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Submission Deadlines

International Psychology Bulletin

Vaishali V. Raval, Editor, ravalvv@miamioh.edu

For smaller articles (op-ed, comments, suggestions, etc.), submit up to 200 words. Longer articles (e.g., Division reports) can be up to 3,000 words (negotiable) and should be submitted to the appropriate section editor.

Guidelines for submission to peer-reviewed research article or theoretical review sections, please see the next page.

- *Book Reviews, Current Issues Around the Globe, Division 52 News, and Peer-Reviewed Research Articles*: Vaishali V. Raval ravalvv@miamioh.edu
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- *Travels in the History of Psychology*: John D. Hogan, hogani@stjohns.edu
- *Heritage Mentoring Project*: Neal Rubin, nealrubin@hotmail.com

Submission Deadlines:

Spring issue March 31st
Summer issue June 30th
Fall issue September 15th
Winter issue December 15th

Issues typically will be published about 4 weeks after the deadline.

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Submission Guidelines for Peer-reviewed Research Articles & Theoretical Reviews *International Psychology Bulletin*

The *IPB* publishes peer-reviewed research articles and theoretical reviews that focus on important issues related to international psychology. The review process takes approximately two months.

Please submit the following three documents in Microsoft Word format to Dr. Vaishali Raval at ravalvv@miamioh.edu:

- A cover letter
- A title page with the title of the manuscript, author names and institutional affiliations, and an author note that includes name and contact information of corresponding author
- A blinded manuscript that does not include authors' names or any identifying information

Cover letter

- In your cover letter be sure to include the author's postal address, e-mail address, and telephone number for future correspondence
- State that the manuscript is original, not previously published, and not under concurrent consideration elsewhere
- State that the manuscript adheres to APA Ethical Principles ([Ethical Principles of Psychologists and Code of Conduct](#)), and all co-authors are in agreement about the content of the manuscript
- Inform the journal editor of the existence of any published manuscripts written by the author that is sufficiently similar to the one submitted (e.g., uses the same dataset).

Blinded Manuscript

- Prepare manuscripts according to the [Publication Manual of the American Psychological Association \(6th edition\)](#).
- Check [APA Journals Manuscript Submission Instructions for All Authors](#)
- The entire manuscript should be formatted in 12-point Times New Roman font, 1 inch margins, and double-spaced submitted as Microsoft Word document. The entire manuscript should be up to 4000 words.
- The first page of the manuscript should include a title of the manuscript (no more than 12 words)
- The second page of the manuscript should include an abstract containing a maximum of 250 words, followed by up to five keywords brief phrases
- The remaining pages should include the text of the manuscript. For research articles, include introduction, method, results, and discussion. The format of a review paper will vary, and may include a brief introduction to the topic, review of the literature, and conclusions and future directions.
- Provide a full reference list as per the [Publication Manual of the American Psychological Association \(6th edition\)](#).
- Present tables and figures as per the *Manual*, if you have any, at the end of the manuscript.
- Review APA's [Checklist for Manuscript Submission](#) before submitting your article.

Upon acceptance

Please note that if your article is accepted for publication in *International Psychology Bulletin*, you will be asked to download the copyright transfer form, complete and sign it, and return to the editor (ravalvv@miamioh.edu) before the manuscript can be published.

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Welcome From the Incoming Division 52 President

Mark D. Terjesen, Ph.D.
APA 2015 Division 52 President
terjesem@stjohns.edu



I would like to express my appreciation and excitement to serve as your 2015 President of Division 52 of the APA. I have thoroughly enjoyed being part of the division and am honored that you selected me to serve in this challenging position. I have benefitted greatly from the support of many colleagues and divisional leaders, but really want to acknowledge and thank our immediate past-President, Dr. Senel Poyrazli. Senel was a consistent guiding force for the division this past year. I learned a great deal from her and am pleased to call her a friend.

I looked back at my nominating statement to remind myself what I said 18 months ago when I decided to run for president of Division 52. I wanted to take this opportunity to briefly discuss my background, what led me down the international psychology path and what my goals are for the upcoming year. If I get poetic license to change the title of a popular children's book, my interest in international psychology came about through "*A Series of Fortunate Events*".

Having earned my doctorate in clinical and school psychology I was fortunate enough to get a position as a faculty member at St. John's University in Queens, New York. Queens county is the most diverse county in North America and I found that I would often learn from our students about how psychology is seen from an international perspective. At the beginning of my career, I recall using the terms "international psychology" and "cross-cultural psychology"

interchangeably, but quickly learned the important distinction. Having had the opportunity to train with Dr. Albert Ellis, the founder of Rational Emotive Behavior Therapy (REBT), I was asked by the Albert Ellis Institute to provide a number of international trainings over the past 15 years. What I quickly found was that I needed to give up my "Western creation philosophy" that the areas of clinical assessment and intervention started and ended in the United States. I learned a great deal from my travels about the history of psychology from an international perspective. This began to impact upon my research and teaching while increasing my interest in international psychology.

My interest in international psychology was further piqued by a former Dean at my university who gauged my interest in working with faculty at a University in Vietnam to develop the first school psychology program. This has probably been the most personally meaningful professional activity of mine, as it allowed me to bring my knowledge of school psychology to Vietnam and learn from and collaborate with faculty there to build something that is sustainable. I am hopeful that this will have a long-term impact on the educational and social development of youth in Vietnam.

My colleague and friend at St. John's, Dr. John Hogan (past president of Division 52) was influential in getting me involved in the Division and continues to educate me about the decidedly international focus of psychology from the beginning. By becoming involved in the division I have witnessed first-hand the dedication and commitment of many individuals to the field of international psychology and the opportunities to "build bridges" (to borrow from Division 52 Past-President Dr. Mercedes McCormick). One would think that with individuals from very diverse backgrounds both geographically and professionally that there would be a potential for these differences to cause friction within the division. I have found the opposite to be true within the division, as the individuals that I have had the opportunity to work with have been caring and supportive, and I actively encourage others who are considering becoming involved in the division to do so. I believe that while my formal education may have ended almost 20 years ago, I continue to learn and understand the true internationalization of psychology. I often find myself considering: where will the future of international psychology go?

When you look at the field of psychology, international psychology is everywhere! The membership of the APA is becoming more international (7000 international members at last estimate) as are those who attend the conference (about 600 yearly) (CIRP, 2014). Further, the APA graduate student association (APAGS) has an active international email list. The growth in the published literature is quite impressive, with a 27.5% increase in citations that come up after the search "international psychology" for the last five years *in comparison* to the previous ten. In addition to our excellent division journal, many divisions of the APA have international committees (14 of the 56 divisions at last count) and many dedicate a special section of the journal to an international theme.

Message From the President

In trying to understand this growth and interest in international psychology, I imagine that there are many variables that may be predictive of this. I am of the belief that there is one variable that directly and indirectly contributed to this: technology. In society as a whole, we are at quite an interesting time with regard to how technology has afforded us better access to information as well as an opportunity for researchers to understand more about the human condition from a medical model to a psychological one. The opportunity to share resources through advanced technological tools for data collection and analysis may help us answer some age-old questions related to psychology as well as create new ones. I am highly skeptical that any of the projects that I have done with my international collaborators could have been done in the absence of technology as it is today. While the reflection of the blue screen of Facebook on my students glasses while I teach may frustrate me, I think we have to recognize the power of social media and embrace these technological advances to further international psychology and our division. The use of technology to further education can be seen in the expansion of the Massive Open Online Courses (Moocs). In 2014, the number of MOOCs doubled to over 400 universities with a doubling in the number of cumulative courses to 2400. These courses are being offered from 22 of the top 25 US universities in US News World Report rankings and social sciences makes up approximately 6% of the course offerings (Shah, 2014).

Given these advances and the potential benefit for our field, technology to promote international psychology will be my theme for my Presidential term. I want our division to *make technology matter* to further international psychology education, practice, and research. I want us to consider how do we bring technology into the classroom, how might technology be utilized to foster international practice, and share resources and information to develop collaborative research programs. Drs. William Pfohl and Monica Thielking are serving as our program chairs and have actively worked to promote this within the conference. The division has a technology task force that we hope will continue to build our divisions' use of technology. The Early Career Psychologists subcommittee successfully launched our first Division sponsored webinar this past December. Division 52 along with Division 2 and Psi Chi received an APA grant to promote the internationalization of "Project Syllabus" to encourage the submission of syllabi from different countries and in different languages.

So much like international psychology is everywhere, so is technology. I am hopeful that many of you will continue to embrace technology while also considering how it can be expanded within the division as well as in the field of

international psychology. I am grateful to be able to serve the division as President this year, I look forward to working with many of you and am hopeful that I am able to support your faith in me.

References

- Committee on International Relations in Psychology (CIRP). (n.d.). Retrieved December 20, 2014, from <http://www.apa.org/international/governance/cirp/index.aspx>
- Shah, D. Online Courses Raise Their Game: A Review of MOOC Stats and Trends in 2014. (n.d.). Retrieved December 20, 2014, from <https://www.class-central.com/report/moocs-stats-and-trends-2014/>



The latest issue of *Psychology International* can be accessed on the Web at: <http://www.apa.org/international/pi>



International Research Award for Graduate Students in Psychology

Call to students engaged in international psychology research!

Division 52, International Psychology, is offering an International Research Award for graduate students in psychology. This award has been established to encourage and recognize promising graduate student research in international psychology.

On or before Sunday midnight (PST), **May 3th, 2015**, interested students should submit:

- Four page double-spaced summary of research that describes the purpose, method, analysis, results, and discussion of your international research (excluding references and one table or figure). Please also exclude all identifying information on research summary document.
- Curriculum Vitae.
- One-paragraph email endorsement from faculty research advisor/sponsor providing:
 - Endorsement for the award;
 - Confirmation that research was an independent project, thesis, or dissertation effort conducted during graduate program; and
 - Assurance of student's good standing in the graduate program.
- Two-paragraph cover email from the student:
 - First paragraph should provide: contact information (email & phone), name of graduate program and research advisor, year in the program, expected graduation date, as well as member status with Div. 52. Student must be a member of Div. 52 as of application deadline.
 - Second paragraph should assure the committee that student's independent research project, thesis or dissertation is nearing completion and that student is not applying simultaneously for another similar APA research award. At least preliminary analysis and results must have been completed by May 2015.

Please note that submissions exceeding the paragraph or page limits will be disqualified.

Email all application materials BEFORE MID-NIGHT, Pacific Standard Time, on **MAY 3, 2015**, to the Chair of the Division 52 Student International Research Award: Daria Diakonova-Curtis, PhD, St. Petersburg State University; E-mail: daria.diakonova@gmail.com

The two-tiered blind rating process is designed to will evaluate the award applications under double-blind review based on: (a) the degree of relevance to international psychology,

(b) progress to completion, (c) adherence to APA Style, (d) originality of research, (e) clarity of design and method, (f) complexity of analysis, (g) quality of findings, (g) recognition of limitations, (g) insight in the discussion, and (h) brevity and clarity.

Awardees will be notified no later than Monday June 8, 2015, awarded in person at the Division 52 APA Convention awards ceremony in Toronto, Canada, and featured in an issue of the International Psychology Bulletin.

Call for Nominations APA Division 52 Henry David International Mentoring Award

Henry David was a founding member of Division 52 and a significant contributor to international psychology. In honor of his contributions, Division 52 established the Henry David International Mentoring Award. The recipient of this prestigious award will be honored at the 2015 APA Convention in Toronto. Nominations, including self-nominations, are welcomed. The Division 52 Henry David International Mentoring Award is presented annually to a member or affiliate of Division 52, who plays an exceptional mentoring role in an international context. Mentoring may be defined by any of the following activities:

- (1) A psychologist who has served as a mentor for international students or faculty member for at least three years.
- (2) A psychologist who has mentored students in the area of international psychology, by training, educating, and/or preparing students to be active participants in international psychology.
- (3) A senior psychologist who has mentored early career psychologists who are now functioning as international psychologists.

OR

- (4) An international psychologist working outside of the United States who serves as a mentor on his/her campus or at his/her agency.

Nominations should include a cover letter, vitae, and at least 3 letters of endorsement from former or current mentees.

Questions about the application procedure and nominations should be emailed to the Henry David International Mentoring Award Committee Chair, Lawrence Gerstein at lgerstein@bsu.edu. The Committee will review the nominations. The Committee's recommendation will be reported to the Division 52 Board of Directors. **The deadline to submit materials is April 1, 2015.**

What are Rights? Definitions and Perspectives from the Global South

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Saida University

Megan Reif
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Amanda Clinton
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Jas Laile Suzana Binti Jaafar
University Malaya, Malaysia

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University of Jammu, India

Nisha Raj
Emory University

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U.S. Department of State

Darshini Shah
Dreamcatchers, India

Abstract

The purpose of this exploratory study was to analyze definitions of “rights” from the Global South, which has been too often neglected by researchers addressing constructs with universal implications. A convenience sample of 747 participants from Brazil, Colombia, The Philippines, India, Algeria, and Ghana, which were once colonies of Western nations, provided definitions in their own words of the term “rights.” These definitions were coded for basis (inherent, legal, or moral), nature (freedoms, rights, or other specifications), and outcome/function/purpose. Basic descriptive analyses indicated that the basis of rights was more often described as inherent or moral than legal, and that the nature of rights more often took the form of individual freedoms and social duties to the individual than of individual duties to society or the government. Our findings suggest a common core in conceptions of rights, with subtle variations across countries in some of the elements of those conceptions. They also add normative support from the overlooked Global South for the salience of human rights, and may contribute to the development of peace protocols that incorporate local definitions of individual rights and institutional responsibilities. Finally, they suggest that future research, as well as interventions aimed at peacekeeping and supporting human rights, should focus more on the fostering of universal human values and ethics and less on policy and governmental action, regulation, and law.

The United Nations Declaration of Human Rights, adopted by the United Nations General Assembly on December 10, 1948, is a remarkable document, globally revolutionary on several points. First, it anchors the foundation of human rights in “the equal and inalienable rights of all members of the human family”; thus, in regard to the longstanding

debate as to whether human rights are inherent in every human or derive from legal documents promulgated by appropriate authorities, the Universal Declaration comes down solidly on the inherency of human rights. However, the Universal Declaration also indicates that “human rights should be protected by the rule of law” and that not only are people

born “free and equal in dignity and rights,” but are also “endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” Thus, the document adds a moral as well as a legal dimension to the foundations of human rights. Second, this crucial document, originally named the Declaration of Human Rights and Freedoms, enshrines at least three fundamental types of freedom: freedom to have, freedom to do, and freedom from inhumane and unjust behavior from ruling parties.

The universality of human rights is made explicit in the Universal Declaration, and talk of human rights and human rights violations is part of the contemporary global discourse. However, rarely have ordinary people around the world been asked to provide, in their own words, their personal beliefs, understandings, and definitions regarding human and governmental rights. In particular, researchers have paid little attention to the Global South, which is an area that has been subjugated and exploited by Western powers since colonial times. The Global South has also been afflicted by violence and oppression from within, as members of privileged classes often oppress their poor and disenfranchised counterparts. With the exception of the work done by the Group on International Perspectives on Governmental Aggression and Peace (GIPGAP), little voice has been given to individuals afflicted by violence in the Global South. The GIPGAP provided a platform to researchers by publishing a four volume series on *State Violence and the Right to Peace* (Malley-Morrison, 2009a, b, c, d), the *International Handbook on War, Torture, and Terrorism* (Malley-Morrison, Hines, & McCarthy, 2013) and the *International Handbook on Peace and Reconciliation* (Malley-Morrison, Mercurio, & Twose, 2013). The current study, which grows out of that larger international collaborative project, is an exploratory study of definitions of “rights.” In particular, we investigated lay persons’ definitions of rights from an idiographic approach with a focus on their phenomenological understanding; a major goal was to give voice to a part of the world that has long been neglected in comparison to the richer and more powerful countries of the northern hemisphere.

Learning more about contemporary understandings of human rights in the Global South seems particularly important. According to Nault (2011): 1) The common emphasis on human rights as a Western invention neglects the contributions arising out of resistance in the Global South to Western imperialism; 2) Global South countries made larger contributions to the United Nations Charter and the Universal Declaration of Human Rights than is generally recognized; 3) “Examples of human rights abuses linked to Western nations’ domination of their formal and informal empires are too numerous to recount...” (p. 13); and 4) much of the Global South continues to be subject to human rights abuses (e.g., human trafficking, in which Western organizations and governments have been complicit). Moreover, research with young people from Western countries such, as Canada, indicates that they view human rights problems as more of an issue in “Third

World” and in former Soviet Union countries than in the West (Moghaddam & Vuksanovic, 1990), with very little understanding, we suggest, of the role the “developed” countries have played in the abuses experienced in those “developing” countries.

Perspectives on the Universality of Human Rights

It would be difficult to establish empirically that human rights are “inherent” in human beings; however, several researchers have made the case that human rights have a normative basis that is prior to their codification in conventions and legal and judicial documents. Doise (2003), for example, argued that there is considerable evidence supporting the idea that human rights are much more than just legal rights. Spini and Doise (2005) asserted that declarations of human rights are formal expressions or codifications of principles built into (inherent in) human interactions. Moghaddam (2000) made a similar argument, stating that certain fundamental relations (e.g., cooperation) are inherent in human social life and predate legislated (“black letter”) rights and duties.

Much of the research conducted by Doise and associates consists of survey research, often of multi-national samples, to explore the nature of lay theories of human rights and duties, and the extent to which these lay theories correspond to those of experts. In one survey of participants from 35 countries from the Americas, Africa, Asia, Europe, and the Pacific, Doise, Spini, and Clémence (1999) found that participants from those diverse regions shared similar understandings and evaluations of various articles in the Universal Declaration of Human Rights. For example, in each national group there was greater agreement with the most basic rights (freedom from torture and slavery) than with such social and economic rights as equal access to public services and opportunities to rest and leisure.

The counterpart of universalism is cultural specificity. As Hoppe-Graff and Kim (2005 p. 53) point out, “rights and duties may mean different things in different cultures.” In their study of definitions of rights from adolescents from an individualistic culture (Germany) and a collectivistic culture (Korea), they found that the German teens were more likely than the Korean teens to equate rights with being permitted by an authority to do something, whereas the Korean teens were more likely to associate rights with feelings of obligation, responsibility, being respected, and being treated correctly. Hoppe-Graff and Kim also emphasized that underlying the understanding of rights in young persons from both cultures were the concepts of self-determination, obligation, and responsibility.

Rights and Duties

As is true in regard to rights, there has been a growing effort to establish the universality of duties and an argument for the inherency of duties in human interactions. For example, Moghaddam, Slocum, Finkel, Mor, and Harré (2000) described duties, like rights, as having their origins in long-standing social psychological aspects of social interactions. In their “cultural theory of rights and duties,” Moghaddam and Riley (2005) suggested that a small number of basic universal rights and duties emerge from “primitive social

practices” such as turn taking (p. 78).

To explore nuances in the balance between rights and duties, Moghaddam and Finkel (2005, p. 281) recommended using “qualitative methods and critical assessment” rather than traditional survey methods. Following their recommendations, the present study utilized qualitative techniques to assess definitions of rights in areas of the world very much neglected by Western researchers (i.e., areas of the Global South subjected to long-lasting human rights violations both from imperialistic occupiers and anti-colonial revolutions that failed to bring about fundamental changes in the rights and perceived duties of civil society in those countries). In particular, we addressed the following research questions: Would samples from the Global South characterize rights as inherent, legal, or moral? Would their definitions emphasize freedoms or duties? Or would their spontaneous and personal definitions utilize constructs quite different from those addressed, however meagerly, in Western social science literature? Given that the international organizations most concerned with ensuring “rights” have adopted a universalistic conception of inherent human rights, it seems important to consider the extent to which that universalistic conception has validity for parts of the world where large portions of the population were long considered to have no rights.

Method

Participants

A convenience sample of 747 participants was recruited largely through snow-balling techniques from six Global South countries formerly occupied by Western nations: Brazil (Portugal), Colombia (Spain), The Philippines (Spain, Japan, and the United States), India (England), Algeria (France), and Ghana (England and the Netherlands). See Table 1 for age and gender information by country.

All participants responded, in writing, to the Personal and Institutional Rights to Aggression and Peace Survey (PAIRTAPS), generally in their home countries, with the survey available both in English and in a native language (Portuguese in Brazil, Spanish in Colombia, Filipino in the Philippines, English in India, Arabic in Algeria, and Ewe in Ghana¹). Each translation was done by a native speaker of the language and checked by at least one other native speaker in the country in which the survey was being administered. Discrepancies between translations were resolved through discussion in order to achieve consensus. The translations for the term “rights” were: *direitos* in Portuguese, *karapatan* in Filipino, *حقوق* in Arabic, and *derechos* in Spanish.

The 36-item PAIRTAPS survey, developed by the GIPGAP, includes rating scale and open-ended items regarding level of support for various forms of governmental aggression as well as items asking for definitions of terms such as “rights,” “terrorism,” and “justice.” The survey took about 30-40 minutes to complete. For the current study, we focused only on the item asking participants to define the term “rights.”

The methods by which the survey was administered and completed varied somewhat across countries. For example, in Brazil, surveys about “*direitos humanos*” were distributed by teaching assistants and students to peers, family, and associates, and completed anonymously, in writing, in Portuguese. Responses were then back-translated to English. The Philippine dataset was gathered through distribution of printed surveys, English and Filipino translations, in selected cities and schools in metro Manila, the Cordillera Region in the North, and Davao City in the South. A portion of the responses was also collected from the online survey. Three researchers in India recruited participants independently, using a number of different methods, including snowballing techniques in

Table 1
Demographics by Country

	n	Mean Age	Range Age	n Females	n Males	n Protestors
Philippines	256	30	18-69	155	98	46
India	230	31	18-75	95	132	42
Colombia	69	31	18-78	36	31	13
Brazil	105	26	19-69	79	24	26
Ghana	44	36	18-63	8	33	3
Algeria	43	25	18-48	27	16	10
Total	747	30	18-78	400	334	140

which the survey was sent to people via email, and the recipients were asked to fill it out anonymously and send it as an attachment to a “warandpeace” gmail account.

