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Submission Deadlines

International Psychology Bulletin

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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.

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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 Articles *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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Division 52 Presidential Report: A Year in Review

Mark D. Terjesen, Ph.D.
APA 2015 Division 52 President
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For the better part of 14 years I would come home and greet my faithful Golden retriever Sprite and she would tell me all about her day. Now I don't want anyone concluding I was hearing voices or that I had some magical talking dog, but I would usually create an elaborate excited voice and have her start out our conversation with "What a Day!" while she wagged her tail excitedly.

As this is my last column as Division 52's president, I really want to state: "What a Year!" It is an exciting time to be a member of Division 52 and I was honored to have served as your President. It was a terrific professional learning experience for me and I was able to witness a level of support and collaboration throughout the year that truly reinforced my identifying Division 52 as my professional home within APA. Like many of you I belong to a number of other divisions within the APA but when I am around other Division 52 members and leadership I feel most comfortable. Despite different educational backgrounds, professional discipline areas, and geographic locales...we all speak the same language...of international psychology.

The accomplishments of the members of the division are probably too numerous to list here but I will provide some brief highlights of the past year. We had a very successful program at the APA convention in Toronto and have continued to grow our inter-divisional collaboration for conference presentations. This was a terrific way to allow other members of APA to find out just what Division 52 is all about. The efforts of our program chair, Bill Pfohl, and co-chair, Monica Thielking, to be inclusive and diverse in terms of the presentations and activities within the overall programming and the suite are laudable and set a model for future conventions. The Division 52 Webinar Project overseen by Tanya Ozbey launched a successful series of online interactive talks that we are hopeful that they will continue to grow and provide continuing education for our division members as well as others from related fields. Through the leadership efforts of Amanda Clinton (membership chair) and Laura Reid Marcus (co-chair) we have begun efforts with Merry Bullock from the APA Office of International Affairs to promote Division 52 globally and believe that this will be an exciting time for growth within our division. The global leadership project that was initiated by president-elect Jean Lau Chin really has the potential to be a transformative project. I look forward to seeing this project unfold over the next few years. Robyn Kurasaki has been developing a web-based resource for international education which should be accessible shortly.

Even though it was a terrific year, we want to look forward and want to remain progressive. We have formed a committee to review the mission of the division and make sure we continue to have an active voice within the organization. Neal Rubin will be leading this committee and will be

looking for feedback from membership. We have appointed a new editor of our journal, Stuart Carr, and expect that he will continue the upward trajectory of quality of our journal that was nurtured from infancy to its present status by Judith Gibbons. Next year's midyear meeting will be held in New York City at the Eastern Psychological Association's Annual Meeting next March 4 –March 7, 2016. Dr. David Livert will be coordinating the programming and I hope to see many of you there. Our annual conference will be in Denver, Colorado next August and the deadline is December 1, 2015 and you can submit your talks through the APA portal: <http://apps.apa.org/ConvCall>. I would like to offer each of you a friendly challenge to submit something international with someone who is *not* a member of division 52. Let's get them to see the true international nature of psychology and where their work may fit in. And along the way.....maybe we sign them up as members.

Along with my Presidential term ending, we have seen a number of other changes within division leadership. At this past APA meeting I was able to give out a number of Presidential awards in recognition of the efforts of people to the division. As mentioned earlier the work of Judith Gibbons as the founding editor of our journal was really instrumental in giving our division a face and an identity. I think that this is among the most important developments within the history of the division. Harold Takooshian and Richard Velayo both completed their terms as council reps and it was an honor to work with them. Knowing Harold and Richard, both will continue to be involved in Division 52 leadership in some other capacity. I imagine that the same can be said for Suzana Adams (ECP chair) and Mercedes Oromendia (student chair). The ECPs and students are the future of our division and of our profession and these two make me pretty confident that the future will be bright. Finally, I was able to formally recognize the work of our Past-President Senel Poyrazli. Senel was a terrific model for me in terms of thoughtful consideration before action and I know my year as President would not have gone as smoothly if I did not have Senel to serve as a sounding board and a voice of reason. Thank you all for your work for the division.

