doi.org/10.1093/bjsw/bcy092

Abstract

This article addresses child protection in close-knit religious communities. Specifically, it presents the findings of a qualitative research project that examined Ultra-Orthodox Jewish parents' perceptions and ascribed meanings of child risk and protection based on fifty in-depth interviews with parents from Israel and the USA. Here, we hone in on one key theme that emerged from our analysis of the interviews, which the interviewees themselves referred to as 'spiritual risk'. 'Spiritual risk' is a complex construct comprising the following three interrelated dimensions: (i) a decline in observance of the Torah and the commandments, (ii) violation of socio-cultural norms and rules and (iii) a decline in spiritual beliefs, including the sense of connection with G-d. In the eyes of parents, it is decline in these three dimensions that constitutes the 'spiritual risk' to the child. 'Spiritual risk' can be a consequence of parental maltreatment and can result in children and adolescents moving away from the Ultra-Orthodox religious world and leaving their community. The results of this study advocate context-informed and religious-sensitive prevention and intervention programmes. They also highlight the need to include context and religious competency in the training of professionals working with diverse communities.