Coding

The coding system for the definitions of “rights” was derived in part by a grounded theory approach (Glaser, 1992; Glaser & Strauss, 1967), but informed by the literature regarding the inherency of human rights and the connection between rights and duties. Our approach was consistent with what Gilgun (2005) called *deductive qualitative analysis* and Mayring (2000) called *deductive category application*. Following exactly the steps outlined by Mayring, we began with a research question, identified the units of analysis (every unit of meaning rather than the entire definition), created main categories and subcategories, randomly selected an international coding manual sample from the full project sample, formalized definitions, selected examples, clarified coding rules, and incorporated all of this material into a coding manual. Our evaluation of intercoder reliability was a continuous process not accompanied by formal statistical assessment. Responses (translated into English) were coded by two of the co-authors of this paper (Gutowski from the United States and Estuar from the Philippines) with successive subsamples from each co-author also coded by the lead author (Malley-Morrison, from the United States) both to establish intercoder reliability and to assure consistency in the final codes assigned to each response. Discrepancies between coders were resolved through discussion and the coding manual was refined in places where additional examples and explanations of criteria improved reliability.

Three major sets of categories were identified in the qualitative responses: a) *basis*, b) *nature*, and c) *outcome/purpose/function*. Responses identifying a presumed source of rights were coded into one of three *basis* categories: *inherent*, *moral*, and *legal*. Consistent with the perspective of Hoppe-Graff and Kim (2005), we considered inherent and moral responses to be more internal in their orientation, and legal to be more externally oriented. The second set of categories, *nature*, included: *freedoms*, *duties*, and *other specifications*. The *freedoms* category, reflecting a major portion of the rights identified in the Universal Declaration, included subcategories for *freedom to have* (e.g., an identity), *freedom to do* (e.g., assemble), and *freedom from* (e.g., torture). The *duties* category had two subcategories: *social duties* (duties society owes to the individual) and *individual duties* (duties of the rights holder to the society). The *other specifications* category included subcategories for *entitlement*, *privilege*, *need*, and *unrealized ideal*. All responses in the final category, *outcome/purpose/function*, associated rights with positive outcomes, purposes, or functions (e.g., “democracy”).

For purposes of coding, definitions were first segmented into codeable units. For example, the definition “entitlements guaranteed by law” has two codeable units: 1) “entitlements” (coded into the *nature other specifications* category for *entitlements*) and 2) “by law” (coded into the *basis* category for *legal*). Generally, for purposes of analysis, two scores were computed—a presence/absence (1, 0) score

depending on whether a particular code was or was not assigned to each codeable unit and, where appropriate, a count score indicating how many times a particular code was assigned to the codeable units within a definition. For ease of reporting, we refer to codeable units as “responses” in the remainder of the paper.

Results

Table 2 indicates by country the percentage of total responses (codeable units) falling into the different subcategories of the three major sets of categories (*basis*, *nature*, and *outcomes*). In the following sections, we provide examples of responses falling into major and subordinate categories, and elucidate response patterns in the Global South sample as a whole.

The Basis of Rights

Approximately 35% of all Global South responses to the definition of rights item were coded into one of the *basis* subcategories. Table 2 shows that at least 30% of the responses from every country sample identified a *basis* for rights, with Brazil having the highest percentage in this category. Within that major category, 41% of all Global South responses indicated that the *basis* for rights was *legal*; that is, rights were said to be something “granted” by a governing body. For example, according to one Indian man, rights are “conditions of living guaranteed to all individuals and communities by society at large.” The Algerian sample had the largest number of *basis* responses coded into the *legal* subcategory, followed by Ghana, Colombia, Brazil, India, and the Philippines.

Thirty-two percent of all *basis* responses indicated that individuals possess rights by virtue of being human; that is, they described rights as *inherent*. For example, a woman from the Philippines stated, “These are not ‘awarded’ by any power; rather, these are inherent to human life and intrinsic to all human beings.” The Philippines had the highest percentage of *basis* responses attributing an *inherent basis* to rights, with lower percentages from India, Colombia, Brazil, Ghana, and Algeria. A *moral* basis for rights (e.g., “norms that guarantee the integrity of the person”) was identified in 27% of all *basis* responses, with Ghana and Brazil having the highest percentages and Colombia the lowest.

The Nature of Rights

Fifty-one percent of all Global South responses were coded into the *nature* category set, which included *freedoms*, *duties*, and *other specifications*. Responses coded into one of the *nature* subcategories accounted for at least 30% of responses in every country sampled, with the Philippines having the highest percentage and Brazil having the lowest.

Freedoms. Within the major *nature* category, 44% of all Global South responses equated rights with *freedoms*—something people are *free to have, do, or be protected from*. More specifically, the proportion of *nature* responses coded for freedom ranged from a high of 43% of responses in Ghana down to 14% in Brazil. The subcategory *free to do*, exemplified by a Brazilian woman who said that rights mean,

Table 2

Percentages, by Country, of Responses Coded into Definitional Subcategories in Relation to Total Number of Responses for Each Country and for the Major Category in Each Country to which the Subcategories Belong

Major Category Sets & Subcategories	Algeria		Ghana		Brazil		Columbia		India		Philippines	
	% of Algeria Rs	% of Major Categ.	% of Ghana Rs	% of Major Categ.	% of Brazil Rs	% of Major Categ.	% of Columbia Rs	% of Major Categ.	% of India Rs	% of Major Categ.	% of Philippines Rs	% of Major Categ.
Basis	3	7	5	15	11	23	13	38	14	41	13	44
Inherent	26	64	16	46	18	38	15	45	12	36	8	25
Legal	11	29	13	38	18	38	6	17	8	23	9	31
Moral												
Nature												
Freedoms												
Free	6	11	5	10	0	0	0	0	3	6	4	6
Freedom to have	9	16	9	17	4	9	7	17	4	8	6	9
Freedom to do	3	5	9	17	11	27	7	17	16	30	17	27
Freedom from	3	5	0	0	0	0	1	3	3	5	2	3
Duties												
Duty	3	5	3	5	0	0	0	0	0	0	2	3
Individual duties	11	21	5	10	4	9	7	17	6	12	4	6
Social duties	11	21	4	7	4	9	8	19	6	12	8	12
Other specifications												
Entitlement	0	0	5	10	7	18	1	3	4	8	17	27
Privilege	6	11	12	21	0	0	1	3	1	2	2	3
Need	3	5	3	5	0	0	2	6	6	11	0	0
Unrealized ideal	0	0	0	0	11	27	7	17	3	6	2	3
Outcome												
Positive Outcome	6	100	12	100	14	100	24	100	14	100	8	100

Note: The first column for each country (titled "% of [Country] Respon.") indicates the percentage of all national responses that identified a *Basis*, *Nature*, or *Outcome* subcategory within their definitions of rights (e.g., 3% of all Algerian responses attributed an *inherent basis* to rights). The second column for each country (titled "% of Major Categ.") indicates the percentage of national responses coded under each major category set (*Basis*, *Nature*, or *Outcome*) that indicated a related subcategory within their definition of rights (e.g., 7% of Algerian responses coded under the major category *basis* indicated an *inherent basis* to rights). Columns may not add up to 100 percent because of rounding.

"being able to speak and do what you believe" was coded most frequently for the *nature* responses from India, followed by Brazil and the Philippines, Colombia and Ghana, and Algeria. A smaller proportion of Global South responses within the *nature* category set were coded as *free to have*. An Indian man said, rights "include but are not limited to the right to food, the right to equality, etc.," and a Ghanaian man defined rights as "having access to natural and artificial wealth of the land." Participant responses categorized as *freedom from* (e.g., "antisocial" activities), which equated rights with protection from something unwanted, were relatively rare. Of all *nature* responses, only 3% were coded as *freedom from*; 6% were categorized as general *freedoms*.

Duties. Twenty-seven percent of Global South responses within the *nature* category set associated rights with *duties*, which included *social duties*, *duties of the rights*

holder, and *duties* in general. By country, Algeria had the highest percentage of *duties* responses within the major *nature* category, followed by Columbia, India, Ghana, the Philippines, and Brazil.

Of all Global South *nature* responses, 13% had a theme of *social duty*, specifically, a duty of the state or society as a whole to the individual or an indication that rights cannot be taken away or infringed upon. A Colombian woman explained, "Rights are something we are given by our country that people should respect." Algeria had the highest percentage of *social duty* responses in the *nature* category set, and Ghana had the lowest. Examples of the second *duty* subcategory, *duty of the rights-holder* (e.g., "what an individual needs to do in society"), were found in 12% of all *nature* responses. The Algerian sample also had the highest percentage of *duty of the rights holder* responses in the *nature* cate-

-gory set, followed by Columbia, India, Ghana, Brazil, and the Philippines. Additionally, small percentages of *nature* responses from the Algeria, Ghana, and Philippines samples related rights with *duties* in general; however, this theme was not found in the responses from the other countries.

Other specifications. Twenty-nine percent of all *nature* responses were coded into the category for *other specifications* of rights, such as rights being an *unrealized idea*, *privilege*, *need*, or *entitlement*. Seven percent of these *nature* responses were coded into the subcategory *unrealized ideal*. As one Indian woman proclaimed, “Wish we could have them!!!!” The frequency of this theme within the *nature* responses varied greatly by country, with higher percentages from South America, lower percentages from Asia Pacific, and no examples from either African country. Six percent of all *nature* responses defined rights as a *privilege* (e.g., “opportunities to be enjoyed”), a theme found more frequently in the African samples than the others, which had fewer than 10% of responses coded for this theme. Seven percent of all *nature* responses described rights as a *need* (e.g., “necessary conditions for a normal life”) and another 7% described it as an *entitlement* (e.g., “a person’s due”).

The Outcome of Rights

Outcome. Responses referring to a *positive purpose*, *outcome*, *function*, or *goal* of having rights constituted only 14% of the Global South responses. A Filipino man explained that rights “allow a person to live a full and human life” and a Colombian man stated that rights are “that which allows people to live in harmony.” Columbia had the highest number of *outcome* responses, followed by India and Brazil, Ghana, the Philippines, and Algeria.

Modal Patterns within and across Countries

Based on frequencies of responses, Table 3 indicates by country the first and second most common major categories and subcategories found within participant defini-

tions of rights. As can be seen, *nature* responses predominated in both the Global South sample as a whole and in all country samples except Brazil (where *basis* responses were most common). Within the *nature* category, themes focusing on *freedoms* predominated in the total sample and in all countries except for Colombia (where responses coded for *freedoms* were tied with responses coded for *duties*) and Algeria (where *duties* were predominant among the nature responses). For Brazil, *legal* and *moral* responses tied for the most common theme within the *nature* category.

The major category *basis* ranked second in frequency of responses in all national samples except Brazil, where *nature* was the second most common major category and themes emphasizing *other specifications* predominated. Among the responses coded into a *basis* category, the *legal* theme predominated in the total sample, Algeria, Ghana, and Colombia, and the *inherent* theme predominated in India and the Philippines.

Discussion

In the current study, we found that when asked to provide a personal definition of the term “rights,” participants from six Global South countries emphasized the presumed foundations of rights. Although about one-third of those responses attributed a *legal* basis to rights, a majority of them, consistent with the Universal Declaration of Human Rights, identified the basis of rights as *inherent* or *moral*. Thus, to the extent that participants referred to foundations of rights, their beliefs provide some limited agreement with the views of Doise (2003) and Moghaddam (2000) that human rights are perceived as more than just legal rights.

Also consistent with the Universal Declaration, many participants associated rights with particular freedoms and the duty of society to insure those freedoms. Very few respondents mentioned any sort of duty of individual rights holders toward their governments or society. Specifically,

Table 3
Modal Definitional Categories and Subcategories by Country.

	Algeria	Ghana	Brazil	Colombia	India	Philippines	Total
Modal Major Category	Nature (54%)	Nature (55%)	Basis (46%)	Nature (42%)	Nature (53%)	Nature (62%)	Nature (51%)
Modal Subcategory	Duties (47%)	Freedoms (43%)	Legal (38%) Moral (38%)	Freedoms (36%) Duties (36%)	Freedoms (49%)	Freedoms (45%)	Freedoms (44%)
Second Most Common Major Category	Basis (40%)	Basis (34%)	Nature (39%)	Basis (34%)	Basis (34%)	Basis (30%)	Basis (35%)
Second Most Common Subcategory	Legal (64%)	Legal (46%)	Other Specifications (45%)	Legal (45%)	Inherent (41%)	Inherent (44%)	Legal (41%)

20% of the Global South responses equated rights with the *freedom to have, to do, or to be protected from* something and 6% equated rights with *duty* on the part of *society* to the individual. Only 5% of all responses referred to *duty* on the part of the rights holder.

This emphasis on individual rights seems unsurprising in samples from countries long subjected to despotic rule by foreign powers and, in most cases, continued despotic rule following “independence.” Moghaddam et al. (2000) have suggested that “after achieving equal rights in black-letter law, minorities should shift their focus to the correlative duties that arise from their change in moral status” (p. 275). Our Global South participants, although not minority groups within their own countries, might perhaps be persuaded that their “moral status” has changed, but feel quite unwilling to give up their fight for equal rights in practice. According to Rose (1996; cited in Moghaddam et al., 2000), rights cannot be exercised successfully until the people with the power to concede those rights accept it as a duty to enable them. Ordinary people in many Global South countries—and perhaps in many Western countries as well—may want to see more concessions regarding their rights before considering whether they have duties to the controllers of those rights.

Our study has the common limitations of a convenience sample such as limits to generalizability, compounded by difficulties with linguistic and conceptual equivalence of the various translations of the term “rights” into the different languages and of translations of the participants’ definitions into English for coding. Data collection methods as well as heterogeneity of samples varied from country to country. Despite these limitations, the survey empowered ordinary people to define, in their own words, the term “rights” and provides rich qualitative data for the generation of new research questions (e.g., the extent to which emphases on particular components of rights vary consistently and meaningfully across Global South countries that may share a history of colonization, but differ in other important ways). The finding that the nature of rights more often took the form of individual freedoms and social duties than individual duties to society or the government suggests that future research as well as interventions aimed at peacekeeping, and supporting human rights around the globe should focus more on universal human values and ethics and less on policy and governmental action, regulation, and law. Countries engaging in interventions to support human rights and freedom need to be aware of differences in perception from region to region in order to avoid alienating those they seek to help. Research such as this is an important first step in raising awareness of the importance of these perceptions.

¹Analyses for Ghana were done only on the sample that completed the English version of the survey because the Ewe surveys have not yet been translated.

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**Finding Harmony with Indirect Directivity:
Cognitive-Behavioral and Psychoanalytic
Approaches to Counseling in China**

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Over the past decade, counseling psychology has pushed for an international perspective (Forrest, 2011; Heppner, 2006; Leung, 2003; Leong & Bluestein, 2000; Leung, Guo, & Lam, 2000; Nutt, 2007). At the 2008 International Counseling Psychology Conference, over one-third of the conference was focused on international programming and landmarked an internationally themed conference. Leung (2003) noted that cultural encapsulation of the profession may give a *false sense of self-sufficiency* and lead to an avoidance of looking outward for ideas. Leong and Bluestein (2000) asserted that in order to achieve and sustain a truly multicultural perspective, we must avoid seeing Western scholarship as the ideal or *truth* to be imparted to the rest of the world; instead we need to move beyond a national multicultural perspective toward a global vision for the field. Western scholarship can contribute to the growing need for culturally appropriate training and treatment in other countries and yet benefit from research beyond its borders (Leung et al., 2000). Counseling exists in a cultural context, and in order to understand both the culture-general and culture-specific aspects of counseling, we need to take a global and comparative approach to counseling (Leong & Bluestein, 2008).

Heppner (2006) stressed the importance of incorpo-

rating the international perspective in training of counseling psychologists, arguing for action ensuring that training and research occur in a richly diverse cultural environment, such as immersion experiences, collaboration with colleagues from other countries, student/faculty exchanges with other countries, and incorporating international readings into training curriculum. These activities promote specific cultural issues both intellectually and experientially. Further, as the economic expansion of China continues, the associated growth will result in an increased demand for mental health and other professionals. In the absence of established standards for theoretical approaches to counseling in China, this article is expected to be particularly useful for those early career professionals intending to work and network with Chinese clients. This article reflects the multicultural training of two early career counseling psychologists in collaboration with a Chinese tenured faculty member working at an American university. It incorporates both our reflection on our own experiences in China and a literature review of counseling in China. It is our hope that, through the unique combination of our experience and literature review, we will be able to convey the importance of intellectual and experiential multicultural training.

Mental Health in China

As China continues to rapidly expand its international and economic ties, the need for mental health services is also increasing. A recent article on CNN.com describes the adverse effects of the economic boom on mental illness (FlorCruz, 2011). In the aftermath of several tragic homicidal attacks on the public by Chinese citizens with mental illness, FlorCruz (2011) interviewed Chinese counselors to demonstrate the need for appropriate mental health prevention and intervention services in China. Although China's population accounts for one-fifth of the world's population, there is a staggering lack of counselors available to offer culturally appropriate mental health treatment (about 215 psychiatric patients to every one mental health professional according to the Ministry of Health's Center for Statistics Information, as cited by FlorCruz, 2011). The alarmingly high suicide rate in China is another critical reason to improve culturally appropriate mental health intervention (Miller, 2006).

To address the growing need for mental health services, the Chinese government had called for an increased focus on psychological treatment to promote health harmony (Schlosser, 2009). Although transplanting pre-established methods of counseling from the West into China may appear to be a quick and easy fix, doing this without modifications based on cultural considerations may do the field a disservice. Despite the general consensus that the globalization process has brought some individualistic values to the east (Kwan, 2009; Schlosser, 2009), Duan and Wang (2000) noted the importance of knowledge and understanding of both the traditional and transforming collectivistic culture in providing culturally appropriate counseling for Chinese clients.

Cognitive-Behavioral Therapy in China

Many authors have suggested that cognitive-

behavioral therapy (CBT) is especially suited for work with Chinese clients (Chen & Davenport, 2005; Hwang, Wood, Lin, & Cheung, 2006; Lin, 2002; Williams, Foo, & Haarhoff, 2006). Lin (2002) pointed out that Chinese individuals function well in structured, clearly defined roles within authoritarian, hierarchical relationships. Chinese clients respect authority and expertise in therapists and are likely to perceive them as more competent when they take a directive, advising, and problem-solving approach. Practical solutions may be preferred over discussing intense emotions because these solutions are a way of engaging clients by giving a “gift” of symptom reduction, consistent with the gift-giving culture (Hwang et al., 2006). Based on our discussions with many counselors and psychologists in China, CBT training was indeed highly desired and sought after.

However, the traditional CBT model may require several modifications to fully fit Chinese cultural values (Chen & Davenport, 2005). Although respect for experts may lead the Chinese to initially seek a directive therapist, this teaching role may create hesitance to express disagreement and lead to early termination. The use of Socratic questioning to challenge dysfunctional thinking may cause anxiety for clients to deliver a “correct” answer, and assertiveness training may violate values of harmony, deference to authority, and avoiding confrontation.

Psychoanalysis in China

Like CBT, the emphasis of the therapist as expert in psychoanalysis fits well with the Chinese emphasis on the student-teacher relationship (Halberstadt-Freud, 1991; Schlosser, 2009). Additionally, both *Zen* Buddhism and psychoanalysis can be viewed as effortful studies in attention, making psychoanalysis a natural fit in Buddhist influenced China. Concepts such as unconscious activity, defense mechanisms, and the superego seem to be well-received among Chinese psychiatrists (Joseph, 1986).

However, psychoanalysis has been criticized for being overly Eurocentric and insensitive to the role of family and community (Prochaska & Norcross, 2007). Expressive sharing of free association may be a mismatch for the cultural de-emphasis on excessive emotionality. Moreover, the psychoanalytic distinction between the pain of psychological conflict and physical pains was not seen as a good fit for the Chinese holistic perception of mind and body (Halberstadt-Freud, 1991).

Previously Overlooked Cultural Considerations

Collectivism. It is well-established that the Chinese may represent the prototypical example of collectivism, in which the group takes precedence over the individual (Triandis, 2001). Collectivistic cultures also emphasize relationships above tasks and achievement. Through cooperation, conformity, obedience, and avoiding conflict, relationships become stable and long-lasting. As such, the absence of interpersonal harmony may be the locus of distress for Chinese clients (Hsiao, Klimidis, Minas, & Tan, 2006). Core Chinese values, rooted in Confucianism, include filial piety, compliance with authority, conservatism and endurance, fatalism, and male dominance (Kwan, 2009). This manifests as struc-

tured vertical relationships and strictly obeyed norms (Triandis, 2001). Other values include the limited expression of emotion (Shibusawa & Chung, 2009), *renqing* (an interpersonal relationship defined in doing and returning favors), saving face, non-verbal communication (Hsiao et al., 2006), indirect verbal communication, and a holistic view of the mind and body (Sue & Sue, 2008).

Even the traditional manner of eating represents a collectivistic orientation. During our visit to mental health facilities in China, our gracious hosts treated us to several traditional meals, which were served on a large, rotating turntable in the center of a round table that was spun to bring the desired dish close enough to reach chopsticks into the dish and take enough for one or two bites. This tradition of food service is very communal, with every person sharing equally. The message is “what’s mine is yours.” Western individualists might shudder at this method of delivering food, since every person returns their chopsticks into the community dishes over and over. The collectivist, however, values these shared experiences.

The sense of connectedness appears related to the cultural values of personal space and privacy (Lomranz, 1976). We noticed that privacy appeared to be much less important in China than in the West. It was not uncommon for clients in psychiatric hospitals to be asked about their diagnosis and treatment. As beginning Western psychologists, this exchange was surprising because the clients did not seem to have any qualms about openly discussing their mental health with apparent strangers. While Chinese neighbors often live very close and share communal gardens or courtyards, Westerners tend to have privacy fences around their yards. We also witnessed several other examples of the de-emphasis on privacy and personal space. For instance, mothers showed no discomfort in carrying their nude infants in public. Chinese tourists were not hesitant in taking a foreign tourist by the hand for a photograph. Finally, most young adults shared a physical closeness with each other that is reserved for only very close relationships in the West.