In a few months, you will hear from me as past-president and I will ask you to nominate individuals for our upcoming elections. I encourage you to think of colleagues who might be interested and would do a good job serving on Div52's board. Having new people involved offers new perspectives and new ideas. It will only help us grow as a division.

Last year we had to let Sprite go and while it was difficult, I would not trade the 14 years I had with her for anything. Thinking of those daily "conversations" continue to make me smile as I also will smile when I think of the year I got to serve as your President. For me it was truly a special year and somewhere Sprite is wagging her tail for me.

Thank you for this great year and I look forward to seeing many of you at our midyear board meeting in New York in March.

APA Division 52 International Psychology Awards for 2015

Senel Poyrazli, Ph.D.
APA Div. 52 Past-President

Dear International Psychology Community,

Below we present the 2015 awards and their recipients. We held an awards ceremony on August 8th at our hospitality suite during the APA conference in Toronto to give out these awards. Please keep in mind that the call for the 2016 awards will be coming out in the upcoming months. You can also visit our website (www.div52.org) for a list of the awards and their criteria. Please consider applying for one of these awards either yourself or nominate somebody you may know.

Outstanding International Psychologist Award

Judith Gibbons, Ph.D. (U.S.)
St. Louis University



Janel Gauthier, Ph.D. (non-U.S.)
Université Laval, Québec City, Canada

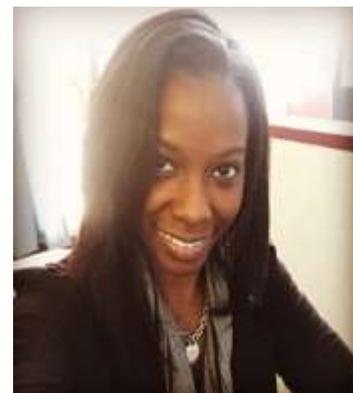


Student International Research Awards

Destiny Peterson
“Evaluating clinicians' differential diagnostic decisions for ICD-11 psychotic disorders”
Advisor: Jared Keeley
Applied Clinical Psychology program
Mississippi State University



Amanda Long
“Be Proud of Who You Are’: Negotiating Colorism and Identity Among Black Women”
Advisor: Nicole Coleman
Counseling Psychology
University of Houston



Minjie Lu

“Culture and Group-based Emotion:
Examining Group-Based Emotional
Complexity among Chinese and Dutch”
Advisor: Helen H. Fung
Department of Psychology
Chinese University of Hong Kong



Erin Y. Q. Lu

“Bicultural Identity Integration Predicts Well-
Being Outcomes: The Mediating Role of Self-
Efficacy”
Advisor: Sylvia Xiaohua Chen
Department of Applied Social
Sciences
Hong Kong Polytechnic University



**Ursula Gielen Global Psychology Book
Award**

Verónica Benet-Martínez

Universitat Pompeu Fabra, Barcelona, Spain



and **Ying-Yi Hong**, *Nanyang Technological University, Singapore* for their edited book *The Oxford Handbook of Multicultural Identity*.

Honorable Mention for the 2015 Award is given to **Robert N. Kraft**, *Otterbein University in Westerville, Ohio* for his book *Violent Accounts: Understanding the Psychology of Perpetrators through South Africa's Truth and Reconciliation Commission*.

Early Career Psychologist Award

Amina Ali Abubakar, Ph.D. (Kenya)

Kenya Medical Research Institute

Jay P. Singh, Ph.D. (U.S.)

