

excluded. Fourteen interventions were identified from over 20 included studies. Preliminary analyses show that different physical and mental outcomes of grandparent caregivers were predicted from key components of education, skills training, relaxation and psychosocial support. With the goal of developing evidence-based interventions for grandparents raising grandchildren, this synthesis offers insight into the mechanisms of an intervention, which informs its generalizability or applicability to a new context.

#### **MARRIAGE AND MORTALITY: THE IMPORTANCE OF NON-SPOUSAL SUPPORT FOR NEVER-MARRIED OLDER ADULTS**

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Married individuals have been shown to consistently outlive their unmarried peers. Although numerous factors contribute to such mortality disparities, spousal support serves as one of the most central marital resources that reduces mortality risk for married older adults. Unmarried older adults, who lack access to such support, tend to rely more heavily on extended family and friends for their social needs. Yet it is unclear whether support from these non-spousal sources can be successfully substituted for spousal support to provide unmarried older adults with similar protection against mortality. In the present study, we use nationally representative data from the National Social Life, Health, and Aging Project to assess whether support from family and friends reduces the mortality differences between married and unmarried older adults. Although we examine all forms of singlehood (i.e., divorce, widowhood, and never married), we pay primary attention to never married older adults in relatively to their married peers as they have been exposed to a lifetime without a spouse. We find that never married older adults are especially sensitive to non-spousal support. More specifically, never married respondents who reported low levels of support were far more likely to die than married respondents who had similar levels of non-spousal support. Yet when support was high, never married respondents were neither more nor less likely to die than their married peers.

#### **MEN'S HEALING WORK: RECONCILING INTERGENERATIONAL AMBIVALENCE THROUGH FATHERHOOD, LETTER WRITING, AND COMMUNITY**

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Due to globalization, new ideals of fatherhood are challenging traditional paternal roles in South Korea. Contemporary fathers striving to emulate more engaged parenting sometimes wrestle with painful recollections of their own fathers' stern, distant, and patriarchal approach. How do men reconcile their aspirations for their own development as parents when conflicted relationships with their fathers? Motivated by the concept of intergenerational ambivalence, this study analyzes letters South Korean men write to their fathers as assigned homework for Father School, an international men's movement that aims to make men more nurturing. Under Father School direction, men adopt a life course frame that allows them to reconcile their mixed feelings toward their aging fathers. Analysis points to three life course discursive strategies that permit men to balance negative judgments

with positive ones: 1) sharing with their parent the life stage as worker and father; 2) appreciating historically-situated differences between twentieth and twenty-first century lives and parenting imperatives; and, 3) drawing on deeply rooted filial norms to take responsibility for their own role in intergenerational conflicts. In addressing how these men manage intergenerational ambivalence, the article moves beyond prior research to extend the concept to father-son dyads, the Asian context, and the neglected meso-level where organizations may actively structure reconciliation.

#### **MULTIDIMENSIONAL PROFILES OF RELIGIOSITY: DO THEY MATTER FOR GEN-XERS' PSYCHOLOGICAL AND FAMILIAL WELL-BEING?**

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Although researchers have suggested that religiosity is a multidimensional construct, less is known about the long-term effects of religiosity profiles on Generation X (born between 1965 and 1980) adults' psychological and familial wellbeing over the life courses. Thus, the goal of this study is (1) to identify unobserved profiles of young-adult Gen-Xers' religiosity based on religious attendance, religious intensity, spirituality, and religious ideology, (2) to investigate demographic factors that predict membership in these religiosity latent classes, and (3) to examine how these profiles of religiosity predict Gen-Xers' psychological wellbeing (self-esteem, life satisfaction, and depression) and familial wellbeing (marital satisfaction, and affectual and associational solidarity toward their aging parents) in early and middle adulthood. We selected 462 Gen-Xers from the Longitudinal Study of Generation in the 2005 (mean age = 30.25) and the 2016 waves (mean age = 41.25). In terms of data analysis, the three-step latent class analysis was conducted. We identified four religiosity profiles among young-adult Gen-Xers: strongly religious, weakly religious, literalists but not religious, religious but not literalists. Less educated single Gen-Xers were more likely to be in the strongly religious class, and less likely to be in other classes. Gen-Xers in the strongly religious class reported high scores of psychological and familial wellbeing than those in other religiosity classes. Given that the religiosity of the U.S. population has declined substantially over the past few decades, our findings indicate that religiosity is an important resource for Gen-X adults' psychological and familial wellbeing.

#### **OLDER ADULT VOLUNTEERS IN INTERGENERATIONAL PROGRAMS IN EDUCATIONAL SETTINGS ACROSS THE GLOBE**

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Volunteerism is a global phenomenon that aids multiple generations. Considering the positive evidence of volunteering among older adults and their desire for intergenerational engagement, it is important to explore older adult volunteers'