Approaches such as CBT and psychoanalysis focus on the individual rather than the system. Early career psychologists wishing to apply theoretical approaches in China should choose or modify the approach to fit with a systemic understanding. Furthermore, psychological health should be defined in terms of the collectivistic culture. Factors such as apparent low-self esteem, submissiveness, conformity/compliance to authority, male dominance, and filial piety should be viewed as culturally appropriate rather than signs of pathology. Finally, homework should be assigned with caution that it may interfere with the client’s in-group system. Optimal homework assignments are those that facilitate interpersonal harmony.

Face and modesty. One concept that has been largely overlooked in discussions of particular therapy models with Chinese clients is the importance of Face. Face is a social-psychological concept that is universal to all cultures, but holds great significance in Chinese culture (Yabuuchi, 2004). In Western culture it is most often related to “saving face”

and is largely an unconscious phenomenon. However, in Chinese culture, Face goes beyond “saving” and is something that can be given, projected, promoted, struggled for, lost, borrowed and underlies all social interactions. Another importance distinction in Face between cultures is where it exists. In the American culture, Face, is possessed and taken with one into various situations. In the Chinese culture, Face is dynamic and must be built and maintained within each relationship. Maintaining Face is of utmost importance for regulating social interactions within Chinese culture and helps to build *guanxi* (social network and connections), which *renqing* (emotions and social resources) flow through. Loss of Face leads to shame and can harm a person’s *guanxi*.

During our stay in China, we witnessed many examples of how Face influenced social interactions. While many Westerners may carry their reputation with them into a meeting with new colleagues and rely on it to speak for them, a Chinese person will attempt to promote their Face with the new contact in order to build *guanxi* with them, regardless of what their reputation is with others. This was apparent in our visits to universities, hospitals, and counseling centers. Nearly everywhere we went, our hosts immediately extended hospitality to promote their Face and build a positive *guanxi* with us. This hospitality often took the form of being served tea or meals, depending on the time of day, and always being served first. Our hosts would also extend hospitality by giving gifts and offering the prime seats to us. We were surprised at the treatment we received from important researchers and practitioners, being merely students from a small university. However, we soon realized that regardless of the Face each party possessed before meeting, our hosts felt the need to build Face in order to begin a relationship with us.

Not only is it important to promote and protect your own Face, the Chinese are also concerned with the Face of others. A number of young Chinese women we met discussed struggles maintaining an “appropriate” appearance of being thin and feminine as their appearance was a reflection of their parents and significant others. Therefore, this pressure was directed at protecting the Face of important people in their life. We also witnessed people protecting the Face of strangers and acquaintances, not just loved ones. The most vivid example happened while visiting a university of Traditional Chinese Medicine (TCM). A member of our group stated, in the presence of the TCM students, that she did not trust TCM to work. Following this remark, the Chinese woman in our group defended TCM, describing how she trusts her health to TCM and regularly takes TCM herbs. For several minutes she excessively praised TCM and discussed the problems with Western medicine. Later on the ride back, she explained that she felt embarrassed for the TCM students and exaggerated her reliance on TCM in order to protect their Face.

CBT may offer initial problem solving and symptom relief, but some aspects of CBT may not fit with norms of Face. Because it consists of social interactions, the therapeutic relationship with Chinese clients may be largely influenced by Face. Chinese clients might be concerned with pro-

tecting their own Face, as well as that of the therapist, in order to build *guanxi*. To protect Face, a client might be hesitant to express emotions or discuss psychological distress. A client concerned with protecting the therapist’s Face may also find it difficult to disagree with the therapist.

Chinese individuals value modesty and may feel uncomfortable directly discussing their own positive behaviors. This has potential application in CBT if a beginning therapist expects clients to disclose the behavioral improvements they have made since the last session. CBT focuses on out of session homework and positive reinforcement for improvements made by clients. Driven to protect their Face and display modesty, the direct communication style of CBT may be problematic in work with Chinese clients.

Traditional authoritarian techniques of psychoanalysis also may violate the principle of Face. An authoritarian relationship that focuses on transference can violate the reciprocity that is desired in relationships to maintain Face. Also, a focus on sexual drives may be seen as damaging to the client’s Face. Although both CBT and psychoanalysis offer some benefits for the Chinese client, many aspects may violate cultural norms. Therefore, early career counselors should not restrict themselves to these approaches and should be open to using the indirect methods of communication discussed in the next section to help clients maintain their Face.

Indirect communication style. Indirect communication is the chief communication tool in collectivistic cultures. In the West, “reading between the lines” is rarely required, but is “normative and intentional” in collectivism cultures (Fong & Phillipsen, 2000). Peeling back the layers of nonverbal and indirect communication to reveal the hidden meaning of a message is like ceremoniously unwrapping a gift (Shibusawa & Chung, 2009).

During our brief yet enlightening time in China, we quickly learned to recognize some of the non-verbal forms of this indirect communication. Personal space was one of the first values we recognized as different from the West. After some time, we began to recognize that the physical closeness may have been a way of communicating welcoming affection or curiosity in the absence of verbal speech. Once, while riding in a taxi, one of us noticed an unexpected feeling of unease. After a moment of introspection, it became evident that the discomfort was due to the surprising physical closeness between she and the Chinese guide despite the relative plethora of space in the backseat of the taxi. Interpreting this closeness as a means of communicating trust and affection, the feeling of unease dissipated and a new understanding of the evolving relationship was established.

Apparently the personal space that we witnessed among young people not only represents feelings of affection, but also an understanding of the type of relationship between individuals. While the affection between friends is apparent by the small amount of interpersonal space, the affection between hierarchical relationships (e.g., parents and children) cannot be judged the same way. In other words, horizontal relationships may minimize personal space to indirectly communicate positive feelings. Meanwhile, vertical relationships

(e.g., parent-child, employer-employee, older brother-younger brother) maintain a fair amount of personal space and communicate emotional responses in an entirely different non-verbal way. In counseling, the amount of physical space allotted by the client may give beginning counselors a clue to the clients' perception of the relationship.

In their deconstruction of the popular film *Dim Sum*, which depicts a Chinese American girl's relationship with her aging mother, Fong and Philipsen (2000) outlined several types of persuasive indirect communication. The first attempt at persuading the other person requires the individual to communicate their desires using one of four tactics. These tactics include discussing their wishes for the target to a 3rd party while in earshot of the target, asking indirect questions aimed at guiding the conversation without clearly asking for information, making comparisons of the target to someone else (perhaps a sibling or neighbor) who possesses the desired trait, or to make implied statements requiring some action commitment from the target.

A second approach to indirect communication described by Fong and Philipsen (2000) is the use of an intermediary or "go-between" who communicates the wishes of the individual to the targeted other. The third dimension of indirect communication refers to unspoken action, which encompasses not only nonverbal communication such as eye-contact, facial expressions, and body language, but also symbolic action. In the film *Dim Sum*, the mother, who wants her daughter to marry before her death, uses the unspoken action strategy to communicate this by hanging the daughter's wedding dress up next to the mother's intended funeral dress. The fourth and final dimension of communication is direct communication (e.g., "I'd like you to marry before I die") and is typically a last resort because it risks the development of conflict, which is in contrast to interpersonal harmony.

Because Chinese clients expect to preserve Face and social harmony, counselors should not demand direct communication. Overt expression of emotion is an undesirable behavior in collectivistic cultures, therefore directly discussing distressing emotions in counseling has the potential to impede therapeutic progress. Instead, beginning counselors should expect to validate clients' experiences without explicitly discussing them (Shibusawa & Chung, 2009). Chinese clients expect to share *guanxi* with their counselors, reciprocally extending Face to each other. This means that the counselor will be expected to understand the client and show empathy to their experiences by not demanding a direct discussion of the burdens of the situation.

The open nature of communication in directive approaches such as CBT may be perceived as abrasive to a Chinese client. Therefore, counselor should consider communicating with their Chinese clients in indirect ways. Direct questioning should be a last resort and information should be obtained using other approaches as much as possible. For instance, early career professionals might use one of the indirect linguistic strategies offered by Fong and Phillipsen (2000) such as the use of a 3rd party proxy, making comparisons, or using implied statements.

In traditional psychoanalysis, the psychoanalyst usually has some recommendations in mind for relief of patient neurosis, but they typically avoid openly sharing this prescription so that the client can come to their own solution. A modification of this might require the analyst to remain open about their interpretations and recommendations while sharing them in an indirect way. This meets two of the Chinese client's cultural needs: direct advice from the expert and indirect communication.

Process issues such as failure to progress in therapy may not be openly addressed as it would be with Western clients. Concern should be addressed with an indirect linguistic strategy or with the use of an intermediary. The use of intermediaries offers the opportunity to involve the client's social system and protect the client's Face. In addition, client gratitude and affection will be uniquely expressed. This may involve nonverbal action, gift-giving, or indirect speech. Early career psychologists should expect to look for these expressions and respond reciprocally to maintain and deepen therapeutic relationships.

Finally, couples and family therapy will be very important with Chinese clients. When conducting such therapies, modifications of Western approaches will likely be most beneficial. For instance, rather than asking clients to directly express their concerns to each other, it may be more appropriate for beginning therapists to take the role of 3rd party intermediary. In this manner, clients can express their concern to the therapist who may offer a gentle interpretation to the other party.

Conclusions

Since the opening of China to the West, psychotherapy has made some impressive advancements in an underserved and barely understood area. Scholars have done well to consider pre-existing therapeutic approaches and aspects of those orientations that fit with the Chinese culture. Elements of CBT and Psychoanalysis have been used with varying degrees of popularity. However, the growth process is still in its infancy and counseling psychology is in a prime position to advance the mental health services in the country. For instance, due to the importance of Face, outcome research based on the Western measures that focus on client's direct report will be difficult to obtain as a means of validating the success of any therapeutic approach. Culturally sensitive outcome measures should be developed to aid clinicians in measuring the effectiveness and acceptability of their interventions.

In addition, therapeutic approaches other than CBT and Psychoanalysis may have vital contributions to offer. Values such as Face, indirect communication, and modesty should be thoroughly explored in consonance with values embedded in other therapeutic approaches such as self-enhancement in person-centered-therapy, direct in touch with personal experience of emotions in acceptance and commitment therapy. Furthermore, an emphasis on training in basic common factors micro-skills may also facilitate social skills such as attention to non-verbal and indirect communication. Culturally sensitive therapeutic approaches should be

explored both conceptually and quantitatively in Chinese counseling settings.

The results of our review indicate that the East and West have much to learn from each other regarding the ways in which people experience and respond to treatment for psychological distress. In China, the influence of collectivistic values and focus on harmony runs deep. The current psychoanalysis and CBT models offer the directivity and authoritarian relationship desired by Chinese clients. However, they do not adequately protect a client's Face or use the indirect communication style that is common in China. Therefore, counseling psychologists will need to learn to work within rather than against this worldview by helping the Chinese client find harmony through indirect directivity.

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**The Importance of International
Immersion Experiences in Developing
Cultural Competence**

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In my experience, if you ask any psychologist or mental health professional whether they think that cultural competence is important, they will most likely say yes. But what does it mean to be culturally competent and why do we need it? Whether or not we like it, the world is becoming smaller every day through the process of globalization. More and more, individuals from different cultural backgrounds are beginning to come in contact with one another and are forced to navigate increasingly complicated relationships. Both within and outside of the United States, mental health professionals are more frequently interacting with clients who are from a different cultural background than them, however racial/ethnic disparities in quality of health care continue to be an issue (Betancourt, Green, Carrillo, & Ananeh-Firempong II, 2003). Specifically, one particular challenge related to this disparity involves providing *quality care* that incorporates

both best practices and an understanding of specific client characteristics in order to provide effective and relevant interventions.

In response to the increasing demand of being able to work with diverse client populations, the American Psychological Association (APA) and the Council for Accreditation for Counseling and Related Educational Programs (CACREP) have made a large push to provide a cultural basis for the application of research and clinical work, and in turn mandated multicultural training as part of graduate study within accredited training programs (APA, 2003; Speight, Thomas, Kennel, & Anderson, 1995; Sue, Arredondo, & McDavis, 1992). In order to assist programs with developing multicultural training, both governing bodies have provided similar frameworks that include three general areas including cultural awareness and beliefs, cultural knowledge, and cultural skills (Sue, 2006). Although all accredited programs have mandated multicultural training, there has been difficulty in translating theory into clinical skills, training, and practice, which has resulted in inconsistencies across training in different programs (Sue, 2006). Training programs range from mandating only one multicultural course to having several mandated courses with multicultural issues woven throughout every other course offered. Differences in training produce psychologists with a wide range in skill and understanding of multicultural issues, leading to continued disparities in providing ethical and effective treatments to diverse populations (Smith, Constantine, Dunn, Dinehart, & Montoya, 2006).

So, how do we know if the training we are receiving is adequate to conduct ethical treatment of diverse populations? Multiculturalism is a social-intellectual movement that not only demands that all groups be treated with equal respect, but also places value on diversity, tolerance, human rights, and authenticity (Fowers & Richardson, 1996). Cultural competence, which stemmed from the adoption of multiculturalism within the mental health field, may therefore be defined as the ability to engage in actions or create conditions that maximize the optimal development of the client and client systems. Multicultural counseling competence is thus achieved by the counselor's acquisition of awareness, knowledge, and skills needed to function effectively in a pluralistic democratic society (e.g., ability to communicate, interact, negotiate, and intervene on behalf of clients from diverse backgrounds) and on an organizational/societal level, advocating effectively to develop new theories, practices, policies, and organizational structures that are more responsive to all groups (Sue & Torino, 2005).

In line with this understanding, several studies have attempted to evaluate important characteristics of individuals who are viewed as culturally competent, as well as the effectiveness of various training experiences. Key characteristics of individuals who presented as culturally competent included the ability to acknowledge, accept, and value the cultural differences of others. More specifically, individuals were able to develop the skills and knowledge that allowed them to appreciate, value, and celebrate both similarities and

differences within, between, and among culturally diverse groups (Bhui, Warfa, Edonya, McKenzie, & Bhugra, 2007). Training models developed to address the development of these characteristics include a wide variety of approaches including lectures, case study discussions, role plays, video materials and video feedback, and study abroad / immersion experiences (Bhui et al., 2007; Kitsantas, 2004). Overall, research has supported that various methods of cultural competence training improve cultural competence and have resulted in increases in treatment provider knowledge, attitude, and skills (Beach et al., 2004; Cooper et al., 2004; Smith et al., 2006). Although choice in training experiences is greatly impacted by specific factors such as specific sociohistorical experiences including colonial rule and immigration, national attitudes towards migrants, citizenship, and how best to address racial and cultural integration (Bhui et al., 2007), immersion experiences or direct exposure to individuals from other cultures provide some of the largest benefits and improvement in key cultural competence characteristics in all three areas (i.e., awareness, knowledge, and skills; Beach et al., 2005; Kitsantas, 2004).

In particular, immersion experiences, such as study abroad programs, have been shown to enhance students' cross-cultural skills, global understanding, as well as self-awareness and knowledge of a particular group (Kitsantas, 2004), all of which are important in developing cultural competence. My own experiences as a graduate student, who has engaged in international immersion experiences while in graduate training, are consistent with the conclusions of Kitsantas (2004). This past summer I was given the opportunity to attend a three week study abroad experience in Japan that was tailored towards my research interests: violence against women. Although I expected to gain a deeper understanding of what Japanese women in urban areas face when exposed to violence, I could not have predicted the immersion experiences that would change the way that I view psychopathology and cultural competence as a whole.

During the trip, I experienced for the first time what it felt like to be an "outsider" in the community I resided. As the ethnic make-up of Japan is 98% Japanese, it was clear from the very beginning that I was an anomaly and was thus treated as an outsider (also known as Gaijin). People would often stare, take pictures, and whisper around me. Although the Japanese culture as a whole was very welcoming, these experiences made me feel unwelcome and created a sense that I did not belong. After the first few days, I was desperate for anyone who could speak my own language or understand the experiences that I was having. I felt alone, misunderstood, and lost, and felt a constant yearning to be around others similar to myself. Upon reflecting on these experiences, I began to think about how marginalized groups within the U.S. are treated differently due to norms and values that deviate from the dominant culture. This further solidified my perspective that we must understand cultural differences from a strengths versus deficiency perspective, in order to understand, validate, and effectively treat individuals from marginalized groups.

In addition to my experiences as an outsider, I also found that most of the theories and research related to violence against women generated in North America were not applicable within the Japanese culture. After meeting with several agencies and non-government organizations, I quickly realized that our understanding of women's experiences are heavily influenced by our own sociohistorical experiences, current laws, and cultural norms and practices. For instance, due to stricter laws in Japan related to physically harming a woman, most perpetrators of domestic violence within the Japanese culture revert to other forms of harm that cannot be as readily physically identified such as control of finances, severe emotional abuse, and forms of sexual violence that could be construed as consensual within a relationship. Although there are laws within the U.S. against physically harming women, a violation for breaking the law in Japan, especially related to violence against women, not only heavily impacts the individual, but also destroys the reputation of the family and has wide-reaching consequences for all members of the family including negatively impacting the ability to find a job and rent/own a home. In addition to differences in laws, social norms and practices, which ascribe gender roles within Japanese society, which are largely different from the dominant culture within Western societies, also contribute to understandings of violent experiences women have and motivations for perpetrators to engage in violent behaviors. As dominant theories related to violence against women in psychology are based on the sociohistorical experiences, cultural norms and values, and laws that exist within the U.S. and Europe, these theories and conceptualization become largely unhelpful when attempting to understand experiences that women have within Japanese culture. Although I have studied and read research pertaining to the importance of understanding these factors, it was not until this experience that I fully grasped the critical importance of developing an understanding and awareness of these systems when working with specific groups within diverse populations.

Since my return, the way that I view psychopathology and cultural competence as a whole has shifted, and in turn it has impacted my research and clinical work. More specifically, I have developed a deeper understanding of how the many systems and sociohistorical experiences impact individuals and the experiences that they have. I now view the Western understanding of psychopathology as relevant and important for *specific* groups in *certain* contexts (i.e., European American, middle-class individuals, who ascribe to the dominant norms and practices). As such, I have come to the understanding that because social constructions of psychopathology are imbedded within a cultural context, we cannot fully understand experiences that individuals have without first considering their sociohistorical context and the many systems within which they reside. Although cultures have *some* similarities, we cannot assume that psychological constructs, or "universal" constellations of symptoms, represent similar phenomena in different regions and populations around the world.

Considering the impact that this immersion

experience has had on my graduate training, I would highly recommend that both Clinical and Counseling psychology training programs invest in more experiential exercises and opportunities with diverse populations in order to strengthen students' awareness of the impact of culture, as well as the importance of developing cultural competence. Although not every program could afford to fund an international experience, such as the one I engaged in, programs could develop activities that integrate diverse populations from the local community in order to better understand experiences of individuals who do not hold similar beliefs or values to the dominant culture. Additionally, graduate training programs could integrate activities that involve interacting with international students or other immigrant groups on campus. These activities or exercises could be utilized to help training clinicians develop important skills such as learning new customs, cultural values and norms, and what it means to be culturally competent with particular populations. Lastly, I would highly encourage training programs to build relationships and develop training opportunities, whether on a domestic or international level, with diverse communities. These training opportunities could serve as immersion experiences in themselves to help further develop insight and awareness of the heterogeneous nature of diverse populations, as well as critical transferable skills that could be utilized when working with future diverse populations.

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Checking On-line Psychology Graduate Degrees: Five Points to Consider

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“How can an international of U.S. student select a high-quality on-line psychology program to complete their master's degree?” This is a common but challenging question for an increasing number of students, who can easily find themselves scouring the internet for many hours to find information on available degrees programs.

When I was near the completion of my Bachelors, it was natural for me, like many others, to start looking into graduate-level programs. I was moving from Germany back to the United States where my work schedule would vary, so I needed an online program. I spent countless hours researching schools and programs and there are five things I learned throughout my search.

1. Use your goals to determine the right school and program. What do you want to do with your degree? There are a number of different masters and doctoral degrees and it is important that you understand where you want to go with your education and career. Do you want to be a licensed counselor or therapist? Do you want to enter the world of School or Clinical psychology? What about Forensics, Behavioral therapy, or Industrial Organizational Psychology? Maybe you are pursuing a Masters program in hopes of making yourself a better candidate for a PhD or PsyD program? The first step in finding an online psychology program is to determine whether you need a PhD or a Masters to reach your goals. Psychology has many sub-fields knowing what sub-field you want to move into will help you determine what school and program will work best. A good online source for some basic information on Masters and Doctorates in Psychology can be found here: <http://www.alleydog.com/psychology-degrees.php>

2. Not all schools are equal. Once you decide between a Masters and a Doctorate you need to find a school. If you take one thing away from this article, let it be this. You will find a lot of schools offer online programs in today's technology driven age. The easiest to find using a basic search will be for-profit schools. Be careful when choosing a for-profit institution, as there has been an issue with some for-profit institutions parent companies losing financial aid funding. This has caused mass closures of campuses. There is nothing worse than getting into a program and taking out massive student loan debt to have your school close down mid way through a degree. Some students also found out that their classes did not transfer over to any other programs. Students using VA benefits found out that their benefits were completely lost and they no longer had enough left over to complete a degree. More on this situation can be found here: <http://www.npr.org/blogs/ed/2014/07/16/331700270/students-react-to-the-closure-of-a-giant-for-profit-college>

This is not to say that all for-profit institutions are bad; in fact, I have heard great things about some, but that you really need to do your research on a potential institution. Take the time to understand the difference between for-profit and not-for-profit schools (www.franklin.edu/blog/non-profit-vs-for-profit-colleges-what-you-need-to-know/), as well as public and private schools (www.collegeconfidential.com/dean/000294/). Understanding these differences can help you choose the right school for your needs.

3. A program may not be what you think. This is through no fault of the institution, but is a problem still. The best example I can provide is Forensic Psychology. My Masters is in Forensic Psychology and I am constantly asked if I want to be a criminal profiler. The chance of becoming a

criminal profiler as a forensic psychologist is extremely slim. This is a common misconception due to current TV shows such as *Criminal Minds*. Finding out mid-way through a program that you wont be chasing serial killers can be quite upsetting and leave you having to decide between finishing a degree you do not want, and withdrawing with no degree and large student debt. Do your homework and be sure that the sub-field is what you think it is before racking up those student loans.