*Global Institute of Forensic Research
Department of Psychiatry, University of Pennsylvania
Faculty of Health Sciences, Molde University College,
Norway*



Student Travel Grants

Christopher Decou
Idaho State University



Selda Celen-Demirtas
University of Massachusetts- Boston



ECP Travel Grant

Hung Chiao, Ph.D.
Assistant Professor, Department of Psychology, *Asia University, Taichung, Taiwan*



Denmark-Reuder Award in Recognition of Outstanding Contributions to the Psychology of Women and Gender

Shelly Grabe, Ph.D., Associate Professor of Psychology, *UC-Santa Cruz*



Psi-Chi / Div52 Student Travel Award

Maria Ximena Flores Ramos
Universidad del Valle de Guatemala (University of the Valley of Guatemala)



International Mentoring Award

Stefanía Ægisdóttir, Ph.D. (U.S.)
Ball State University



Anastasi Graduate Student Research Award

Jiabin Shen
University of Alabama



Sheung-Tak Cheng, Ph.D. (non-U.S.)
The Hong Kong Institute of Education



Emily Sano
Pennsylvania State University – Harrisburg



Scenes from APA Annual Convention in Toronto, Canada, August 2015



Award Ceremony



Medals received by Division 52 awardees

Media coverage of the APA Council meeting





Participants in the CIRP reception for international visitors



Speakers in the panel on psychology on 4 continents



Four Psi Chi officers from Guatemala

Acknowledgement of editorial assistance and expert peer review

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This is the last issue of the year 2015 and on behalf of the editorial team, I would like to extend a note of gratitude to the individuals who volunteer their time and expertise to our Bulletin. We are grateful to our editorial assistant for the year 2014-15 who assisted with copy editing and worked persistently to prepare each of the issues in a timely manner. Our graduate student reviewers closely reviewed and edited submissions to the student column, and current issues around the globe for writing style, APA style, and content. A special note of thanks to our peer reviewers whose provided thorough and constructive reviews of the manuscripts submitted to peer-reviewed articles section that included a report of a research study or a theoretical/conceptual review. The expertise of peer reviewers ranged from global mental health, peace psychology, immigration and acculturation, intercultural communication, parenting and parent-child relationships in diverse cultures, and social systems and organizations across cultures.

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Ernst Gunter Beier (1916-2015)



June 26, 1916-January 17, 2015

Ernst greatly enjoyed his life, which included sailing, skiing, trekking, traveling, visiting and interviewing shamans, piloting his own plane and, especially, writing books. He pursued these hobbies and maintained friendships from all over the world up to his very last years.

He chaired many committees of the American Psychological Association and received the Carl Heiser Award for Advocacy of Psychology. He was president of the Division of Psychotherapy of the APA, the Utah Psychological and Rocky Mountain State Associations of Psychology. He helped to found the Division of International Psychology of the APA and became its president at the age of eighty one.

He loved his wife Frances, whom he married in 1949. They were married for 65 years. He was very proud of the accomplishments of his son Paul and his daughter Lisa, and enjoyed seeing his grandchildren.

After graduating from Amherst College in 1940 Ernst worked as a Chemist for Mobil Oil Company. When the war broke out he joined the US Army, Tenth Mountain Division, but was sent overseas with the 28th Infantry division. He was captured at the Battle of the Bulge by the Germans and had harrowing experiences in a POW camp. After liberation he received the silver battle star.

He changed his professional interests from chemistry to psychology after the war, receiving his Ph.D. at Columbia University. He taught Psychology at Syracuse University for about 5 years and at the University of Utah for 40 years, where he helped establish the doctoral program in Psychology. He had a clinical practice and enjoyed working with his patients and learning from them.

He published many research papers and several books in his field, *The Silent Language of Psychotherapy*, and *People Reading*.

He published many research papers and several books in his field, *The Silent Language of Psychotherapy*, and *People Reading*. He also wrote an autobiographical novel, *A Question of Belonging*, narrating his life up to the end of the Second World War.

He had a wonderful sense of humor, making others feel good and helping them to laugh. While he faced many profound problems in his life such as having to flee from his home in Germany, his singular characteristic was that he always had a positive approach to life.

He is survived and remembered by his wife Frances, son Paul Beier, daughter Lisa Jameson, four grandchildren Eleonora Beier, Hannah, Bryce and Caroline Jameson, nephews Steven and Peter Beier, and close family friend, Beth Hazur.

A memorial will be held Sunday, February 22, 2015, 3:00pm, at the First Unitarian Church, 569 South 1300 East. There will be a reception immediately following at the American Towers.

Rather than sending flowers, please send a gift in his name to the American Psychological Foundation, 750 First Street NE, Washington, D.C., 20002. Online Condolences: www.larkincare.com

Published in Salt Lake Tribune from Jan. 23 to Jan. 25, 2015
See more at: <http://www.legacy.com/obituaries/saltlaktribune/obituary.aspx?pid=173936613#sthash.5JU5jgwe.dpuf>



Four Sub-Dimensions of Stereotype Content: Explanatory Evidence from Romania

Adrian Stanciu

Bremen International Graduate School of Social Sciences

Abstract

Extant research has focused on a two-dimensional structure of stereotypes wherein warmth and competence are relevant evaluative dimensions. Recently, researchers have theorized about more intricate structures (e.g., three- or four-dimensional; Leach, Ellemers, & Barreto, 2007). In the present paper we present two studies that use a data-driven approach to explore this possibility. Using student and non-student samples from a combined emic-etic study in Romania, a South-East European country formerly part of the Communist bloc, we found systematic evidence that warmth and competence stereotype dimensions contain two sub-dimensions each – *friendliness* and *trustworthiness* (warmth), and *conscientiousness* and *efficacy* (competence). By means of Confirmatory Factor Analyses (CFA), we show that models with four sub-dimensions fit the data better than two-dimensional models. Our findings contribute to the development of the Stereotype Content Model by allowing for more comprehensive evaluation of others.

Keywords: Stereotype Content Model, warmth, competence, sub-dimensions, combined emic-etic, Romania

There are two generally accepted dimensions of stereotype content: warmth and competence (Fiske, Cuddy, Glick, & Xu, 2002). However, recent research has suggested that the structure of stereotype content may be more intricate. One possibility is an additional and separate evaluative dimension, such as morality, loosely understood as what it means to be human (Leach et al., 2007; Vaes & Paladino, 2009). Another promising possibility is the existence of sub-dimensions within warmth and/or competence (Szymkow, Chandler, Ijzerman, Parzuchowski, & Wojciszke, 2013). For example, while terming warmth as communion and competence as agency, Szymkow and colleagues (2013) suggest that the former dimension may contain sociability and morality sub-dimensions, and the later dimension may contain competence and dynamism sub-dimensions. However, these efforts have been largely theoretical. We address this limitation using a data driven approach to explore whether warmth and competence dimensions can be broken down into distinct sub-dimensions in a combined emic-etic study design where indigenous in-depth information complements cross-culturally assessed information.

To explore the existence of sub-dimensions in the content of stereotypes, we conducted analyses on data sets collected in two studies in a culture that has been largely overlooked in this area: Romania. In the following sections we provide a brief theoretical background for the two-dimensional (warmth and competence) stereotype structures, evidence for three and four dimensions, and details about the

studies. Finally, we describe our findings in terms of theoretical contributions to the field of stereotype content.

Warmth and Competence – A Brief Theoretical Background

Stereotypes represent beliefs about characteristics of members of social groups (Hilton & von Hippel, 1996). Stereotypes about certain groups are based on two evaluative factors – social relatedness and individual motivations (Abele & Wojciszke, 2013). According to the Stereotype Content Model (SCM), the evaluation of a group's social relatedness constitutes the warmth dimension of the stereotype, while the evaluations of individual group member's achievements form the competence dimension (Fiske et al., 2002). A social group is positively stereotyped when it is perceived to have both warmth and competence attributes (e.g., women, Fiske et al., 2002, Study 2). A social group is negatively stereotyped when it is perceived to lack both warmth and competence attributes (e.g., welfare recipients, Fiske et al., 2002, Study 2). Furthermore, the understanding of stereotypes in terms of warmth and competence has allowed for an explanation of less straightforward stereotypes – ambivalent stereotypes, which are simultaneously positive and negative. A group is ambivalently stereotyped when it is perceived to have warmth attributes but to lack competence attributes (e.g., elderly, Fiske et al., 2002, Study 2) or vice versa (e.g., rich, Fiske et al., 2002, Study 2).