4. Just because a program is available, does not mean it is useful. Some schools have created programs that will bring in money, but are essentially useless. If you come across an uncommon program it could very well be a new and emerging field that can be useful, but it could also be useless. This is not always the easiest information to find, but if you decide the degree falls into the "new and emerging" field rather than useless; decide if you are willing to do the work that is necessary to make others see the usefulness of your degree. These fields are harder, but not impossible, to break into.

5. Know your state requirements if you plan to get licensure. Each state has different requirements and it is important to know if your program will set you up for licensure. Many programs claim to prepare a graduate for licensure, but no program covers all 50 states requirements, at least not that I have found. More than one state requires an APA accredited Clinical Psychology program in order to apply for licensure at the doctoral level. If you want a PhD or PsyD in clinical psychology an APA accreditation is necessary in some states and for some jobs.

I had decided early on not mention any particular school while writing this article, but I am going to make one exception based on lesson number 5. If you want to pursue a PhD in Clinical Psychology online there is only one school that is APA accredited: Fielding Graduate University. Fielding may or may not work for you, but that is for you to decide. Also, it is not fully online. There are monthly meet ups as well as yearly conference attendance requirements. This can be costly, but well worth it if you cannot attend a traditional brick and mortar institution.

Once you have decided on the right degree and program, you can begin researching schools. Many traditionally brick and mortar schools offer online programs that do not show up in a basic web search. Try going to a potential schools website and searching from there. Finally, be persistent in your search for the right school. There are many schools out there that did not come up in my searches but were found in discussion boards; which can be used to gain information guidance from other people who have already done the research. I hope this article helps proves useful in your search for online graduate degrees, but essentially, you will need to do some homework.

Note: Jolene Caro is a PhD Student of International Psychology at The Chicago School of Professional Psychology in Washington DC, and is the President of its Psychology Without Borders student club.

Learning by Doing: Transnational Social Justice Consultation in Kyrgyzstan

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This past May, eight second-year doctoral students and four faculty members in the Counseling and School Psychology Ph.D. program at the University of Massachusetts Boston (UMass) embarked on the program's first transnational social justice trip. The group traveled to Kyrgyzstan, where they worked with the American University of Central Asia (AUCA) in Bishkek. They gave presentations and workshops to students related to resume building, cover-letter writing, work-life balance, and applying to graduate school. They also implemented individual and group interventions to help students with career decision-making. In addition, they met with faculty in the Psychology Department at AUCA to discuss their plans for establishing an Assessment and Consultation Center to meet community needs for testing for autism, learning disorders, and other issues. In the following paragraphs, three students will share their personal impressions of the trip.

Melanie Cadet:

Our 10 day trip to Kyrgyzstan was an eye opening experience for me on personal, educational, and professional levels. As counseling psychologists in training who are keen on social justice work, I believe that our job is not to swoop in like knights in shining armor to provide a service or quick fix/band-aid solution. This trip has helped me understand that there is a difference between working *for* a population and working *with* a population (Biddle, 2014; Corey, Corey, & Callanan, 2011). Our role, rather, is to collaborate with the group/population in question to identify the needs that exist, how to address their needs, and to provide assistance in implementing changes that allow that group to continue addressing that need without further assistance.

For instance, we met with the faculty of the Psychology Department at AUCA and in a collaborative endeavor, both groups tried to discern how we could be most helpful regarding their assessment needs. Instead of imposing our way of doing things, we had a wonderful discussion during which both groups put forth and considered different potential options. In this collaboration, the AUCA faculty members

were the experts who made the final decision about which option would be feasible or ideal within the Kyrgyz context. In addition, we implemented career adaptability training for interested AUCA students, which resulted in a wonderful collaborative discussion with the students. After the training, we worked together with the students to identify which aspects of the training were helpful, unhelpful, and/or could be improved for future practice with students in Kyrgyzstan and elsewhere. For instance, students suggested that an increased emphasis on the influence of family history may be particularly valuable in future vocational trainings with Kyrgyz students. I learned from the students that socio-cultural factors, such as, the family, play a very important role in influencing the career path of Kyrgyz students. Based on anecdotal evidence, it appears that family variables have a different role in the vocational lives of Kyrgyz students as compared to U.S. American students.

Overall, traveling to Kyrgyzstan and working with AUCA provided me with an example of how to walk the walk of social justice. It is not enough to assume that a need exists or to presume that we have the knowledge to know exactly what their need is. As a future counseling psychologist, I have a responsibility not to "give a voice" or speak on behalf of a group/population/community, but rather to be collaborative and offer assistance in any way that a group considers appropriate or useful. My responsibility is not to impose best practices but to provide collaborative assistance and advocacy to empower communities to address their needs independently. On an individual counseling level, I feel an even greater responsibility towards tailoring counseling interventions in ways that are relevant and useful for my clients. My goal is to make efforts to be more collaborative with clients in the future and to seek assistance and supervision on how to do that in the most culturally-appropriate manner.

Emily E. Wheeler:

It is my belief that social justice work begins and ends with individual relationships while operating on many levels. One of the most powerful components of this trip/experience was in reflecting on how I could relate to the individuals I met and collaborated with while in Kyrgyzstan. In their chapter on international consultation from a multicultural-feminist framework, Mathews and Horne (2005) contend that a position of not-knowing with regards to other cultures is important for consultants who are working across borders in order to collaborate in an open and unbiased manner. In doing so, Mathews and Horne (2005) argue against using a framework of cultural competence, as we do in the United States. Rather, they argue that a critical and non-defensive examination of power in these relationships, including the current and historical power held by Western countries, allows for a more appropriate starting place that will aid in building a collaborative working relationship.

In the process of self-reflection during this trip, I realized that my culturally-based assumptions were a near-constant filter that I had to work through and attempt to unlearn cultural assumptions. Although multiculturalism and social justice work have been given consistent emphasis in

our coursework and training at UMass, this was my first experience of moving from discussion to direct experience in an international context. In conversations with students and faculty at AUCA, the challenge of not-knowing became clear to me, as did the potential rewards of using not-knowing to achieve a productive working relationship with international colleagues. I was struck by the effort required in working towards a collaborative, not-knowing stance. This stance was essential not just in the moment but also across time, in periods of preparation and reflection, as well as in the context of ongoing relationships.

Although I valued the preliminary research I had completed before the trip about Kyrgyzstan and the field of counseling within it, I learned on this trip a new appreciation for the role of lived experiences in constructing an understanding of something new. The insight that derives from experience is invaluable, and this trip provided me with the extraordinary gift of the means to learn about international psychology and consultation through lived experiences and from the wonderful faculty and students whom I met at AUCA. These learning experiences have already changed the way I approach working relationships after my return to the U.S., and it has spurred in me the desire to think forward to the relationships I will build in the future.

Aleksandra Plocha:

The opportunity to be immersed in the Kyrgyz culture provided a context for social justice considerations in our field that I have never experienced before. Throughout my graduate training at UMass, I have read and discussed many aspects of social justice, including the stigma of seeking mental health care. During my trip in Kyrgyzstan, I was able to understand the context of this issue in more depth. There is a tremendous need for mental health services in Kyrgyzstan due to “the multidimensional consequences of interethnic tensions, violence, and mass panic [that] included not only political, economic, and health costs, but also mental health repercussions including increased rates of reported depression, anxiety, somatoform, and posttraumatic stress disorders” (Malchanova et al., in press, p. 4). Despite this need, many barriers exist to accessing mental health care in Kyrgyzstan.

The current state of mental health services in Kyrgyzstan reflects the complex history of the country, including the intersection of the traditional culture with modern developments in this arena (Molchanova et al., in press). The concept of counseling, as a separate entity, did not exist prior to 2009, and as such, the notion of psychotherapy is very new in Kyrgyzstan. There are an estimated 32 psychologists in the entire country, or one psychologist for approximately every 171,176 individuals. There are only three university departments that currently provide education for counselors, which means that opportunities for training new counseling professionals are extremely limited. Furthermore, the training models for counseling psychology and psychotherapy are not uniform and vary greatly (Molchanova et al., 2009).

Language and cultural background pose other barriers to accessing mental health care in Kyrgyzstan. The Kyrgyz

language has limited vocabulary for emotional states and concepts like *depression* and *anxiety*, which makes communication about mental health concerns and diagnosis of mental health disorders challenging (Molchanova et al., 2009). This difficulty is compounded by the lack of professionals in Kyrgyzstan who speak both Russian and Kyrgyz. Furthermore, a majority of ethnically Kyrgyz people prefer to seek treatment from traditional healers.

Developing a better understanding of the contextual factors that have shaped and continue to influence the field of psychology in Kyrgyzstan, and the barriers to accessing mental health care, is important in framing solutions to these barriers which may be more complex than they might initially seem. I realized that when we limit our understanding of social justice to what we read in published works, from the confines of our classroom, we may misperceive systemic changes as being overly simplistic. Being immersed in a culture, however, elucidates the multidimensional attention that social justice initiatives require.

The trip to Kyrgyzstan with my doctoral program offered a once in a lifetime opportunity for personal and professional growth. It also represented a rare chance to apply my learning of social justice concepts outside of the classroom and to dynamically interact with counseling professionals in a culture very different from my own. It was a privilege to represent UMass Boston’s Counseling and School Psychology Ph.D. program on its first transnational trip.

Conclusion

In sum, our cohort’s trip to Kyrgyzstan and our collaborations with AUCA highlighted the importance of international travel and immersion in Counseling Psychology training, particularly from a social justice perspective. With this experience, we were able to supplement and give deeper meaning to our rich classroom discussions and readings about psychology and social justice in the context of internationalization of counseling psychology. This experience helped us become more aware of personal assumptions and biases in a unique and valuable way. We learned the importance of individual relationships, collaboration, and, perhaps most importantly, finding a shared lived experience and understanding of multiple worldviews. We returned from our trip to Kyrgyzstan feeling inspired, with a greater sense of meaning, purpose, and passion with regard to the field of counseling psychology.

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International Graduate Student's Experience of the 2014 APA Convention

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In many ways, this year's APA Convention in Washington, D.C. was different than the previous two that I had attended. As an international student from the United Arab Emirates who has been living in Boston, MA, for almost seven years, I was glad to find that the Convention hosted more events related to psychology in the Middle East. Furthermore, I had the opportunity to present in the convention for the first time in the form of an informal discussion. Similar to previous years, I attended the events related to interna-

tional and cross-cultural psychology as well as psychology of religion and spirituality.

This year, I attended the International Mentoring & Orientation Committee (IMOC), which is part of the International Section of Division 17 (Counseling Psychology), Roundtable Discussion. At that event, I received valuable advice from psychologists, both clinicians and scholars, who used to be international students like myself during their training years in the United States. The most surreal part for me was to meet two of the discussion leaders, namely Dr. Stefania Aegisdottir and Dr. Ayse Ciftci, whose publications I had read and had felt inspired by their work. It was great to have the opportunity to meet them in person!

While many topics were discussed during this event, I especially learned from listening to the differing opinions about the value of taking time off to gain clinical or/and research experiences between a master's and doctoral degree. Whether this time off is spent in one's home country, in the U.S., or both, all attendees agreed that doctoral programs will likely be interested in how this time was spent and how it advanced the development of the applicant. I heard caution against exclusively spending this time in clinical pursuits if one is interested in a research-oriented program and vice-versa. Another discussion that interested me was that of transitioning to professional life back in one's home country after years of studying abroad in the United States. Discussion leaders highlighted how this process can be seen as one of rediscovery as a global citizen rather than that of merely "going back home." Among the proposed suggestions of performing this transition smoothly, the discussants suggested reading media about psychology in the native language, especially introductory books on psychology. Another proposed suggestion entailed conducting site visits of local community centers and practitioners to form connections and to map resources in one's home country.

I further attended the board dinner and board meetings of Division 52 (International Psychology) and a business meeting of the International Section of Division 17. In fact, it was not until this year that I learned that students are allowed to attend some of the divisions' board and business meetings. It



Fellows Committee with President of the Division 52 (International Psychology) and me (right).

was

During the Division 17 International Section Business Meeting, I asked attendees about an issue that concerns me as an international masters-level counseling psychology student who has one more year of graduate school and who hopes to obtain a Licensed Mental Health Counselor (LMHC) license in Massachusetts. I asked how does the section, and similar APA divisions, address the lack of agencies and organizations willing to sponsor international students for an H1-B work visa upon completion of their studies and Optional Practical Training (OPT). Without such sponsorship, recent graduates with F-1 student visa, like myself, are unable to gain needed post-graduate clinical hours for clinical licensure in the United States. For instance, one of the requirements of obtaining an LMHC license in Massachusetts is full time clinical work with supervision for a minimum of two years. In contrast, the OPT only allows international students on F-1 visa to work full time in the U.S. for one year upon graduation. This issue is especially difficult for F-1 visa students in the masters-level who do not have the privilege of doing something similar to a post-doctorate student who can extend their stay. Post-doctorate students have the option to apply for a J-1 research/scholar status, which is easier to get than an H1-B work visa.

Nonetheless, despite the hard work of the section, and similar APA Divisions, in this area, this challenge still exists. I was further surprised to learn that many U.S. universities do not properly caution their international students about working beyond the maximum hours of pre-graduation practicum/internship and part-time employment that are allowed to remain eligible to apply for OPT upon graduation. Fortunately, the attendees of the meeting gave me some helpful suggestions. They advised that I look for a mentor in Massachusetts, who would be willing to advocate for me, and that I pay attention to how much the agency or organization welcomes diversity. They also suggested that I make the most of my OPT period with my employers in the hopes that their positive appraisal and recommendation of my candidature will convince them to sponsor me. During the IMOC Roundtable Discussion, I learned that, unlike not-for-profit organizations, universities and some hospitals (not VA ones or those with low funds) are more likely to sponsor an H-1B visa. I further learned there that one could consider having a letter from the government of one's home country or one's university advocating to extend one's stay in the U.S.

One of the Division 36 (Religion & Spirituality) Hospitality Suite events I attended was an informal discussion

about the ethics of doing international research in the psychology of religion and spirituality. Participants of the discussion highlighted the need to genuinely learn the community's interests first instead of coming in with an agenda. I was surprised to learn that even when doing international research, the Institutional Review Board (IRB) will still ask non-American co-researchers to go through the IRB research training. This makes me wonder about the cultural appropriateness of this practice and how to navigate cultural and ethical clashes in research. While my master's program is clinically focused and I have yet to take the research classes this year, I wished that I had learned the contents of this discussion in a formalized way during my undergraduate research classes. Unfortunately, my undergraduate psychology program only briefly mentioned multicultural psychology topics in small sections of book chapters, not as a mindset to be practiced at all times as a researcher. Indeed, as a person who has been living in the U.S. for almost seven years and who was born and raised in the U.A.E., I have an interest in potentially exploring international research and this information would be highly valuable for me to gain..

This year's convention was especially unique for me as it was the first one in which I did a presentation thanks to the immense help of my mentor, Dr. Ani Kalayjian. Dr. Kalayjian and I were among the panel presenters on *Ethnic Psychology Associations* in the Division 1 (General Psychology) Hospitality Suite. In this panel, each presenter briefly discussed the history and current status of an ethnic psychological association that they had led or were researching on. Apart from my presentation, I learned about the Asian American Psychological Association from Dr. Jeff Rey S. Mio, Italian American Psychological Society from Dr. Bernardo Carducci, Greek American Behavioral Sciences Institute from Dr. Thomas Mallios, Armenian Behavior Sciences Association from Drs. Harold Takooshian and Ani Kalayjian, and Association for Trauma Outreach & Prevention (ATOP) Meaningful World from Dr. Kalayjian. This discussion has implications for assessing the growing role of U.S. ethnic psychology associations in U.S. psychology. In addition, by possessing the knowledge about active ethnic associations abroad, psychology associations in the U.S. can enhance international collaborations. Fostering these collaborations is important for the development of a global perspective in psychology and in being global citizens overall in our role as psychologists.



Division 1 Conversation Hour participants (from right to left): Drs. Harold Takooshian, Bernardo Carducci, Ani Kalayjian, Thomas Mallios, Ray Paloutzian, & me)

I presented an introductory review that I wrote and that was edited by Dr. Kalayjian. The introductory review was about psychological associations in the Middle East. We hope to submit this for publication in the *International Bulletin*, a newsletter by Division 52, and to then work on a more comprehensive review for publication in an academic journal. We will then present updates in next year's *Ethnic Psychology Associations* panel in the next Convention where we will also be updated about other ethnic psychological associations from fellow panel presenters. We therefore hope that the information that we are gathering will be beneficial to both Divisions 1 and 52, especially in fostering cross-national collaborations. I had never imagined I would be presenting in the Convention and working on submitting to APA publications as a masters-level student!

Among the Convention events related to my region, I found myself feeling inspired in the first meeting of the Arab/Middle Eastern American Psychology group which met in the Division 45 (Culture, Ethnicity, & Race) Hospitality Suite. Listening to a number of inspiring Arab psychologists who introduced themselves and their work in this meeting made me think about how much expertise already exists in my region even though there is a lack of avenues in which students can connect with them. Consequently, I liked the idea of a new group proposing to create a database of Arab psychologists and students, creating a listserv for members and listserv rules to moderate it, and to meet annually during APA Conventions. Meeting attendees also proposed the idea of dividing the group into smaller working groups.

As a student, it was interesting to gain an understanding of the variables that are considered when starting a group affiliated with APA. In particular, it was interesting to hear about the difficulties in assessing the number of APA members who identify as Arab or Middle Eastern. This difficulty arises because some members are hesitant about disclosing such information due to concerns about how APA will use this information. It is particularly a sensitive issue for Middle Eastern members whose identities are marginalized in the U.S. In the U.S. Census, Arabs and Middle Eastern people are automatically labeled as "white" even if they choose to indicate that their race is "other." Dr. Germaine Award, the meeting leader, is trying to address this issue. Although the group currently aims to focus on Arab Americans, it plans to branch out to an international focus in the future. It also does not exclude people who are non-American or non-Arab/Middle Eastern.

Another event relating to my region was a symposium about Creating Peace in the Middle East. This event was chaired by Dr. Laura Miller and Dr. Wael Mohamed. The other speakers were Dr. Kalayjian, who led the discussion and Q&A in the end, and Dr. Shuki Cohen. In this symposium, I liked hearing about the updates on Dr. Kalayjian's ATOP Meaningful World services in the Middle East this year. Her organization is not-for-profit and is affiliated with the United Nations. She has written two books that describe how her 7-Step Biopsychosocial and eco-spiritual model has been used in over 45 countries to help survivors of

trauma due to natural and human-made disasters heal in a holistic way and to also prevent violence. Apart from connecting survivors with needed resources, Dr. Kalayjian's model incorporates meaning-making (based on Frankl's logotherapy), simple movement exercises (such as yoga and Tai Chi), breathing exercises, meditation, aromatherapy, and practices indigenous to the region being served. In addition, her model encourages survivors to heal their environment, both its ecological and social senses. It was interesting for me to learn about how her model was successfully used in the Arab countries that she visited this year. This inspires me to explore how this model can be used in my country and in Gulf Arab countries, both for trauma survivors and for survivors of other struggles.



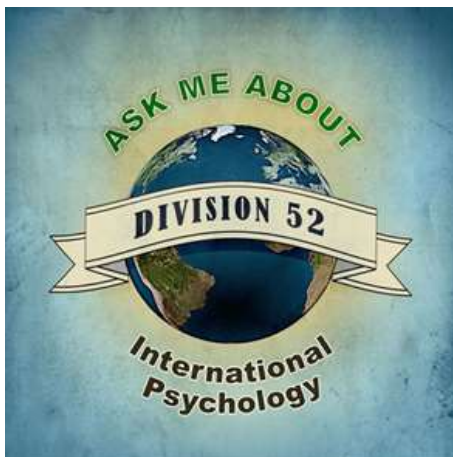
Symposium presenters of Peace in the Middle East (from left to right): Drs Cohen, Kalayjian, Stout, Miller, and Wael

Dr. Laura Miller presented on the topic of trauma and ecologically informed humanitarian interventions in Egypt. I was most intrigued by her presentation when she pointed out that PTSD is associated with strictly categorical views (i.e. black and white) of reality which influences how people respond to reality. She added that this phenomenon, along with how violence is not experienced separately from other forms of violence and systemic issues, needs to be understood in order to understand the trends of interpersonal violence in Egypt. I also learned about how interventions that used the local *Imams* (religious priest or worship leader of a mosque) to teach content material of treatments were found to be most successful. I personally believe that it is important to map community resources, to gain trust from, and to collaborate with community leaders. I think that collaboration with religious leaders is particularly important in a community where religion is central to everyday life and to the cultural fabric of the country.

Aside from the symposium and meetings, I attended the APA Career Fair. The Career Fair was a miniature reflection of the reality I will be facing while looking for post-graduation jobs to sponsor me in the U.S. to obtain the

required hours for a LMHC license. On the bright side, I left my mark on artist Mark Cooper's sculpture, which was a collaborative art project among Convention attendees.

Despite my busy convention schedule, I had the opportunities to engage in sightseeing in Washington D.C. Overall, I hope that next year's Convention will continue to host events pertinent to international students, and to conduct events related to international research, Middle Eastern psychology, and ethnic psychology broadly. I am particularly interested in attending more discussions relating to international psychology students' transitions back to their home countries after graduation. I believe that such discussions can lead to a supportive community of likeminded international students and early career professionals committed to being global citizens rediscovering their home countries. I further hope that next year's Convention will include more events of relevance to non-Arab Middle Eastern countries, and not be restricted to Arab countries. Finally, I am curious if next year's Convention can host a more in-depth discussion about the lack of organizations and agencies that are willing to sponsor recent international graduates in psychology so that they can obtain their postgraduate clinical hours for licensure. Perhaps this could be accomplished in the form of a panel featuring advocates in this area, international students and early career professionals, hiring agencies in the field, APA leadership, and representatives from the US Department of Homeland Security Citizenship & Immigration Services.