Author note: Adrian Stanciu, Field C: Changing Lives in Changing Socio-Cultural Contexts, Bremen International Graduate School of Social Sciences

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Beyond Warmth and Competence - A Combined Emic-Etic Exploration

Recent research has suggested that the content of stereotypes may, in fact, have a more complex structure than the two dimensional model. For instance, Leach and colleagues (2007) suggested morality as a separate evaluative dimension of in-group stereotypes. Additionally, Brambilla, Rusconi, Sacchi and Cherubini (2011) have proposed morality as a sub-domain within the warmth dimension, along with sociability. Notably, Szymkow and colleagues (2013) have used experimental approaches to suggest that both warmth and competence stereotype dimensions may have sub-dimensions. Specifically, they describe sociability and morality attributes as sub-dimensions of warmth, and competence and dynamism (i.e., being active and persistent) as sub-dimensions of agency (the terms they use for competence).

Together, these studies have suggested that the content of stereotypes is structurally more intricate than previously thought. To the best of our knowledge, no study has empirically tested this hypothesis from a combined emic-etic approach (Cheung, van de Vijver, & Leong, 2011). Essentially, an emic-etic study is particularly valuable because it combines information from within culture (emic) and scientific information validated in other culture (etic).

The Present Studies

Social psychological research has been criticized for over relying on Western, Educated, Industrialized, Rich, and Developed samples (WEIRD, Henrich, Heine, & Norenzayan, 2010). To address this limitation and contribute to diverse research on the content of stereotypes, we focused on Romania, a South-East European country with a population of approximately 20 million (Institutul Național de Statistică, 2011). According to Hofstede's cultural dimensions (Hofstede, Hofstede, & Minkow, 2010), Romanian culture can be described as accepting of hierarchical order, highly avoidant of uncertainty, collectivistic, highly cynical, valuing care for others and quality of life, and endorsing mixed impressions about the past and future. As a former communist state, Romania is at the right pole of the left-right political continuum, highly endorses religiosity (Voicu & Voicu, 2007) and authoritarianism (Gavreliuc, 2011) making the country a particularly interesting context to study stereotypes. To the best of our knowledge there is no published research on the content of stereotypes in Romania (Stanciu, Cohrs, Hanke, & Gavreliuc, 2015).

In the present studies, we apply combined emic-etic approach within Romanian samples to explore whether warmth and competence stereotype dimensions contain sub-dimensions. In Study 1, we explore whether four sub-dimension structure fits the data better than the currently accepted two-dimensional stereotype structure for two selected social groups. In Study 2, we replicate the Study 1 by extending it to 23 different social groups.

The studies we report here used data sets that were collected for the purpose of investigating whether there can be a within-culture variation in the content of stereotypes in Romania (Stanciu et al., 2015). The approach and the study design have allowed us to conduct the present exploration without overlapping with the goal of the studies by Stanciu

and colleagues (2015). For simplification purposes, in the remaining sections, we will refer to this study as the "initial" or "original" study.

Study 1

The present data was collected for the purpose of adapting stereotype content scales (two dimensions) in Romania. We selected the most frequently occurring warmth- and competence-related items from 14 different studies. In the item selection stage, we identified patterns of item loadings that were consistent with three and four dimension models of stereotype content (Leach et al., 2007; Szymkow et al., 2013). We therefore decided to systematically explore the possibility of a four sub-dimension structure of stereotype content. Using a series of Confirmatory Factor Analyses (CFA) and Multi-Group Comparisons (MGC), we tested whether a four sub-dimension structure describe our data set better than a two dimensional structure (Schreiber, Stage, King, Nora, & Barlow, 2006).

Method

Participants and Procedure. Participants were 90 Romanian students and nonstudents from four cities (49% women) with an average age of $M_{age} = 23.42$ years ($SD = 7.07$) (see Table 1) recruited by research assistants within classrooms. The nonstudent participants were recruited either by student assistants or via a snow ball technique using students as the starting point. All participants were eligible for a chance to win a monetary reward of 20 Euro.