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Giving Away a World of Psychology: Reflections on Curricula, Training, and the Larger Field

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I am pleased to accept an invitation to write for the



Teaching International Psychology column, as it provides a great forum by which to share some of the work of the Division's Curriculum and Training Committee as well as my own interests in this essential area of inquiry and practice. First though, we all owe Dr. Gloria Grenwald, immediate past chair of the C&T Committee, a deep debt of gratitude, not only for the substantive accomplishments under her tenure, but for her warm and inclusive leadership. I would not have assumed this position if she had not reached out in her characteristically open and encouraging manner, first vis-à-vis a symposium proposal on global education that colleagues and I conducted under the auspices of Division 52 in 2011, and in subsequent correspondence over the past few years.

So who and where are we now? As to who, I'm delighted at the composition of the C&T Committee, which includes a mix of new and familiar names to Division 52,

including Drs. Merry Bullock, Gloria Grenwald, Craig Shealy, Lee Sternberger, and Rich Velayo along with Dr. Devi Bhuyan, as our early career member, and Pat Kenny, as student representative. As to where we are now, building upon the work of Gloria and her team, the C&T Committee continues to support an ongoing project to "internationalize psychology syllabi," which is gathering and disseminating examples of courses that emphasize the relevance and role of a global psychology for the next generation of psychologists. Along similar lines, in support of President Elect, Dr. Mark Terjeson's dynamic initiative to develop more web-based educational and training materials, we are participating in the proposal and assemblage of topic areas that are of greatest relevance to our current and future members. We also continue the tradition of coordinating and/or participating in the submission of annual symposia to APA, most recently via the newly developed collaborative system by which two or more divisions develop a proposal. Thus far, this process resulted in a joint submission with Division 32, Humanistic Psychology, entitled *International Humanistic Psychology: Implications and Applications from Research and Practice*, which was accepted and subsequently presented at the APA's 2014 annual conference in Washington, DC. As a final area of emphasis, the overarching goal of the C&T Committee – which includes the development and dissemination of relevant educational and training materials, experiences, and opportunities – is furthered via representation by Division 52 at a forthcoming summit series (described below) at my home institution of James Madison University, where I am a professor in our Combined-Integrated Doctoral Program in Clinical and School Psychology, which also has a strong commitment to international engagement. If you are interested in participating in any of the above activities of the C&T Committee – or would like to propose others that may be of relevance to Division 52 – please don't hesitate to contact me directly at shealycn@jmu.edu. In my relatively brief time thus far as C&T Chair, I have found the Division 52 Board and members to be a highly engaged and creative group of individuals, who are devoted completely to our larger and shared goal of "giving away a world of psychology" to the larger profession, other disciplines, and the public at large.

In inviting this column, Gloria suggested that I might offer some information about my own background and interests. I am happy to do so since it's important, I think, that we share our perspectives and experiences, as such information can provide helpful context and support to one another in the pursuit of our shared goals. For myself – and like many of us – I certainly did not imagine during my training as a clinical psychologist at Auburn University in the late 1980s and early 1990s that my own professional identity, teaching, and scholarship ultimately would become so deeply embedded in all things international. In retrospect, I suppose the signs might have been clear, from participation in a semester abroad program in London as an undergraduate, to the three or so years I spent in South Korea and Germany through the University of Maryland's system for teaching college courses

to military personnel, which culminated in running a small counseling center at UMUC's international campus located in Schwäbisch Gmünd, Germany. But even with these experiences, I didn't see myself at the time as an "international psychologist" per se, but rather as someone who simply had deep interests in understanding how the experience of different life events, cultures, and contexts affected who we become as human beings.

More specifically, like many who are drawn to our field, I always had been interested in why we experienced ourselves, others, and the larger world as we do; I was – and am – fascinated by the stories we tell ourselves about the nature of reality vis-à-vis the beliefs and values we declare to be self-evident. An early manifestation of these interests emerged even before doctoral level training, in comparing the beliefs of soap viewers and non-viewers in my master's thesis, via the Jones Irrational Beliefs Test (and yes, the former group did show "more" irrational beliefs, with all the requisite caveats regarding the need for more study). These preoccupations continued throughout my own graduate training, and were piqued that much more during internship and my postdoctoral year. Overall, the more I attended to the belief-statements from my clients, the more it became obvious that the stories we tell ourselves and others mediated every aspect of human functioning, from our implicit and explicit formulations regarding etiology, to attributions regarding why we think, feel, and behave as we do, to the assessment questions and treatment interventions we ultimately employed. So, beginning in my internship year, I simply began to take notes regarding the belief statements individuals, couples, and families made about the nature of reality. This practice continued during my teaching, scholarship, and practice overseas, and was extended to include belief statements uttered by other prominent humans (e.g., politicians), which resulted in hundreds of such statements over time. Ultimately, this content was adapted in the early 1990s into the first version of an assessment measure called the Beliefs, Events, and Values Inventory or BEVI, which since has been used in a wide range of contexts, from assessment, therapy, forensics, and leadership, to a multi-year, multi-site study of international, multicultural, and transformative learning (e.g., www.forumea.org/research-bevi-project).

Prompted by work with the BEVI, as well the terrorist attacks of 9/11, an interdisciplinary group of colleagues and I established the International Beliefs and Values Institute or IBAVI in 2004, which has as its mission "to explore beliefs and values and how they influence actions, policies, and practices around the world" (www.ibavi.org). Findings from many dissertations and other studies from the BEVI, and our ongoing work through the IBAVI, culminated most recently in an edited book with Springer Publishing called *Making Sense of Beliefs and Values* (www.springerpub.com/making-sense-of-beliefs-and-values.html). Among other initiatives, a similarly titled course was developed under the auspices of the IBAVI, and has been taught for many years now through the Madison International Learning Community at JMU, for which I serve as Academic Coordinator (www.jmu.edu/

[international/mi](http://www.jmu.edu/international/mi)). And here is where paths directly converge, since another initiative of the IBAVI was the development of *Cultivating the Globally Sustainable Self*, a three-year summit series beginning in March of 2015, which examines and pursues a range of initiatives in research and practice (www.jmu.edu/summitseries). As mentioned above, Division 52 – along with additional partners in APA and other organizations – will participate in this summit series, which should help in the identification and development of teaching, training, and learning activities that are highly congruent with the mission and goals of our division.

From my perspective, the common denominator across all of the above work is a threefold contention: first, we can and must do a much better job of identifying the factors and forces that "make us who we are" as human beings, a goal that is best pursued by examining the similarities and differences among us around the world; second, we must juxtapose such understanding with other disciplinary perspectives if we are to apprehend the nature of human nature, and address the most pressing issues of our day; third, as educators, scholars, and practitioners, we have an obligation to engage one another as well as the next generation of psychologists and citizens in this essential dialogue as our world ineluctably is becoming more interdependent.

Within psychology, Division 52 – along with APA's Office of International Affairs, a key partner in this process (www.apa.org/international/) – offers a world of possibilities by which current and future psychologists may pursue these means and ends. Such perspective is advanced further by a forthcoming volume with APA Books, called *Going Global: How Psychology and Psychologists Can Meet a World of Need* – which focuses on who we are, what we do, and all we may become across nine interrelated areas of emphasis: advocacy, assessment, consultation, intervention, leadership, policy, research, service, and teaching. As co-editors, Dr. Merry Bullock, Senior Director of APA's Office of International Affairs, and I have been privileged to work with an extraordinary cohort of psychologists in the States and internationally, and can report unequivocally that the international future of our discipline and profession is as bright and promising as it is inevitable and necessary. In the context of Division 52, the C&T Committee will do its part to identify how, when, and why we may operationalize these aspirations and meet these needs that much more, and we warmly welcome your presence and perspective along the way.

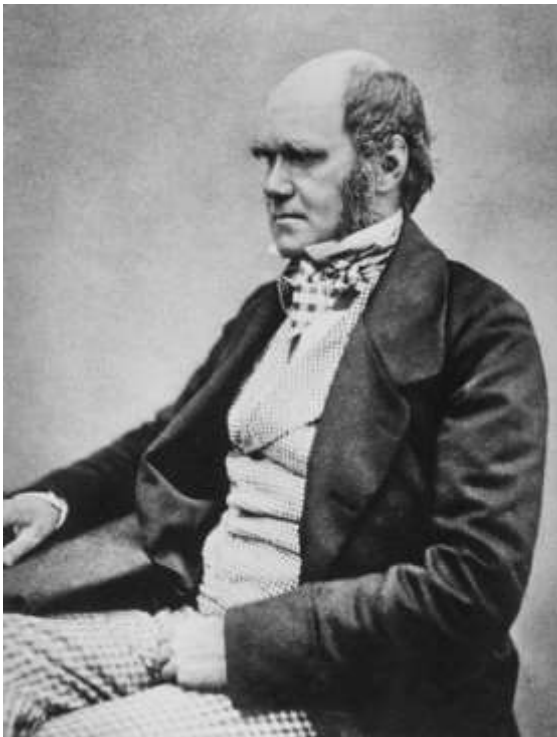
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Darwin's Country Retreat: Down House

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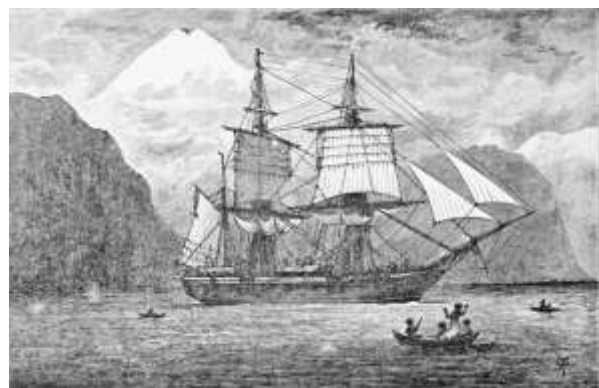
Charles Darwin about the time "Origin of Species" was published (photo by Maull & Fox)

For the last forty years of his life, Charles Darwin (1809-1882) lived in a large rambling house in a small village located about 16 miles southeast of London. It was here that he raised his children and wrote his books, including *On the Origin of Species* (1859). But his home was also a refuge. Although he had literally traveled around the world, once he moved into his country home he rarely even ventured into

London. He preferred the company of his large family and adoring wife – and the geographic isolation that allowed him more time for his studies.

Darwin's theory of evolution is recognized as a unifying construct for all of the life sciences. Nonetheless, it may be surprising to learn that his impact on psychology was particularly important. More than anyone, his half-cousin, Francis Galton, was responsible for bringing his ideas into psychology. While Darwin barely discussed the human condition in *Origin of Species*, Galton immediately saw the human implications of his work. Soon after reading the book, Galton began to develop his ideas about improving the human race, an effort that he labeled *eugenics*. And while eugenics itself has long fallen out of favor, it led to Galton's search for an intelligence test, his focus on individual differences, and his development of many statistical procedures still in use today. Many historians feel that the content of U.S. psychology owes a greater debt to Galton than to anyone else, emphasizing, as it does, adaptation and individual differences. Along with Galton, other pioneer psychology luminaries who identified Darwin as important to their work included Sigmund Freud, Ivan Pavlov, William James, James McKeen Cattell, and G. Stanley Hall.

Darwin's famous voyage on HMS The Beagle lasted from 1831 to 1836. It was during that 5-year journey around the world that he gathered the specimens that helped to establish his early scientific reputation. And although he did not speak of it publicly for several decades, his theory of evolution began to form during that journey. When he returned to England in 1836, he had changed from a young man without direction to a respected naturalist. His older friends had been sharing his letters and their insights with the larger scientific community. His father, who had once been so dubious about young Darwin's future, helped arrange his finances so he could pursue the life of a gentlemen scientist.



HMS The Beagle (sketch by R. T. Pritchett).

Charles debated whether he should marry, and only after making pro and con lists and considering all the possibilities did he decide to go forward with it. He proposed to his cousin Emma Wedgwood, she accepted, and they were married in 1839. They lived for the next three years in London

Finally, in 1842, with Emma pregnant with their third child, they bought a house in the village of Downe, sixteen miles southeast of London. (Soon after the Darwins moved to their new home, the village decided to change its name from Down to Downe so as not to be confused with County Down in Ireland. The Darwins stuck with their first name for Down House.)

Originally, their home was a box-like structure, probably dating from the early 1700s. On several occasions as the family became larger, the Darwins hired an architect to modify and increase the living space. Over the years it grew into an expansive and multi-faceted structure. (The Darwins would eventually have ten children in all, although three of them died in childhood.)



Down House

After Darwin's death in 1882, his widow moved closer to one of her sons and lived in the house in Downe during the summer only. After her death in 1896, the family rented the house. For two different periods, it was the site of a girl's school. In 1927, the home was purchased from the Darwin heirs with the specific intent of making it a museum to honor Darwin and his work. When the decision was made to turn it into a museum, one of the Darwin children, Leonard, was still alive. With his help, the home was restored with many of the original furnishings. The museum was opened to the public for the first time in 1929. In 1996, English Heritage, an arm of the government, took over the care of the house. They restored it even further and finally reopened it to the public in 1998.

Visiting the house and grounds is a rare opportunity to learn more about one of the most influential scientists of all time. A particular highlight of the site is his study where the bulk of Darwin's writing took place. It contains most of the original furniture. Also of note are the gardens in which Darwin took his daily walks, both for reasons of health but also to ponder his latest scientific questions. Audio tours are available. Between September and March, visitors may catch a glimpse of sheep grazing in the fields. Special events, such as stargazing nights, are held regularly on the grounds; a calendar is listed online.

Visiting Details:

Website: <http://www.english-heritage.org.uk/daysout/properties/home-of-charles-darwin-down-house/>

Hours: Open Saturday and Sunday, 10 AM to 4 PM (last admission at 3:30). Closed on major holidays.

Admission:

- Adult: £10.30
- Child: £6.20
- Student/Senior: £9.30
- Family (2 adults, 3 children): £26.80

Address: Luxted Road, Downe, Kent - BR6 7JT

Public Transport from central London:

- Take the National Rail (Southeastern Line towards Ramsgate) from London Victoria Station to Bromley South Station. Transfer to the 146 Bus. Exit the bus at Downe Church and walk up Luxted Road for about ½ mile.
- Take the National Rail (Southeastern Line towards Tunbridge Wells) from London Bridge Station to Orpington Station. Transfer to the R8 Bus. Exit the bus at Downe Church and walk up Luxted Road for about ½ mile.

Driving: Off the A21 or A233. Parking is available on site free of charge.

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Live, Learn, and Love Haiti: Profile of Haitian Clinical Psychologist Guerda Nicolas

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Introduction

The life and work of Haitian clinical psychologist, Guerda Nicolas, is perhaps best captured by the South African principle *Ubuntu*. Ubuntu, deriving from the language of Nguni people in southern Africa (Kamwangamalu, 1999), refers to values of interdependence, fraternity, and humanity (Swanson, 2007). Although phonetically varied across other African regions (Kamwangamalu, 1999), the essence of the term remains the same in any language and can be translated in English as, "I am because we are" (Kidjo, 2014). Dr. Nicolas' 20 years of professional and personal contributions to advancing the study and practice of psychology in Haiti and among the Haitian diaspora in the United States is an impressive illustration of this profound and deeply meaningful concept.

After the January 2010 earthquake in Haiti, Dr. Nicolas was the premier expert on Haitian mental health sought by news media including CNN, BBC, NPR, and Haitian radio broadcasts *Radio Solidarite* and *Tele Diaspora*. Her poignant views on the post-earthquake response could also be read in articles written for the wider audiences of the *Caribbean Journal* and *Times Magazine*. Although her service to Haiti began many years prior to the earthquake, she has dedicated the past 10 years of her scholarship to making her work on Haiti more accessible to the academic community as well as the general public. In the 20 years since completing her doctoral training, Dr. Nicolas' professional profile includes over 50 scholarly publications, 100 professional presentations, workshops, and trainings, and 15 years of leadership in various capacities for several organizations including the *American Psychological Association (APA)*, the *Institute for the Study and Promotion of Race and Culture (ISPRC)* at Boston College, the *Haitian Studies Association (HSA)*, the *Haitian Psychological Association (HPA)*, and the *Caribbean Psychological Association (CPA)*, to name just a few. She has also been successful securing substantial funds for several youth-related projects through prestigious federal and private

grants, with two of her six ongoing research and mentorship projects funded by the National Institute of Health (NIH) and the National Center for Minority Health and Health Disparities (NCMHD). Additionally, she has held academic appointments at Iona College, College of Saint Elizabeth, and Boston College. In 2008 she joined the faculty of the Educational and Psychological Studies Department at the University of Miami. She was soon named chair of the department in 2009 and recently completed her 5-year term.

An avid reader, Dr. Nicolas enjoys biographies and books grounded in history. She likes to "learn lessons" from the life stories of others. During the interview for this Heritage Mentoring Project article, she recommended, because she is always and foremost an educator, *Silencing the Past: Power and the Production of History*, by Haitian anthropologist and historian, Michel-Rolph Trouillot (1997). Trouillot's acclaimed work encourages readers to ascertain and apply the accounts of diverse "voices" in recording history. Fittingly, Dr. Nicolas' personal and professional history provides important insights and lessons for our international community of psychologists.

"I am"

The mother of two musically and theatrically talented daughters, 14 year-old Tatyana and 11 year-old Alexis, Dr. Nicolas teases that her daughters' musical and theatrical gifts were not inherited from her or her former husband. Describing her daughters as "amazing," "grounded," and "leaders in their own right," she boasts about Tatyana and Alexis' astuteness and mastery of issues related to social justice. Conceivably, the girls' interest in these topics can be traced to their mother's career-long commitment to the same issues, which Dr. Nicolas would attribute to the women who came before her.

Like in many Haitian families, Dr. Nicolas' grandmother held a major role during her upbringing in Grand-Goave, Haiti, where Dr. Nicolas was born and raised. "Gran-Grann," as Dr. Nicolas refers to the presently 97 year-old matriarch, helped define her identity and imparted values about community and spirituality. "She reminded me that I am a child of God and that I was meant to live a life of purpose. She taught me about life and about connecting with people," said Dr. Nicolas. She remembers vividly that Gran-Grann's wise words were delivered after a near-death experience during her childhood, in which a pot of hot soup accidentally fell on to her. Hospitalized for a year, Dr. Nicolas' grandfather began to prepare for the funeral, while her grandmother continued to treat the burns through Haitian ethnomedical methods. Thankfully, the coffin that her grandfather built was never used, as Gran-Grann's herbal remedies healed the severe burns to 90% of Dr. Nicolas' skin. Dr. Nicolas attests that presently there "are no visible signs" of the injury on her body.

Never having met her father, Dr. Nicolas' mother and grandmother were the pillars, or *poto mitan* in Haitian Kreyol, of the family that included Dr. Nicolas and her two younger siblings, Yveline and Kevin Jean. At the age of 14, Dr. Nicolas and her mother immigrated to the United States,

where she reunited with her mother and met her sister Yveline for the first time. The family soon settled in Brooklyn, a borough of New York City that she still considers home. She entered high school with future ambitions of working with children and families as a pediatrician. She recalls amusingly that those dreams came to a halt when she was assigned in an advanced biology class to dissect a human brain. Fortunately, her experience as a peer counselor, also during high school, steered her towards psychology.

When she started her undergraduate studies, Dr. Nicolas knew that she desired to work with people directly. She explains that at that time, clinical psychology was the most popular career choice for the professional practice of psychology and she was inspired by the many clinical psychologists within her academic network who modeled for her the type of professional she wanted to become. She suspects that she might have chosen differently had she been more exposed to counseling psychologists at this juncture in her education. She would later in her profession come to identify more strongly with counseling psychology's strong orientation in multiculturalism and social justice. Ultimately, Dr. Nicolas graduated from Rutgers University with bachelor's degrees in psychology, French, and Spanish. She then went on to pursue a master's degree at Fairleigh Dickinson University and a PhD at Boston University, with both graduate degrees in clinical psychology. It was while she was completing her pre-doctoral internship at Columbia University that she considered exploring more seriously a career in academia.

From the beginning, Dr. Nicolas envisioned herself as a community psychologist who cared for children and families through practice. Before internship, she was certain that she would return to Brooklyn and become what she had originally intended. The idea of becoming a researcher and teacher was first sparked while a 2nd year doctoral student at Boston University. Lecturing a course on Physiological Psychology, it was the feedback from students who enjoyed her dynamic teaching style that would force her to reflect on her career goals. She realized that she had never considered an academic career because she had never "seen" anyone who looked like her in the academy. In other words, she had lacked examples of scholars of ethnic and racial minority backgrounds throughout her academic training.

Dr. Nicolas' career in academia began with the intent of being a model for upcoming scholars of color. In addition, she felt an obligation to "do the work and do it right because it has implications." Following internship, Dr. Nicolas accepted a postdoctoral fellowship at Columbia University, where she would first learn how to "do the work." The work, for which she felt greatly responsible, would involve instruction and research on issues pertaining to mental health services for ethnic and racial minority groups. Remaining committed to children, families, community, spirituality, and social systems, she studied in Philadelphia at the *Minuchin Center for the Family* after her postdoctoral training.

Since her doctoral training, Dr. Nicolas' scope of research has derived from many perspectives and has followed a variety of directions. She has maintained her commit-

ment to communities of color, in spite of the negative response she received initially about her interest in marginalized groups. In the brief period that she has devoted to writing peer-reviewed articles, book chapters, and for print media, Dr. Nicolas has investigated with rigor complex psychosocial issues. Whether she is addressing the ontology of PTSD and resilience in Haiti (Nicolas, Wheatley, & Guillaume, 2014), depression in Haitian women (Nicolas et al, 2007), or the validation of psychological instruments for youth of color (Nicolas, DeSilva, Houlahan, & Beltrame, 2009), she has remained focused on populations under-examined and often misunderstood. Fluent in Haitian Kreyol, Spanish, and French, she is a strong advocate for interventions oriented in the culture of its recipients and uses her multilingualism to discern and represent the needs of the communities she serves through practice and scholarship.

In the early stages of her career, Dr. Nicolas attempted to broaden her research inquiry to include studies of popular interest at that time. Yet, her desire to be more proactive in deconstructing the common narrative about populations of color drove her back to her original aims. She became interested in producing a body of literature that would contribute to understanding the mental health experiences of people of color. She became especially dedicated to voicing the experiences of Haitian people in the US.