Measurement. From 14 different studies of stereotype content, Stanciu and colleagues (2015) identified the 22 most frequently reported warmth- and competence-related items. Prior to statistical analyses they translated the items and study instructions from English into Romanian by a) having two independent English-Romanian bilinguals making the translation from English into Romanian and b) having the principal investigator and a third bilingual referee back-translating from Romanian into English (Hambleton & Zeniski, 2010). Discrepancies between the forth- and back-translation were resolved by common agreement among translators. Using CFA, they identified 11 items that reliably measure warmth and competence stereotype dimensions in Romania. Based on that finding, in the present study, the warmth-related items were: *likeable*, *warm*, *amusing*, *good-natured*, *well-intentioned*, and *honest*. The competence-related items were: *competent*, *efficient*, *independent*, *conscientious*, and *organized*. Participants were asked to use these items to evaluate two randomly selected social groups (Romanians and old people) on a 5-point Likert scale (1 – *strongly disagree*, 5 – *strongly agree*). For example, "As viewed by today's Romanian society, Romanians are friendly".

Results

To examine whether warmth-related items and competence-related items pertain to distinct sub-dimensions, we performed a series of CFAs. The items were allowed to load as follows: good-natured, well-intended, and honest on the sub-

Table 1

Detailed Sample Descriptions, Study 1 and Study 2

	Study 1					Study 2					Total N
	n	M _{age}	SD _{age}	% females	% non- students	n	M _{age}	SD _{age} e	% females	% non- students	
Bucharest	19	25.58	3.72	47.37	52.63	61	23.87	4.50	62.30	36.07	80
Iași	14	25.79	12.82	57.14	35.71	57	22.35	3.60	70.18	27.88	71
Timișoara	34	21.94	4.91	58.82	32.35	165	24.41	8.38	60.00	12.50	199
Tirgu- Mureș	23	22.39	6.76	52.17	47.83	23	23.35	6.07	56.52	30.43	46
N	90	23.42	7.07	49.00	41.11	306	23.91	6.98	61.90	27.10	396

Note. M = mean; SD = standard deviation; Bucharest = located in the Center-South region, is the capital and largest city in Romania; Iași = largest city in the East region; Timișoara = largest city in the West region; Tirgu-Mureș = middle size city in the Center-North region, has Hungarian ethnicity as the second largest ethnic group after Romanians (44.9 %)

Table 2

Descriptives for Stereotype Dimensions and Sub-dimensions, Study 1 and Study 2

Target group	Dimension	M (SD)	1	2	3	4	5	6
Study 1	1.Warmth	3.16 (.76)	.81					
	2.Friendliness	3.22 (.88)	.87**	.73				
	3.Trustworthiness	3.09 (.87)	.87**	.52**	.79			
	4.Competence	2.78 (.76)	.59**	.51**	.53**	.76		
	5.Conscientiousness	2.88 (.90)	.55**	.38**	.59**	.77**	.75	
	6.Efficacy	2.71 (.89)	.47**	.47**	.35**	.90**	.43**	.69
Study 2	1.Warmth	3.03 (.03)	.93					
	2.Friendliness	3.05 (1.02)	.94**	.86				
	3.Trustworthiness	3.01 (1.06)	.95**	.79**	.92			
	4.Competence	2.98 (.93)	.74**	.71**	.69**	.89		
	5.Conscientiousness	3.00 (1.00)	.74**	.69**	.71**	.94**	.85	
	6.Efficacy	2.95 (.99)	.64**	.64**	.57**	.94**	.75**	.80