"We are"

Dr. Nicolas credits her enormous productivity in the past two decades to her heritage. She says modestly, "I have a lot that I owe Haiti for," although she does not consider her dedication to Haiti an obligation. She believes deeply that Haiti and being Haitian has greatly influenced the person and professional that she has become. Her work in Haiti began as a personal quest to "give back" to a beloved country and people. Her strong sense of identification with a "group of warriors and fighters" sculpted her determination to continue in spite of challenges in life. These same qualities were never more evident among the millions of Haitians living in Haiti, the US, Canada, Europe, Latin America, Africa, and elsewhere than on January 12th, 2010.

"The 12th", "goudou-goudou," or "tranbleman te," as the 2010 Haitian earthquake is referred to among Haitians, marked a critical point in Haitian history. With over 300,000 Haitians killed and 1.3 million displaced (USGS, 2011), the 7.0 magnitude earthquake devastated the nation. While the international response was widely covered in news media globally, much less reported was the response of local Haitians as well as Haitians from the diaspora.

Dr. Nicolas had returned to Miami from Haiti just two days before she received a call from a friend wanting to know her current location on that Tuesday afternoon. The friend informed her of the news and because Dr. Nicolas traveled to Haiti often, the friend worried that she might have been affected. Feelings of powerlessness and anger overwhelmed Dr. Nicolas in the days after the earthquake as she followed graphic news stories and attempted to connect with family in Haiti. For many, the first week after the quake was torturous as mass telecommunication delays prevented

families from corresponding with relatives on the island. She later learned that some friends and an uncle had been victims of the disaster.

Soon after, Dr. Nicolas became compelled to initiate a community healing process among Haitians in South Florida. *The Healing Little Haiti Project* provided a space for Haitians of all generations to discuss their concerns about the earthquake and its impact on their families. Tablets in-hand, community health workers with the project met with community members of the predominately Haitian neighborhood of "Little Haiti" in Miami to assess how they were coping with the event. *Vicarious trauma, re-traumatization, and acute distress* evidenced as the major themes of discussions with community members. The team also held meetings with key stakeholders to educate on related mental health topics, such as PTSD, and to provide more accurate information on the relief response.

In addition to *The Healing Little Haiti Project*, Dr. Nicolas extended her knowledge and perspective after the earthquake to two other projects upholding the values of community-driven programs. *Rebati Sante Mentale Haiti*, or Rebuilding Haiti's Mental Health, was formed by Haitian mental health professionals in Haiti, the US, and Canada in response to the lack of mental health services for those affected by the earthquake. Convened at a summit at the University of Miami in June 2010, the group originated as a taskforce and soon evolved into a structured nonprofit organization with projects targeting Haiti's mental health policies. Since 2010, the group has continued to hold conferences annually. The organization works closely with the Haitian Ministry of Health to meet their objectives, establishing themselves as a multilateral clearinghouse and a resource bank for international groups planning to implement mental health programs in Haiti.

Residents of the northern Haitian cities of Arcahaie and Cap-Haitien have also benefited from programs led by Dr. Nicolas. In partnership with the Massachusetts School of Professional Psychology (MSPP), and Haitian clinical psychologist Gemima St. Louis of the *Haitian Mental Health Network* (HMHN), the *Teachers Mental Health Training Program* (TMHT) was developed to offer teachers in Arcahaie and Cap-Haitien comprehensive training on various mental health topics to better serve students in Haiti (St. Louis, 2014). The program was designed in close collaboration with community members, thus lending to the creation of culturally-relevant and sustainable interventions. In addition, MSPP graduate students participate in the program through a week-long service learning component of a summer course offered at MSPP. The course introduces students with interest in Haitian populations in the US and Haiti to Haitian culture, history, and current issues. While in Haiti, graduate students work alongside the program directors, Haitian teachers, and local non-profit representatives to facilitate relationships and expand networks among community members.

The Haiti Legacy Project is another example of Dr. Nicolas' commitments to Haiti, psychology, and education. Established in 2013 and funded by the Kellogg Foundation, the primary purpose of the project is to promote awareness of

Haitian history and its inclusion in curricula, particularly for Haitian educators. Visitors can find academic and non-academic articles, sample curricula, links to documentaries, music, and art on the project's website. Through education, the project aims to provide ample insight into Haitian culture and psychology, while forging links between generations of Haitians. These linkages, by Dr. Nicolas' assessment, have been difficult to form due to the preceding generations' discontents and fears of sociopolitical issues in Haiti. In spite of warnings from their parents about being involved in Haiti, Dr. Nicolas observes that the current generation of professionals of Haitian descent in the US has been "relentless." From practice to scholarship, Haitian-Americans proudly stand at the forefront with more senior professionals in reconstructing the narrative about Haiti. The team of early career and senior professionals who direct *The Haiti Legacy Project* serves as testament to intergenerational collaboration among Haitians.

Dr. Nicolas' effort to expand networks among generations of professionals has not been limited to Haiti. The *Caribbean Alliance of National Psychological Associations* (CANPA) was first conceived 10 years ago at an APA symposium. The founders, Dr. Nicolas and Bahamian psychologist Dr. Ava Thompson, grew dissatisfied with the lack of organization and representation of Caribbean psychological associations at annual APA conventions. With the support of APA's Office for International Affairs, in addition to much diligence and undertaking, CANPA was officially launched in 2013 at the *Caribbean Studies Association* (CSA) annual conference in Grenada. In 2014, the alliance hosted its first conference in Suriname under the theme, "Caribbean Psychology: Unmasking the past and claiming our future." The national psychology associations of Puerto-Rico, the US Virgin Islands, Martinique, and Jamaica are also represented in the association. Dr. Nicolas believes that the alliance provides a platform for building bridges as well as the capacity of psychological organizations in the Caribbean.

When asked what she has found to be her most important contribution to Haitian mental health, Dr. Nicolas responded, "Designing projects that are not 'Guerda-dependent.'" Although she has sought to discourage developing projects that solely rely on her involvement, her community-focused and action-oriented attitude has spurred the same dedication in those who have benefited from her work. Perhaps, constituents of her projects have become "Guerda-inspired" instead of dependent. By upholding her commitment to her lineage, culture, and personal values, Dr. Nicolas has achieved enormous success in creating interventions that are collectively inspired and motivated.

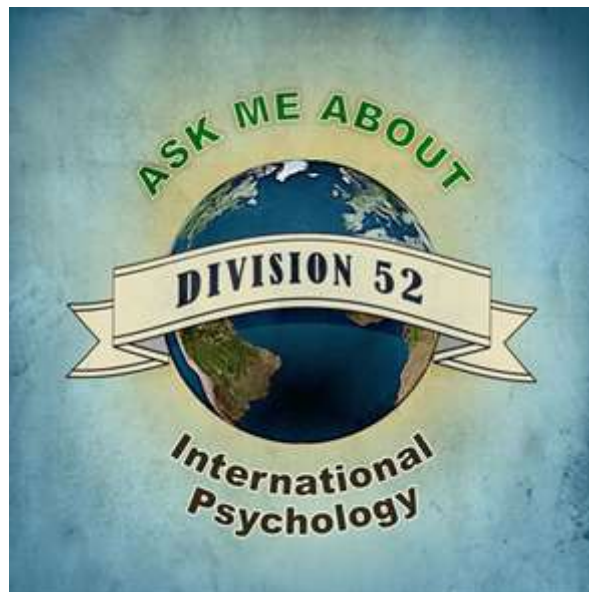
Conclusion

It is through Dr. Nicolas' strong devotion to family, community, and Haiti that her professional story has come to embody the values of the South African world-view of Ubuntu. Firmly believing in partnership and the collective responsibility of groups to affirm, educate, and empower one another, Dr. Nicolas has exemplified this cultural perspective throughout her career with her many contributions to Haitian mental health.

Gardening, one of her favorite hobbies, has also been a great source of inspiration for her life. She likens the process of nurturing rare flowers in her home garden to the “tilling” and “watering” of relationships. In the relationships with her daughters, grandmother, students, and colleagues, Dr. Nicolas has sown several seeds, the harvest of which many will reap. It appears that Dr. Nicolas’ grandmother, Gran-Grann, was responsible for planting the first seeds. Although Gran-Grann might not quite understand the broad impact of Dr. Nicolas’ professional activities, Dr. Nicolas knows that she is proud.

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Encountering Culture: Psychotherapy and Counseling Practice in India

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Western or scientific psychology was introduced in India in 1905 at Calcutta University (Prasadrao & Sudhir, 2001). In 1915 a full-fledged department of psychology was instituted and Girindrashekar Bose, a practicing Indian physician, became the first recipient of a doctorate in psychology in 1921. In 1922, Bose founded the Indian Psychoanalytic Society. After India became an independent democracy in 1947, premier mental health institutions were set up for providing preventive, curative and rehabilitative health care. National Institute for Mental Health and Neurosciences (NIMHANS) in Bangalore and Central Institute of Psychiatry in Ranchi were the earliest centres offering higher education in psychiatry, psychiatric social work and clinical psychology. Psychotherapy became an essential component of these qualifications (Neki, 1995). Fifty years down the line, the earlier trend of medicalized treatment has given way to counseling services (George & Thomas, 2013). There is greater mobility of Indians within the country and abroad, and people in larger cities and towns are asking for therapeutic counseling, to deal with emotional issues. Modernization and changing lifestyles seem to increase the need for therapy and also make it an acceptable form of help.

A Changing Society

Globalization has transformed the cultural landscape of India. Growth of industries and migration from rural to urban centers has created the promise of economic wellness as well as disappointments. Education and employment of women, especially in urban areas, call for reorientation of roles, responsibilities and power between genders, a welcomed shift for many women. Availability of mass media and modern communications has exposed people to ideas from western societies that led to a shift towards pursuit of personal goals and profit making enterprise (Carson & Choudhry, 2000). Among the concerns of current times are marital strain, parent-child conflicts, domestic violence, delinquency, substance abuse, low achievement in poorer families, and stress for high academic achievement in the higher income groups. Family bonds are affected because the joint family

system that promotes collectivist values such as cohesion and interdependence is no longer the norm, especially in cities. Child rearing practices foster earlier independence for young adults. Indians who come to therapy may have worldviews that are very traditional, quite modern or a mix of both. There are clients in difficult marriages yet avoiding the stigma of divorce. There are progressive young adults living together without being married and talk openly about cohabiting. In addition, there are joint families where couples struggle to save their marital relationships in the face of intergenerational conflicts. Interdependence also continues by elders being involved in arranging marriages, helping in child rearing, and old parents living with adult children and being cared by them. 'Compartmentalization', the ability to function with newer skill sets or values in one area of life and retain the older values in another area, serves well as an adaptation to modernisation (Singer, 2007).

Evolving Culture of Psychotherapy

Systemic theories from the West are fairly applicable but certain peculiarities of Indian families call for slightly modified treatment strategies. Nath and Craig (1999) remind us that marriages in India have always been more than an alliance between the spouses unlike the West where it is a bond between two 'individuated' persons. The conflicts that clients present can challenge the counselor to examine their own value system. The effort to preserve the resilience of families and mental health of individuals against stresses of modern times has resulted in a significant development in family therapy services. Family therapy in modern India offers ways to strike a balance between the "tyranny of the collective and the alienation of individualism" (Oommen, 2000; as cited in Carson & Chowdhury, 2000, p. 398). Mental health professionals have been able to engage families as an effective system of care when treating individuals with mental illness such as Schizophrenia (Chadda & Deb, 2013).

Training of counselors has received more attention only in the last two decades although there were many established departments of academic psychology in the country. The need for counseling and guidance for a growing population in schools and colleges has led to starting a number of postgraduate courses in counseling psychology (Arulmani, 2007). Institutions such as *Parivarthan* in the south Indian city Bangalore, offer training in counseling for mature middle-aged individuals from non-psychology background and ensure rigor through appropriate supervision (www.parivarthan.org). There are other practitioners oriented towards Transactional Analysis and maintain allegiance to the international TA association. A committed group of professionals has meticulously introduced EMDR training to psychologists, counselors and social workers (www.emdrindia.org). There is renewed interest in psychoanalysis in various metropolitan locations such as Delhi and Ahmedabad. One can also meet Jungian analysts in India who advocate the healing potential of dreams and mythological motifs. Service providers and users are capitalizing on the technologies available for long distance counseling. The variety of professionals available in urban India matches the plurality of the culture itself.

Cultural psychology is an emerging field and many of those who come to study bring their individual concerns reflecting social realities (Sapru, 1998). Psychology helps the students to articulate these concerns and find ways to cope, which in turn contributes to wider social transformation. Counselors trained in Western models effectively assimilate the cultural context in helping individuals and couples to find a balance between their relational and individual needs (Bala, 2007). Reviewing literature on psychotherapy practice in India, Manickam (2010) observes that while the authors' theoretical orientation to therapy varied over the years, a consistent concern for most of them was to assimilate indigenous concepts to meet client needs. Smoczyński (2012) explores how counselors trained in Western approaches to counseling adjust their practice at an urban counseling center in Bangalore according to the local context. She views this process of adaptation in terms of *glocalisation*, drawn from the field of social constructionism. According to this concept, practice from one part of the world is transferred as an abstract idea to another part where it is actively received, modulated and put into further practice in this other context. Another critical concern facing professional therapists across the country is to collaborate towards consolidation of ethical guidelines and regulation of counseling and psychotherapy practice in India.

Encounters with Culture in the Therapy Space

India is a multilingual society. Training at universities and training institutes is conducted mostly in English due to availability of standard texts and training resources. Neki (1995) urged his contemporaries to attend to psycholinguistics because how people speak can say much about the mind structure and cultural stance towards life and living. A few professionals have undertaken translation of psychological concepts into a vernacular form despite some inherent challenges. Many English terms such as 'shame' cannot be substituted with Indian words conveying the same connotations just as certain cultural expressions cannot be expressed accurately in English. Nonetheless, a majority of therapists are likely to be conversant with at least one Indian language and do not hesitate to tune into a client's preferred mode of communication. Therapy in context, then, truly becomes the co-creation of all participants. Some lighter moments are experienced when the client can sense the therapist's genuine effort and correct their vocabulary, making for warm bonding between both.

The role of emotions in human experiencing is an important issue to contend with when applying constructs originating from a different culture. While physiological processes involved in regulation of emotions may be the same for all people, it is increasingly acknowledged that *cultural regulation* plays a significant mediating role (De Leersnyder, Boiger, & Mesquita, 2013). Indian art and literature offer an enormous vocabulary and discussion on affect and emotion. Yet like other Asians, traditional Indians believe that emotions such as anger are damaging to relationships and are to be avoided in everyday life. It is hard for them to participate in exploration of feelings. Indian therapists of yesteryears who noticed this in their clients called it a 'cultural de-

fence' (Varma, 1986). In such cases, mythological stories or fables allow for a profound sublimation of difficult emotions in the presence of a compassionate observer. Stories with relevant themes or characters can be spontaneous expressions from clients (Ramnathan, 2013). At other times, the therapist takes a lead to evoke the necessary image and aspired coping (Bhatt, 2010).

The egalitarian stance advocated by Western approaches is a much debated issue and many therapists have written that it is unhelpful and ineffective in the Indian context (Neki, 1979). In contemporary times, such difficulties are seen less frequently yet not completely absent. Clients asking for advice and anticipating direction is not uncommon. In a study by Smoczyński (2012), several counselors describe how they manage such a challenge by carefully exploring the client's worldview to elicit the advice or solution being sought and offer it back in a constructive form. Arulmani (2009) has proposed that *cultural preparedness* is a necessary condition for counseling to be effective in non-western communities. He describes it as the ability to provide culturally relevant counselling that matches the client's expectation. A therapist may find herself being greeted with a handshake by a man and with a *Namaste* (i.e., joining both hands) from his wife (Bhatt, 2010). Some clients, including English-speaking individuals, can be at a loss when asked to address the therapist by first name because it is a practice that is common only between equals. Indians amongst other Asians who grow up in a Western environment often seem to function independently in some areas of life and yet in other spheres demonstrate deep-seated hierarchical attitudes as inculcated in their families (Kakar, 2003). In a society that has a hierarchical structure, tradition assigns roles, tasks and position, based on age and gender. Men, older members and individuals with valued qualities or qualifications are ascribed a higher place. The person lower down in the order expresses deference and the other in the higher role reciprocally offers caring and protection. Chin (1993) observes a 'hierarchical transference' when working with Asian clients in America. She suggests that for some clients it is facilitative to transcend the hierarchy and for some it is beneficial to reciprocate as expected.

Neki, a leading psychiatrist in the 1970s, observed that Indian clients often tended to look up to the therapist as a *Guru* (Neki, 1979). According to him, Indian society traditionally promotes social dependency and dependability. Within this cultural context it was reasonable, that clients considered a therapist as a teacher who could show them a way out of dilemmas. However, this attitude seems to be waning. Today's therapist is more likely to be seen as a consultant or a collaborator, going by the comment, "If the middle mental space between the body and the soul needs repair, the doctor or the guru is no use, it needs its own specialist to heal it" (Vishwanathan, 2005, as cited in Wadhwa, 2005). Based on conversations with professionals across several cities of India, Wadhwa (2005) reports that over the last decade urban Indians openly acknowledge their vulnerabilities and seek therapy proactively compared to earlier days when many

patients were referred by their doctor. Some clinicians still maintain that talk therapy is less effective when patients present with physical complaints, which are more socio-culturally acceptable ways to receive attention. These individuals speak less and still expect the doctor to understand their mental state (Wasan, Neufeld, & Jayaram, 2008). When hard pressed for time, many psychiatrists are likely to use medications to get maximum impact in shorter time. There are, however, psychiatrists who keenly practice psychotherapy or refer their patients to counselors (Bhatt, 2010). Furthermore, there are therapists who also advocate other forms of healing that their clients can benefit from. The alternate methods are seen to address the person's inner conflicts through different but equally plausible interpretations mediated by metaphors and archetypes relevant to their cultural identity. Moodley (1999) describes how an Indian client who lived in the West could be helped through talk therapy up to a point and was further healed successfully by an indigenous 'doctor'. In retrospect, he believes, it was wise to hold back an interpretation of 'splitting' because the client found an integration of his 'divided selves' with the other practitioner.

Integration and Grounding

The acceptability of Western psychotherapy and counseling professionals has not diminished the popularity of older healing practices (Arulmani, 2007). The Eastern approach cannot conceive of a separation between psychology and spirituality since both are concerned with the study and understanding of human nature (Varghese, 1998). According to Ayurveda, a traditional system of life science in India, wellness is a delicate balance between the mind, body, and spirit. Yoga offers time tested means to regulate the body, the breath and the mind leading to stillness- "observing transforms the observer- a radical resolution for inner discord and almost a God experience", describes Rao (2008, p. 299). Yoga and *Vippasna*, another Eastern discipline, commonly referred to as Mindfulness, are being incorporated into psychotherapy in the West as they overlap in their goals of helping a person to develop unconditional friendliness to oneself. Folk wisdom directs people to undertake regulated activities through social, vocational, creative and religious commitments, as meaningful engagement in life can help to develop equanimity. Communal practices such as musical chanting or attending discourses based on various philosophical texts remain popular for seeking solace or insight. Other sources of support are Meditation, *Pranic* healing, and Astrology. The cultural tradition of India is spiritual and this tradition includes influences of religions, religiosity, practice of various rituals and festivals (Arulmani, 2009; Thomas, 2010). It is not unusual for a Hindu to consult a Fakir (i.e., a Muslim sage) or visit particular churches associated with healing images of a Christian god or saint. Psychotherapy and counseling practice in India is positioned to be enriched by all streams of knowledge. Western psychotherapy offers a way to address the panic in the journey towards the unknown and strengthen an ego, which can only then be surrendered in the spiritual quest (Varma, 2004).

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The 24th U.N. International Day of Older Persons

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On October 9th, 2014, the annual celebration of Older Persons was held in the ECOSOC chamber of the

United Nations HQ in New York, as several attendees filed in for this year's International Day of Older Persons event, themed "Leave No One Behind." This year's conference was presented by the NGO Committee on Ageing/New York as well as UNDESA (UN Department of Economic and Social Affairs) and was sponsored by the Permanent Missions of Argentina, El Salvador, Slovenia, South Africa, and Thailand as well as Pfizer Inc.

James Collins, the Chair of the NGO Committee on Ageing/New York, began the introduction of the programme at 10 a.m., introducing other introductory panel members as well as the day's mission: to include the interests of older persons in national decisions make ageing an inter-generational as well as an international issue. He acknowledged the diverse ages in his audience. Mr. Collins is also a representative of the International Council on Social Welfare at the UN, and a member of the NGO Committee for Social Development, as well as having been actively involved in several public service organizations, advocating for older persons.

Following his presentation, Mateo Estrémé presented his message on the theme "Leave No One Behind." Mr. Estrémé discussed the importance of distinguishing age from its social construction that 60-65 is the threshold after which one becomes an older person. Rather, Mr. Estrémé recognized the importance that this threshold is vastly changing and that it may be different for everyone. He also advocated the fact that social rights and benefits should be more accessible and available to older persons as the number of older persons continues to increase. The inclusion of older persons will be incorporated in the post-2015 agenda of the UN.

Daniela Bas, the Director of the Division for Social Policy and Development (DSPD), relayed a message from Ban Ki-Moon, the highly regarded Secretary-General of the United Nations. Ms. Bas noted that as healthcare is constantly and exponentially improving, the human life-span is increasing, and so naturally the number of older persons is also constantly increasing. In fact, Ms. Bas declared that by 2050, the number of older persons is expected to double to 2 billion. As the elderly continue to make up a larger and larger part of the population, it is counter-intuitive to exclude them and their interests in any way; yet this discrimination continues to persist. With the post-2015 agenda, Ms. Bas remarked that the UN wishes to take into account the rights and securities of older persons and "leave no one behind."

The original keynote speaker Amina Mohammed was unable to reach the conference, so Paul Ladd, the head of the UNDP's organization team for the post-2015 development agenda, spoke in her stead. Addressing the subject "Older Persons and the Post-2015 Agenda," he noted that the post-2015 agenda would be age-blind. He also promoted "A Million Voices: The World We Want" that was published and that surveyed voices around the world on the topics people felt were important to address. In this, the top 7 priorities for all, including older persons, were about the

same: education, healthcare, that the government needed to be more caring and inclusive, the job sector, food, water and sanitation, and protection from crime and violence. He also noted several things to benefit older persons, such as green spaces and transportation systems. Overall, Mr. Ladd promoted the universality of the post-2015 agenda, and that all people want to and should be part of its creation and implementation.

After a short break, Sering Falu Njie introduced and began moderating the interactive panel session themed “Breaking Barriers: Sharing Successful Innovative Approaches to Ageing.” As well as introducing the panelists, he introduced the Millennium campaign as well as the “A Million Voices: The World We Want” website containing all things happening related to the post-2015 agenda.

The first panelist was Marta Benavides, a human rights advocate for the Alliance for Sustainability for Sustainable Peace, who provided her own words as well as translating those of Cesar Cartagena, the Executive Director of the ‘Asociacion Nueva Vida Pro-Ninez y Juventud.’ She emphasized the importance of creating the world that is “needed” and not necessarily the one that is wanted. Ms. Benavides also stressed that civil society should direct government to carry out what is needed for society, and it is important to work together for the “manifestation of peace.”

After Ms. Benavides’ message, she translated for Cesar Cartagena, who spoke about both of their presences at the UN, and how they represent the intergenerational aspect of ageing. He acknowledged the existing mentality, that when youth are old enough, older persons should move out of the way and hand everything over to younger persons. He stressed the fact that the post-2015 agenda was created for those who suffer exclusion. It is important to educate people and bring diversity of all types, including age, to the table, and make the agenda transparent so as not to exclude older persons.

After Mr. Cartagena’s speech, Mr. Njie remarked once again that Ms. Benavides and Mr. Cartagena so relevantly demonstrated an “intergenerational alliance” as they presented together.

Vladimir Cuk, the Executive Director of the International Disability Alliance, spoke next on the “Intersection of Ageing and Disabilities.” He noted that older persons are more susceptible to disabilities, so the voices of people with disabilities should also be heard, because older persons and the disabled “naturally” support each other’s goals.

The next presenter was Akiko Ito, the Chief of the Secretariat for the Convention on the Rights of Persons with Disabilities/DSPD/DESA at the United Nations. She addressed “Leading the Way – Older Persons with Disabilities”--continuing the conversation that Mr. Cuk began. She offered inspiring examples of older persons who are in art, politics, and other fields, highlighting that disabilities are a “cross-cutting issue” with ageing and that the relation stems from the belief that everyone should be valued re-

gardless of age, disability, or anything else.

David Ryan came from Intel to speak about the innovative and technological future for older persons. He noted that older persons should not be stereotyped as people who cannot do much, but rather should be seen as still fully active, and socially connected--those who *can* do rather than *cannot*. He introduced the RealPad, an AARP tablet that is an accessible, in-hand technology for older persons that can be easily used in the home. Mr. Ryan also remarked that most older persons will suffer a disease of the nervous system sometime in their lives, and since physicians can usually tend to patients no more than once a week, he initiated the idea that technology should exist to constantly track health. To wrap-up, he summarized that care should be everywhere for older persons to access, so that seniors can live an “independent life.”

The last panelist, Stephen Johnston, continued Mr. Ryan’s conversation about ageing and technology. He provided the interesting fact that there are around 4 billion toothbrushes in the world, but around 5 billion electronic devices, which shows that the world is moving towards “super-connectivity.” Mr. Johnston introduced Telehealth, a technology that uses facial expressions to interact with older persons, and advocated for the use of virtual reality to produce joy, as well as the social interaction of older persons in senior housing communities or even with robots that are used as company.

Following the panel, an interactive question and answer session was moderated by Mr. Njie. The panelists answered questions from the audience, remarking on the disparities in technology access and communication around the world; the importance of a global network; discrimination that occurs in the senior community among the disabled, LGBT community, and those suffering from HIV/AIDS; as well as partnership and the inclusion of all people and generations.

Last but not least, Mateo Estrémé, the Chair of the Open-Ended Working Group on Ageing, provided a ‘status report.’ He noted some conflict in that some countries believe the situation is well as it is, while others see the need to improve. Mr. Estrémé said that now that the issue of the exclusion of older people is being addressed in the post-2015 agenda, the UN will “continue to be engaged” until the problem is resolved.

Katherine Kline, the Chair of IDOP 2014, made closing remarks, to thank the panelists, and encourage countries present for IDOP to help this issue gain more visibility. Details appear at <http://www.un.org/en/events/olderpersonsday/>

 Note: Priyanka Srinivasan is a student at Fordham University studying Psychology, with interests in public health and gender studies.

Examining mental health effects of the Ebola crisis in West Africa

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Overview

In 2014, the Ebola virus disease erupted, causing worldwide illness, mortality, and fear of a potentially fast-spreading pandemic. The virus spreads through human-to-human transmission via direct contact (through broken skin or mucous membranes) with contaminated areas. The time from infection to the onset of symptoms (the incubation period) is two to 21 days, with symptoms becoming increasingly worse with time. The fatality rate averages 50%, while past outbreaks have shown fatality rates between 25-90%. The current Ebola outbreak occurred in West Africa in March 2014 and has been the largest and most complex outbreak since the virus was first discovered in 1976. The most severely impacted countries are Guinea, Sierra Leone, and Liberia; and very weak health care systems and the lack of resources have made the outbreak most challenging (WHO, 2014). While fear has been in the forefront of what the WHO declares is a Public Health Emergency of International Concern, what have been the primary mental health and psychological impacts and how are they culturally responded to?

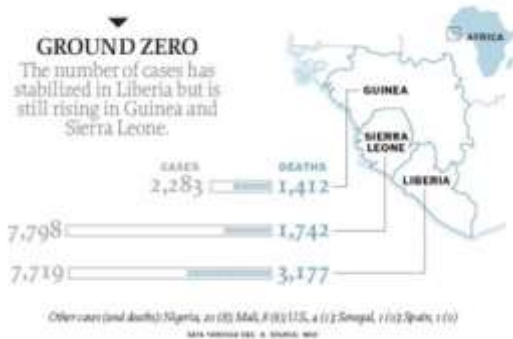


Figure 1. Statistics as of December, 2014. TIME, 2014. Source: WHO

Impact on individuals and communities

The impact of the outbreak has created devastating effects on systemic levels, which is of particular consideration, as community plays a strong role in life in these Western African areas. In affected communities, in order to prevent Ebola from spreading, individuals who may be infected are placed into quarantine for 21 days. As family and community systems in West Africa serve as important practical, social and emotional supports, such an isolation period has serious

consequences. Separation from quarantine can often lead to sadness and feelings of hopelessness. Isolated individuals may inherit feelings of guilt and shame if they feel they could endanger family members or are unable to work to support them (IFRC, 2014). The actual quarantine conditions have also produced severe psychological stress for patients, including feelings of humiliation and shame (Persaud & Morris, 2014). A study in 2004 of SARS quarantines showed that the psychological distress of quarantine includes symptoms of PTSD and depression (Hawryuck, 2004). Furthermore, patients might lose their jobs and livelihood. While sick and isolated, patients lose the hope of recovery.

Additionally, post quarantine, integration back into the community often invoke challenges. Members of the community may shun not only the victim, but also the victim's family, by acts such as refusing to let individuals into markets. Because of this harsh response from the community, individuals who are infected may try to hide their symptoms rather than seeking medical attention. Those affected by other medical concerns, such as cholera and malaria, may also hesitate to receive medical attention, as their symptoms are similar to those of Ebola and they fear being ostracized by the community (IFRC, 2014). Stigmatization from community also presents a harsh circumstance, as Sierra Leone, Guinea, and Liberia are all countries that have experienced violence, displacement, and country conflict. Therefore, while recovery and healing from psychological symptoms related to violence and displacement may still be present for some, rejection from society can result in a drawback and uncover distress.

A study by Omidian, Tehoungue, and Monger (2014) on psychosocial support in Liberia following the Ebola outbreak found that the greatest stress and emotional pain revolved around death and burials. Because communities could not carry out traditions for loss and burials, a large portion of their regular emotional healing was lost. Denial, which serves as a fear response, was also found commonly, in that some people did not believe the virus existed. This was also supported by the fact that the Liberian government initially denied the issue of Ebola when it first evolved (Omidian, Tehoungue & Monger, 2014).

Hopelessness is found significantly at community levels. As described by Chernor Bah (2014), a former Sierra Leone refugee who returned to the Pork Loko recently, 500,000 civilians in the district had been sealed off from the world and stigmatized, as if criminals, with little or no help. Many other districts similarly have been held under quarantine with approximately a third of the nation unable to move freely. People exhibit fear, suspicion, and desperation in a nation that has already experienced civil war and displacement. With lockdowns, there is a parallel that people have also shut down [emotionally].

For children, many have lost one or both parents to Ebola and have been subjected to seeing family members taken away "by people effectively in astronaut suits looking like crop sprayers. And the affect of this is deeply distressing for children. Children who have been exposed to the virus

are facing deep stigma and nobody wants to take them on because there is this terribly psychosis of fear around the Ebola virus” (Schlein, 2014). Another major result of the crisis has been the closing down of schools to lessen the chances of contact; however, it is questionable whether children are in fact better off at home, where there is very little food, almost no mental stimulation, and decreased safety. While most humanitarian crises keep children in schools, where they can receive care from adults, have some protection against outside turmoil, and build resilience, this strategy of closing schools has presented a hindrance to recovery. More children will be subject to illiteracy, which is already high in some areas, which raises the question: How can public health messages on safety against Ebola be beneficial if they cannot be read? The government has made efforts to broadcast lesson plans over radio. However, the programs do not distinguish different grade levels, are unexciting, and the poorest families do not own radios (Schlein, 2014).

Widespread reports have shown girls have become victims of rape, as they are cooped up in homes rather than school. With a lack of sufficient health care workers in these communities, girls and women who are subjected to sexual violence cannot reach medical treatment. In addition, females have higher chances of contracting the virus, as they are likely to be pressed into taking care of sick family members with Ebola. It is also noticed that nurses and those involved in burial processes are mainly female (IASC, 2014), which has the potential to increase psychosocial distress, as does having constant, direct contact with patients and deceased victims.

Mental health and psychosocial response

Local health care systems in West Africa have been ill-equipped to manage such an outbreak. While international NGOs have sent humanitarian response teams to help manage the crisis, challenges are presented with cultural considerations. Psychological First Aid (PFA) has been implemented in communities hit by the Ebola crisis. “PFA describes a humane, supportive response to someone who is suffering and may need support” (World Health Organization, CBM, World Vision International & UNICEF, 2014). It involves providing non-intrusive care and support, evaluating needs, assisting people to access basic needs such as food and water, listening, comforting and encouraging a sense of calm, helping connect the community to information, services, and social support, and protecting the community against further harm. PFA can be beneficial to anyone impacted by the crisis, such as Ebola victims, health care providers, community members, and people fearing they have Ebola even if told they do not. PFA is based on a pyramid of intervention, in which a small number of people (about 7-10%) fall into the category of needing specialized mental health services, as many are able to cope (World Health Organization, CBM, World Vision International & UNICEF, 2014). The purpose of PFA is to facilitate resilience through a wellness approach without relying on specialized care (Omidian, Tehoungue, & Monger, 2014); as such, non-professionals can implement the services.

A challenge for implementing PFA in areas of West Africa has been the cultural factors for which these services



Figure 2. World Health Organization, CBM, World Vision International & UNICEF, 2014

need to be adapted. Distributing information has been particularly vital, as many rumors, misconceptions, and misinformation about Ebola and how it's prevented have spread in communities. Common rumors and beliefs include: Ebola is caused by witchcraft or a snake biting those for revenge, international NGO workers have brought the disease to communities as a way of spraying, white men have brought the disease to get money from institutions or for the purpose of collecting organs for science, and the dead victims of Ebola are beheaded, which is why relatives cannot see the bodies (IFRC, 2014). Active agencies have trained volunteers to provide information and sensitization campaigns, identify and track suspected cases, disinfect homes of patients, and raise awareness on how to protect against infection. However, communities have been hesitant to listen to awareness campaigns, which has caused challenges for ensuring they receive accurate information. In addition, communication barriers, illiteracy, and those living in remote areas may be seen as additional difficulties in addressing public health education (IFRC, 2014).

On an individual level, psychosocial support programs that include psychological counseling have been assisting recovered patients in regaining their lives. The waiting period for test results can bring on psychological stress. To cope during this waiting period, individuals are encouraged to set goals, keep active, look for humor, exercise, maintain hope by believing in something meaningful (such as family, God, or an ideal), and to utilize stress management techniques (IFRC, 2014). While a number of resources are available for managing psychosocial support in humanitarian crises, adaptation to cultural considerations is essential, and the Ebola crisis presents this clearly.

For women and girls, it is suggested that community groups provide meaningful support to survivors of sexual violence and emerging issues. Women may also benefit from

the creation of new economic opportunities, which can empower and strengthen their mental wellness (IRC, 2014). The Inter-Agency Standing Committee (2014) recommends that social mobilization and community engagement efforts be developed by women and young females, and that women are equally represented in recovery and coordination activities (IASC, 2014). These types of actions could provide a source of empowerment and resilience for females who are especially vulnerable in this crisis.

Mental health considerations for responders and health care workers

TIME honored Ebola fighters as “person of the year” (2014), recognizing the courageous efforts of local and international doctors, nurses, health care workers, ambulance drivers, and volunteers, who decided to attend to this dangerous work. In addition to the threat to their own health and of contracting the highly contagious disease, which many did, these individuals also faced resistance, and at times, hostile reactions from communities who were skeptical about Ebola. They also witnessed constant deaths of patients, especially those on burial teams, while struggling to maintain hope about the epidemic.

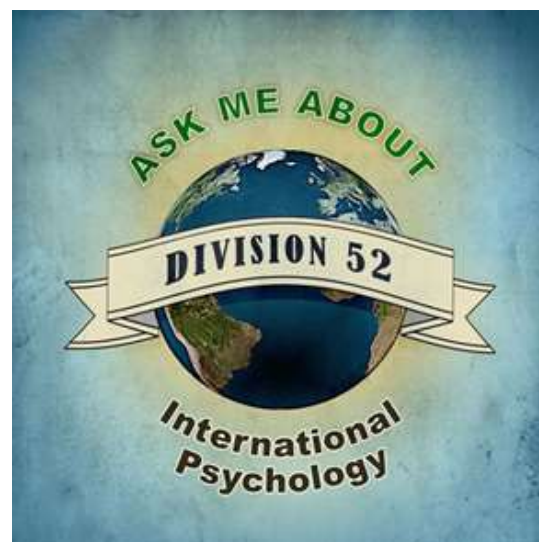
As described by psychologist Dr. Theresa Jones, who went to Liberia to help, the physical challenges of this crisis held distress for health care workers. At one point, a health care facility in Liberia had to turn people away, as the Ebola center simply did not have enough space; “to have to turn people, who are often unwell and desperate, away from the treatment center is terrible” (VICE). Psychosocial groups and workshops on well-being are particularly important for health care workers, especially since many have been evicted from their homes and rejected by their communities as a result of working with the Ebola crisis. Jones (2014) states that for medics, small acts of kindness can be very meaningful in a situation that seems hopeless. “Shaking hands is of huge importance in Liberia. Friendships are formed between the doctors and patients, and when a patient whom they got on with particularly well is discharged, you see the medical staff running over to shake their hand. It really creates a wave of positive feelings when you see this” (Jones & Nianias, 2014).

International volunteers and responders also face fear and stigma after returning home from missions. As seen in events across the U.S., the widespread panic of communities has taken a harsh toll on individuals completely removed from the Ebola situation but perceived to be threats. Ebola has certainly shaken up the world. While mental health and psychosocial responses are continuing to address patients, communities, and health care workers, hope remains one of the strongest facets of recovery from this crisis.

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Internationalizing Psychology: The Importance of Student Research

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To internationalize the teaching of psychology, how can we involve more students in cross-cultural research?" This question was the focus of a forum offered at the 26th Greater New York Conference on Behavioral Research on November 9, 2014.

This forum was chaired by Professor **Richard Velayo** (rvelayo@pace.edu), who is the Director of the Masters Psychology Programs at Pace University, his graduate assistant **Sarika Persaud** (ap75294n@pace.edu), and five members of Dr. Velayo's student research team called the IToP (Internationalizing Teaching of Psychology) team, with diverse messages.

The three major goals of the IToP team are to (a) identify effective pedagogical strategies to internationalize psychology courses, (b) develop assessment tools for an internationalized psychology course, and (c) apply Internet-based technologies (IBTs) as teaching and research tools to help infuse international content. Dr. Velayo noted, currently the internationalization strategies, and initiatives are mainly coming from major international organizations, but it is also important to involve students in this work. In Dr. Velayo's mentor laboratory, student researchers came up with topics of their own interest, and proposed research project carefully mentored by the professor.

Lucio Forti (lf72881n@pace.edu) presented his research proposal on "*Internet-Based Technologies in an Internationalized Classroom*." He explored the usage of technology to infuse international content, the types of IBT strate-

gies that instructors used to incorporate international perspectives, and the challenges and benefits associated with these strategies. Some possible tools in an instructor's digital toolbox are: Face-to-Face, Social Media, Learning Management Systems (BB, WebCT; Moodle), Online Collaboration (wiki-based), and Digital Narratives (Prezi, YouTube, Blogs).

Lauren Lambert (ll97492n@pace.edu) researched "*Social Media and Culture: Factors that Influence Classroom Learning*." She sought to figure out how technology negatively and positively impacted learning in the classroom, mainly looking into the possible usage of a Facebook group to enhance learning in the classroom for a semester.

Yuting Dai (yd65442n@pace.edu) decided to look into the "*Current Status of Psychology Programs in China*." As an international student from China, she would like to learn about what advantages and disadvantages the psychology curriculum in her home country have in meeting the public needs of mental health service.

Matilda Koroma (mk53787n@pace.edu) talked about "*Culturally-sensitive Teaching Strategies for Third Culture Adolescents (TCAs)*". She explained to the audience, the Third Culture Adolescents are those who were raised in a culture outside of their parents' culture for a significant part of their development years, so that basically there 1st culture is where their parents are from, their 2nd culture is the current one in which they were raised up, and the 3rd culture would be the mixture of the first two. Matilda Koroma was specifically interested in the ways in which we could develop culturally-sensitive teaching strategies which catered to the unique cognitive and developmental needs of TCAs.

Michael Trush's proposed research examines the "*Interaction between Learning Strategy, Modality Presentation, and Cultural Background on Memory*." His hypothesis was that cultural background would significantly moderate learning as a function of modality presentation and type of learning strategy.

Students' projects provoked a lively audience discussion--particularly on the pros and cons of using IBT in teaching, including social media platforms. Though face-to-face communication is still the most effective type of communication, the development of the IBT has enabled instructors and students to do many activities distantly, along with internationalizing and expanding the "classroom" experience.

In regards to the development of psychology in China, it was pointed out that many psychological issues were neglected in China in earlier days, and even now psychology has not drawn a proper attention to itself. Many psychological issues carry a lot of stigma in the society and are not spoken of. Moreover, the number of universities offering psychology programs is quite limited, and if they do, they offer only 2 types of psychology programs: general psychology and applied psychology. Even though the situation is gradually changing the progress is slower than expected.

Due to the aforementioned reasons, there exists a huge gap in terms of the small ratio of trained psychologists to the vast population of China. Thus, there is a greater need for internationalizing teaching of psychology, and making it

more accessible for different people all around the world.

Furthermore, the discussion of incorporating the perspectives of Third Culture Adolescents raised the question about the sense of "being everywhere and nowhere," causing possible issues with personal identity, which should be taken into consideration when developing culturally-sensitive teaching strategies.

Dr. Velayo summarized the value of involving students in the process of internationalizing the teaching of psychology. Despite all the differences between people from various cultures, we should not overlook the commonalities. There is way more out there that makes us similar to each other, than what makes us different. Those commonalities



Speakers (l to r): Matilda Koroma, Lauren Lambert, Yuting Dai, Richard Velayo, Ph.D., Sarika Persaud, and Lucio Forti.

might also help us to achieve the goal of internationalizing psychology teaching and developing corresponding strategies to do so.

For more information about this presentation and of the IToP team, please contact Dr. Richard Velayo at rvelayo@pace.edu.

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How Many Psychologists Are There in the World?

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"How many psychologists are in the world today?"

The answer to this simple question is as elusive as the question itself is common. This brief report reviews: (a) the problems faced when attempting to answer this question, (b) reasons why this answer is so elusive, and (c) sources of information on cross-national psychology today.

In the United States, there is a plethora of data by a variety of sources tracking and updating the number of psychologists, psychology undergraduate and graduate students, professors, and members of professional psychological associations in the country. This information can be found in the US labor statistics data (Bureau of Labor Statistics, 2014), university data on the number of students in their psychology programs, on the American Psychological Association (2014) website, and elsewhere. (See Figure 1). There might be some variations in these numbers, due to the varying criteria on who is considered a psychologist, and differences in each state on educational and professional requirements for state licensing exams.

However, do these statistics exist for countries outside of the United States? Are there any data sets showing the number of psychologists or psychology students in Europe, South America, Africa, the Middle East, and Asia? Although this question appears to be quite straightforward, the answer to this question is actually quite elusive (Bullock, 2012a). Even if such a dataset did exist, it might not be able to

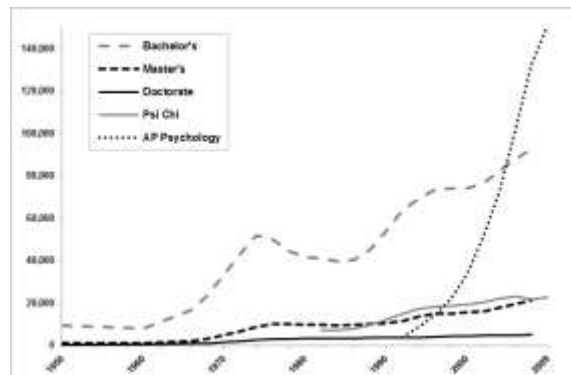


Figure 1. Trends in U.S. psychology bachelor's, master's, and doctorates awarded, new Psi Chi memberships, and high school AP psychology examinations, 1950-2009. (Adapted from Takooshian & Landi, 2011).

provide much detail about the educational qualifications required to be considered a psychologist in these countries, and what are the requirements to join a country's psychological association. In addition, it is likely the statistics might under- or over-represent the number of psychologists. Although there are psychologists who are involved in conducting research, teaching, and practicing worldwide, the definition of a psychologist may vary in different countries. These definitions may not be consistent with the United States's definition of a psychologist or psychology student, thus making comparisons between countries incredibly difficult or impossible (Bullock, 2012b, 2013).