Note. All values are based on pooled data sets: Study 1 = pooled after two social groups, $N = 170$; Study 2 = pooled after 23 social groups, $N = 6941$; ** = significant at $p < .05$; Correlations = based on two-tailed tests; Scale reliabilities are on the main diagonals in italics; M = mean; SD = standard deviation

dimension of trustworthiness; likeable, warm, and amusing on friendliness; competent, efficient, and independent on efficacy; and, conscientious and organized on conscientiousness. We allowed for all possible correlations among latent constructs and considered improvement in the goodness-of-fit indices of the four-dimension model relative to the two-component model. To assess model fit we examined Chi-Square (χ^2), Comparative Fit Index (CFI), Root Mean Square Error of Approximation (RMSEA), and Standardized Root Mean Square Residual (SRMR). We considered the following cut-points as evidence for satisfactory model fit: $\chi^2, p > .05$; CFI $> .95$; RMSEA $< .07$; SRMR $< .08$ (Hooper, Coughlan, & Mullen, 2008). To assess the improvement in model fit from the two-component model to the four-component model (nested models), we examined the Chi-Square change ($D\chi^2$). We considered a significant $D\chi^2$ as evidence for improvement in model fit of the four sub-dimension model over the two dimension model (Kline, 2011, p.215).

For “Old people”, the four components model showed good fit, $\chi^2(38) = 50.73, p = .08$; CFI = .96; RMSEA = .06; SRMR = .07; and had a significant improvement over the two components model, $D\chi^2(5) = 28.98, p < .001$. Similar patterns emerged for the evaluations of Romanians – the four latent construct had marginally satisfactory fit, $\chi^2(38) = 66.74, p < .05$; CFI = .91; RMSEA = .10; SRMR = .05 and improvement over the two component model, $D\chi^2(5) = 28.47, p < .001$.

To test the stability of the four sub-dimension structure across two social groups, we examined its metric and structural equivalence (e.g., van de Schoot, Lugtig, & Hox, 2012). A stable structure requires that factor loadings of the observed variables onto the hypothesized components as well as the covariances among components are the same across the groups. Formally, we examined the model with no equality constrains (configural model). We constrained the factor loadings to be equal across groups (metric model) and the covariances to be equal across the groups (structural model). We considered no improvement in the goodness-of-fit indices of the metric model relative to the configural model as evidence for metric equivalences; and no improvement in the goodness-of-fit indices of the structural model relative to the metric model as evidence for structural equivalence.

The configural model showed satisfactory fit indices, $\chi^2(76) = 117.48, p < .05$; CFI = .94; RMSEA = .06. The metric model had good fit, $\chi^2(87) = 122.20, p < .05$; CFI = .95; RMSEA = .05 and good model comparison values, $D\chi^2(11) = 4.72, p = .94$. These results implied that the factor loadings were similar across the two groups. Finally, the structural model had satisfactory fit, $\chi^2(92) = 127.09, p < .05$, CFI = .95; RMSEA = .05 and good model comparison values, $D\chi^2(5) = 4.88, p = .43$. This implied that the covariances among the four components were similar across groups.

Finally, and as can be seen in Table 2, the scale reliabilities were satisfactory (value range: $a_{\text{Efficacy}} = .69$ and $a_{\text{Warmth}} = .81$). Unsurprisingly, there were high correlations between each original stereotype component and its sub-dimensions. The correlations among the sub-dimensions were acceptable (e.g., friendliness–trustworthiness: $r = .52$).

Study 2

In Study 2, we sought to rule out the possibility that

The Study 1 finding was incidental and specific to old people and Romanians (for a recommendation towards reproducibility of social psychological research see Nosek, Spies, & Motyl, 2012). To this end, we tested the validity of the four sub-dimensions structure of stereotypes with a different sample of participants, and by extending the number of social groups to 23. As in Study 1, the social groups were relevant in the Romanian culture (Stanciu et al., 2015), and included students, politicians, Roma people, ethnic minorities, family workers, old people, Maghiari, rich people, poor people, delinquents, unemployed people, religious minorities, pensioners, rockers, maneliști, people with HIV/AIDS, people with disabilities, drug addicts, homosexuals, men, Basarabeni, and women (see Table 3).¹

Method

Participants and Procedure. Participants were 306 Romanian students and nonstudents in four cities (61.90 % women) with an average age of $M_{\text{age}} = 23.91$ ($SD = 6.99$) (see Table 1). The study procedure from Study 1 was used. All participants were eligible to enter a lottery for a monetary reward (30 Euros).