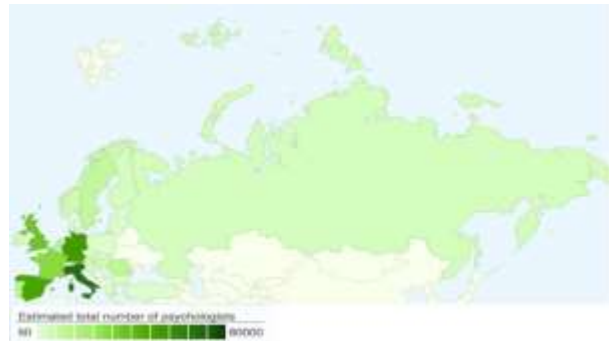
Though it was difficult to find definitive data on the number of psychologists in the world, there exist some valuable resources that can provide information about the criteria for being considered a psychologist in a country or region.

Who is a Psychologist?

The definition of a psychologist varies from country to country. Developing nations or countries where psychology is a fairly new field may be at different stages of professionalization. Although these countries may have data on the number of psychologists in their respective countries, this number may include people who are psychiatrists or other mental health practitioners. Countries may not distinguish between these varying professions, thus inflating the number of psychologists recorded. International bachelor's, master's, and doctoral psychology programs may offer different courses and trainings than US programs, again making it difficult to compare these numbers. In addition, countries and universities may offer certificates or short-term training programs in psychology and may count these individuals as students or psychologists. Some individuals may have the title of psychologist at their place of employment, without obtaining an education in psychology or providing psychological services. In many countries, an individual with a bachelor's degree in psychology may be considered a psychologist.

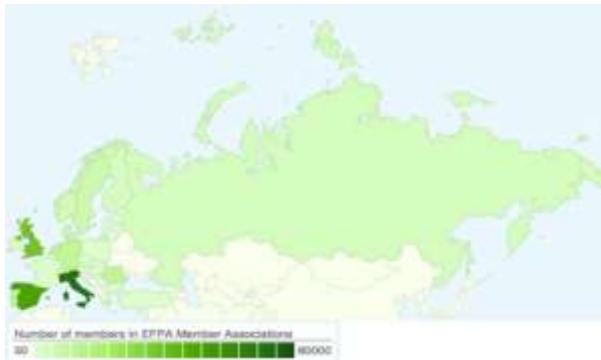
For example, in some countries, such as Egypt, individuals may be providing psychological services without much training or education, and traditional healers, social workers, or sociologists might be administering these services (Ahmed, 2004). Moreover, in the Middle East some individuals might be working as school psychologists with a bachelor's degree in counseling and education and providing counseling services, or education and tutorial services. Although they may have the title of school psychologist at their place of employment and may be counted as a psychologist in the country or regional dataset, they may not be providing any psychological services or working in the capacity of a psychologist.

Some inconsistencies also include conflicting information from different data sets. For example, the maps below created with data on psychologists and European Federation of Psychologists' Associations (EFPA) members from Lunt, Pieró, Poortinga, and Roe (2015) show that Turkey has 1,300 psychologists; however Jimerson, Stewart, Skokut, Cardenas, and Malone's (2009) article on school psychology indicates that there are 11,327 school psychologists in Turkey.



Map 1

Estimated Number of Psychologists in Europe per Country



Map 2

Number of Members in EFPA Member Associations per Country

Useful Resources

Even though data may not be consistent or inflated, there are some useful resources available providing estimates on the number of psychologists worldwide. These resources include:

- **The World Health Organization (WHO) Mental Health Atlas:** In 2001, 2005, and 2011, the WHO collected information on mental health resources in 184 countries, covering 98 percent of the world's population. Each country profile has information on the number of mental health facilities, psychologists, psychiatrists, social workers, and people treated in mental health facilities.
- http://www.who.int/mental_health/evidence/atlas/mnh/en
- **Professional Psychological Associations:** Some professional psychological associations keep a record of their members and psychologists in their country or region.
- <http://www.socialpsychology.org/inter.htm>
- <http://www.efpa.eu>
- <http://www.efpsa.org>
- <http://www.iupsys.net/about/members/national-members/index.html>

It is important to realize that national membership organizations may include or represent quite varied proportions of the psychologists practicing or being active in the respective countries. Two highly divergent examples found on the website of the International Union of Psychological Science (IUPsyS) may illustrate this point. On one hand, The British Psychological Society (BPS) is said to represent "over 42,000 psychologists, and over 7,300 students and affiliates" (IUPsyS, 2013a). Clearly, the number of 42,000 suggests that BPS does, in fact, represent most active psychologists in the United Kingdom. For Argentina, however, the website lists as the "Adhering Member" Association the Argentinian Association of Behavioral Science/Asociación Argentina de Ciencias del Comportamiento (AACC), with 213 members (IUPsyS, 2013b). Yet, there are probably more than 40,000 psychologists active in Argentina, with the large majority of them endorsing a variety of psychoanalytic traditions (e.g., those founded respectively by Freud and Lacan). One wonders in this context how a small, behaviorally oriented organization can be said to represent Argentinian psychology in IUPsyS.

Recommendations and Further Research

Additional research needs to be conducted with universities, professional psychological associations, and country labor departments to obtain reliable data and cross-reference information on the number of psychologists worldwide. If further research is to be done on this topic, researchers must be very clear about the data they want to collect and create consistent guidelines as to who is counted or considered a psychologist. In addition, researchers conducting this work may want to consider the following questions when developing their research and data collection strategies and measurement tools:

- What does psychology mean in a cross-cultural context?
- Should individuals who provide clinical services and work as a psychologist, but do not have the training or educational background, not be considered a psychologist?
- If a local community recognizes an individual as a psychologist, should the international community also recognize them as a psychologist?

Publications such as the *Handbook of International Psychology* (Stevens & Wedding, 2004), *Psychology & Developing Societies*, *International Perspectives in Psychology: Research, Practice, Consultation*, and *International Journal of Psychology*, can provide useful information, data, and background on the aforementioned questions.

Another way to help gain more consistent data from countries is to possibly work with them in standardizing and professionalizing the field in their country, especially if psychology is a fairly new field, while also recognizing the local context and meaning of psychology in these countries. This work could be done with universities with a focus on curriculum development, conducting needs assessments, and starting local Psi Chi chapters.

Conclusion

During the last few decades, the discipline of psychology has grown at a rapid pace in many parts of the world. Even though in the immediate post-World War II era psychology had its center in the United States, by the end of the 20th century psychology had become a very popular discipline in Europe, Latin America, Australia, and increasingly also in some parts of Asia and the Middle East. Today, colleges and universities around the world offer more than 4,000 psychology programs.

Despite this, we do not have a clear picture of how many psychologists there are. Recent estimates by Merry Bullock (personal communication, October 3, 2014) and Stevens and Gielen (2007) indicate that the worldwide number of psychologists has probably surpassed one million. But for reasons delineated in this article, these estimates are no more than crude approximations depending not only on variable and at times missing local estimates, but also on varying definitions of who should or could be called a "psychologist." We hope that as international psychology organizations gain in scope, vitality, and rigor, a more precise and inclusive picture of the worldwide status of psychology and psychologists will emerge.

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The United Nations Association: Helping students at the UN

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How can students get more involved in international activities at the United Nations? This can be quite a challenge. Students can greatly benefit from UN activities (Martinez, 2014), but often do not know where to start (Roberts, 2014), and the number of seats are typically limited for U.N. internships and other programs (Takooshian & Campano, 2008).

The brief report reviews a valuable but little-known resource for students: the network of United Nations Associations (UNAs) that support UN activities--their origins, purpose, and how students especially can benefit from joining the UNA.

The United Nations Association of the United States is a program of the United Nations Foundation. UNA works unflaggingly to support the [mission](#) of the United Nations by connecting and keeping Americans informed of the work of the United Nations, and advocating for strong US leadership within the UN. The UNA-USA grew from the American Association of the United Nations, which originated from the League of Nations Association in 1943. This organization was established by a group of prominent citizens, which included the first executive director, Clark M. Eichelberger, who sought to promote acceptance of the [Dumbarton Oaks proposals](#) in the late years of the World War II. One of the first Association's early actions was a national tour by a number of US representatives to spread the word and gain support for American adherence to the Dumbarton proposals, which would later lead to the creation of the UN.

For 70 years, UNA-USA has worked to accomplish its [mission](#) through its national network of UNA chapters, youth engagement, advocacy efforts, education programs, and public events. The New York chapter (UNA-NY) - one of the many nation-wide UNA-USA Chapters - similarly seeks to educate and galvanize New Yorkers to support the principles and pivotal work of the United Nations. Though becoming involved United Nations activities can be quite a challenge, the UNA is one of the best ways to do this.

Joining the UNA-USA is very easy. If you are a student, this is free. If you feel passionate about human rights, international affairs, complex social and political issues, and are interested in informing and working together with your community to bettering these issues, this is the perfect way of getting involved. As an active member of the UNA-USA, you commit to stimulate international cooperation and community education on international affairs. UNA-USA members and their chapters work with their local communities and elected officials to support the UN. For members, there are monthly events that you can attend at no cost. For example, the New York Chapter offers a stimulating selection of events and activities suited to the interest range of its lively constituency. Some of these events include:

The Ambassador Series. A favorite- the UNA-NY ambassador series presents well-attended programs in partnership with the Columbia Club of New York. Several ambassadors are hosted every years, and are invited to discuss current events and relevant issues from their past experiences and the background of their respective regions. There is a reception where you get the opportunity to network with all the invitees and in turn let them know about your concerns, work and interests.

Screening the issues. The UNA-NY provides a series of films and discussion events that are designed to promote the work of the United Nations in an engaging way. Featured are recently produced films which address some

of the many crucial issues which concern the United Nations, made by enthusiastic, passionate filmmakers who are invited to each screening to involve and motivate an ethically aware New York audience in discussing the issues illustrated in the films.

BookTalkUNA. One of the newest, this bright new compliment to the screening presentations, features books and their authors, whose work is in-depth, politically and ethically engaged, and often quite controversial. These writers and thinkers illuminate many complex social and political realities that challenge assumptions, while offering inspiration, ideas and understanding. This can create possibilities for a better world. These book talks are quite useful since they complement the far-reaching work of the United Nations and are suitable for those who enjoy reading.

One of the best things about being a member and attending these events is that students are reminded of the ability and power that they have to seek change and better the world. Students also have the ability to advocate and inform others of the issues they learn about. By becoming a UNA member, students are able to join a chapter or create their own chapter. Once a student is a chapter leader, s/he can advocate for a strong United Nations in their local community or school.

To become a member, you can join [here](#). Membership in the United Nations Association of the USA is open to any U.S. citizen or resident who is committed to the purposes of the United Nations Association of the USA. If you are a student 25 years or younger you can join the USA-UNA for FREE. You can also gift someone interested in being in UNA -USA.

Since only a tiny fraction of U.S. students are aware of the UNA, the UNA is almost a "secret"--but such an invaluable secret for those who want to be involved in the UN. Every student should join, if interested in the United Nations and the pressing issues that face us every day in our troubled world. Not only do you learn, become inspired and network, but you also are a step closer of making a change.

Some useful links.

UN Associations: <http://www.unausa.org/>
The UN mission: www.un.org/en/documents/charter/
Origins in 1945: www.un.org/en/aboutun/history/dumbarton_valta.shtml
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Caribbean Regional Conference of Psychology Meets in Suriname

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Did you know that there are 26,000 psychologists in the Caribbean and that half of those are in Cuba? Did you know that Barbados has the highest rate of publications per capita among psychologists in the Caribbean? These are just a few of the facts that were revealed in a recent conference.

This November psychologists from around the Caribbean and the world met in Paramaribo, Suriname for the second Caribbean Regional Conference of Psychology (CRCP2014) under the theme of "Caribbean Psychology: Unmasking the Past and Claiming Our Future."



SVPO members: Fourth from right, LOC Chair Maja Heijmans-Goedschalk

The event was sponsored by the Caribbean Alliance of National Psychological Associations (CANPA) and hosted by the Suriname Association of Psychologists and Special Educators (SVPO). CRCP2014 follows the landmark first Caribbean Regional Conference of Psychology held in the Bahamas in 2011, where the Nassau declaration was signed by many Caribbean countries to agree in principle to establish a Caribbean Psychology Organization to promote the development of psychology as a science and practice. Subsequently, CANPA was launched in Grenada on June 5, 2013.

Ava Thompson, CANPA President Pro Tem, and Guerda Nicolas, CANPA Vice-President Pro Tem, seemed to be everywhere at the conference, as did CRCP2014 Conference co-chairs Donna-Maria Maynard and Keith Lequay, as well as the Surinamese local organizing chair Maja Heijmans-Goedschalk. They are all to be commended for working diligently and going above and beyond the call of duty to assemble this truly extraordinary event.



CRCP2014 Co-Chairs Donna-Maria Maynard and Keith Lequay

CANPA members began their CRCP2014 week with a one-day capacity building pre-conference workshop, which was followed by a community symposium on non-communicable diseases for Suriname's health, social services and education providers. CRCP2014 participants had a number of half-day workshops on Behavior Change Interventions, Education and Training, and Mastering the Research and Publication Processes, held at the Anton de Kom University and which were well attended.

The Surinamese Minister of Health, Dr. M. Blokland, opened the conference; and among the guests in attendance were the Chair of the National Assembly, Dr. J. Simons, and the heads of the International Union of Psychological Sciences, the European Federation of Psychologists' Associations, and the International Association of Applied Psychology, the past-president of the Association of Black Psychologists, and the president-elect of the American Psychological Association.

Several major awards were presented at CRCP 2014. The Pioneer awards--given to psychologists in the host

country who have been fundamental and formidable in developing, promoting, and sustaining psychology in the country--were given to Lillian Ferrier, Tobi Graafsma, and Hank E. Essed. Educated at the University of Leiden in the Netherlands, Ferrier has 37 years of professional experience and is the current chair of the presidential taskforce for young children and adolescents. Her work in Suriname has focused on many topics, including early child development, malnutrition, sexual abuse, domestic violence, HIV policy development, and domestic violence. Educated at Groningen University and the Psychoanalytic Institute in Amsterdam in the Netherlands, Graafsma has 43 years of professional experience and is currently Bascule Chair at the Institute for Graduate Studies and Research at Anton de Kom University in Suriname. He has played a leading role in research in Suriname on suicide prevention and on prevention of violence against children. Educated at the University of Utrecht in the Netherlands, Essed has 39 years of professional experience and is currently a psychologist working in the Suriname prison system. Essed played a central role in creating the SVPO, and has also worked as a lecturer at the Anton de Kom University of Suriname and with the Roman Catholic Church in a program for people living in Suriname's interior regions. Kudos to all!



From left to right: Hank E. Essed, Lillian Ferrier, and Tobi Graafsma with their Pioneer awards.

Invited speakers included Yovanska Duarté-Vélez on suicidality among Latino/a adolescents from Puerto Rico to the mainland USA, Janel Gauthier (President of the International Association of Applied Psychology) on using the universal declaration of ethical principles to promote just and ethical policies in the Caribbean, Robert Roe (President of the European Federation of Psychologists' Associations) on diversity and collaboration in psychology, Danny Wedding (American University of Antigua) on movies and mental illness, and anthropologist Angela Roe (Curaçao), who presented her excellent debut film *Sombra di Koló* (Shadow of Color), which examined issues of race and color through interviews of 30 Curaçaoans of different ages, genders, and classes from five different neighborhoods.

Saths Cooper, President of IUPsyS, offered an inspiring plenary lecture entitled, “Critical Issues Psychologists Must Confront.” Peter Weller (University of the West Indies) and Guillermo Bernal (University of Puerto Rico) offered an invaluable session on Caribbean Psychology Education and Training. Weller’s presentation “Whither Caribbean Clinical Psychology?” helped situate the issue relative to the colonial heritage of the region and the post-colonial present and future. Bernal offered a thoughtful and data rich analysis of “Indigenization of Psychology in the Caribbean: Progress and Status in Scholarship, Research, and Education,” with some helpful statistics on numbers of psychologists in the region, and the relevance of impact factors for Caribbean scholars. Omowale Amuleru-Marshall offered a powerful plenary on health psychology, demonstrating a point of view rooted in a psychology aimed to empower and to enhance well-being across the region. Other plenaries included Gloria Wekker on relations between Afro-Surinamese mothers and their children and Gail Ferguson (University of Illinois at Urbana Champaign) on “Remote Acculturation and the Birth of a New Bicultural Caribbean Youth Identity.”



Saths Cooper Introduction

CRCP 2014 opened with keynote sessions by Barbados based attorney-at-law and political activist David Commissiong, a Pan-Africanist who covered the Reparations Movement, and Professor Marcia Sutherland, a Jamaican born psychologist at SUNY, Albany, USA, who spoke on a Pan-Caribbean Psychology as a tool for regional development.

A number of Division 52 members presented at CRCP 2014. Judith Gibbons and Merry Bullock presented on publication opportunities. Danny Wedding offered an excellent presentation on the portrayal of psychopathology in contemporary cinema. Grant Rich and his colleagues (Lynn McCutcheon, USA, Maria Wong, USA, Joan Black, Jamaica, Donna-Maria Maynard, Barbados and Rosemary Frey, New Zealand) presented their cross-national analysis of the relationship between celebrity attitudes and sensation seeking. Frank Worrell and his colleagues presented on school psy-

chology in Trinidad and Tobago.

A sampling of other valuable presentations must include Olivia Edgecombe-Howell’s comprehensive presentation on Fetal Alcohol Syndrome in small, vulnerable developing Caribbean countries. She is clearly a go to person on this critical issue. A Thursday afternoon session on youth and children offered a veritable plethora of insights, with presentations on mental health professionals’ experiences counseling young sexual abuse survivors in the Cayman Islands, the high prevalence of child maltreatment in Suriname, and neuropsychological performance of former street children in Ecuador. There were also a number of interesting paper presentations, symposiums, roundtable discussions, and poster sessions.

Given that the conference was so stimulating, few had the time or inclination to experience Suriname more broadly while sessions were being offered. That said, some participants did have the opportunity before or after the conference to take a city tour or visit the vast interior of this nation, where they were treated to Suriname’s many attractions, from food, dance, and music, to such wonders as the inner city of Paramaribo, a UNESCO World Heritage Site, Fort Zeelandia, the 19th century Roman Catholic St. Peter and Paul Cathedral, one of the largest wooden structures in the Americas, and a mosque right next to a synagogue, emblematic of the unity that comes from Suriname’s diversity. Those unable to leave the conference were treated to a special evening cultural event, featuring impressive drumming and dancing from many of Suriname’s cultural groups. Seventeen types of percussion instruments performed, with accompanying traditional dances. Suriname, a former Dutch colony, became independent in 1975. Located in South America, where it is bordered by French Guiana, Guyana, Brazil, and the Atlantic Ocean, its heritages, and CARICOM membership, situate it in many ways, in the Caribbean both historically and in terms of contemporary politics. While its official language remains Dutch, a number of other languages are spoken including Sranantongo creole, Hindi, and Javanese, and the population of just under 600,000 is richly diverse (East Indian, Maroon, Afro-Creole, Javanese, Amerindian, Chinese, Mixed).



Cultural Evening at CRCP

Currently, CANPA has 13 national members (the Bahamas, Barbados, Cuba, Haiti, Dominican Republic, Puerto Rico, U.S. Virgin Islands, Trinidad and Tobago, Jamaica, Guyana, Grenada, Suriname, and Martinique). One would not be surprised if the enthusiasm and expertise stimulated by the recent Suriname CRCP leads more member nations to join in time for the next Caribbean Regional Conference of Psychology – CRCP2016, which is scheduled for November 7 to 11, 2016 in Haiti.

The theme of CRCP 2014, Unmasking the Past and Claiming our Future, was consistently addressed throughout the conference. While many scholars have recognized that most of psychology is limited by its WEIRD emphasis, the organizers and presenters at CRCP moved well beyond that recognition. Speakers made strides towards identifying the nature of an emerging Caribbean psychology. In a workshop Ava Thompson outlined the process for indigenizing a curriculum. In a plenary session Guillermo Bernal provided a path for developing “a creole or autochthonous psychology through the process of indigenization in the Caribbean.” Lillian Ferrier chaired a panel on the factors that make our children vulnerable. Posters presented by students and young scholars maintained the theme. Ayodele Harper of the University of the West Indies and co-authors described some uniquely Caribbean aspects of the grieving process.

Most notable about the CRCP 2014 conference were the warm and welcoming atmosphere, the enthusiasm of the attendees, stimulating discussions, and the positive contributions to knowledge. For those who missed this wonderful opportunity, you can view the program at <http://canpanet.org/index.php/crcp2014-programme>.



From left to right: Rita Dudley-Grant (USVI), Milagro Mendez (Puerto Rico), Omowale Amuleru-Marshall (Grenada), Guillermo Bernal (Puerto Rico), Deidre Blom, (Suriname) Ava Thompson (Bahamas) and Guerda Nicolas (Haiti)

Milgram Conference Convened in Russia

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On December 9-11, 2014, the ancient city of Kolomna was the site for the international conference on "Obedience to Authority." The conference produced a 284-page English-Russian volume, collecting 16 chapters by 25 Milgram scholars in four nations: Russia, USA, UK, France. More details on this conference appear at www.milgram.ru/en

References

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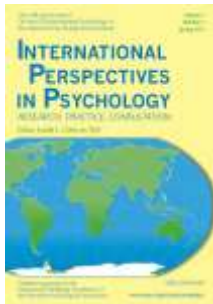
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