Measures. The same measures, answer options, and study instruction were used as in Study 1. To have three items measuring each sub-dimension, we included the item *diligent* to the measure of competence (and conscientiousness). The participants were asked to use these 12 items to evaluate the 23 social groups.

Results

A series of CFAs were performed on the 12 items to examine how well they fit the theoretical model of the SCM (i.e., warmth and competence) and whether the four sub-dimension structure found in Study 1 (i.e., friendliness, trustworthiness, efficacy, and conscientiousness) could be replicated separately for each evaluated social group. The same statistical package, guidelines, and goodness-of-fit indices were used as in Study 1. First, we estimated the SCM with the warmth-related and competence-related items allowed to load on the theorized construct. Second, we estimated the four sub-dimension structure. Each item was allowed to load on the latent construct that was found in Study 1. All latent constructs were allowed to correlate across estimated models. As seen in Table 3, in the majority of cases, the models with two latent constructs showed good model fit indices. However, relative to these models, the four latent construct models showed improvement in model fit. Whereas in some cases, the improvement was towards a sound goodness-of-fit (e.g., “Old people”: $\Delta\text{CFI} = .08, \Delta\text{RMSEA} = .05, \Delta\text{SRMR} = .03$), in others, it was negligible (e.g., “Maghiari”: $\Delta\text{CFI} = .01, \Delta\text{RMSEA} = .01, \Delta\text{SRMR} < .01$).

¹ Maneliști = Romanian cultural specific social group characterized by social marginality and a preference for Oriental music; Maghiari = Romanian cultural specific social group characterized as Romanian born with Hungarian ancestry; Basarabeni = Term used by Romanians to refer to citizens of Republic of Moldova, formerly part of Romania. For more detailed description see Stanciu and colleagues (2015).

Table 3

Model Fit Indices for Two and Four Factor Models, Separately for Each Evaluated Group

Target group	2 Factor Model				4 Factor Model			
	χ^2/df	CFI	RMSEA	SRMR	χ^2/df	CFI	RMSEA	SRMR
Students	3.35	.92	.09	.06	2.19	.96	.06	.05
Politicians	3.47	.93	.09	.05	2.41	.96	.07	.04
Roma people	5.03	.91	.11	.05	3.92	.94	.10	.05
Ethnic minorities	2.92	.97	.08	.03	2.38	.98	.07	.02
Family	2.32	.94	.09	.04	2.91	.96	.08	.04
Workers	3.17	.94	.08	.05	2.33	.97	.07	.04
Old people	4.86	.89	.11	.07	2.46	.96	.07	.04
Maghiari	2.99	.97	.08	.03	2.69	.97	.07	.03
Rich people	2.89	.97	.08	.03	2.71	.97	.07	.05
Poor people	4.56	.91	.11	.06	2.99	.96	.08	.04
Delinquents	4.33	.90	.10	.06	3.39	.93	.09	.05
Unemployed people	4.03	.90	.10	.06	3.29	.93	.09	.06
Religious minorities	4.28	.91	.14	.06	2.97	.95	.08	.05
Pensioners	3.65	.92	.03	.06	2.68	.95	.07	.04
Rockers	2.89	.96	.08	.04	2.67	.96	.07	.03
Maneliști	2.42	.97	.07	.03	2.38	.97	.07	.03
People with HIV/AIDS	4.11	.94	.10	.05	3.36	.96	.09	.04
People with disabilities	6.28	.94	.13	.05	3.51	.96	.09	.04
Drug addicts	3.85	.93	.10	.04	3.04	.95	.08	.04
Homosexuals	3.55	.96	.09	.03	3.41	.96	.09	.03
Men	5.97	.85	.13	.07	2.69	.95	.07	.05
Basarabeni	4.35	.93	.10	.05	3.32	.95	.09	.04
Women	4.62	.89	.11	.06	3.18	.94	.08	.05

Note. Estimation = Maximum Likelihood; 2 Factor Model = warmth and competence; 4 Factor Model: Friendliness, Trustworthiness, Conscientiousness, and Efficacy; CFI = Comparative Fit Index; RMSEA = Root Mean Square Error of Approximation; SRMR = Standardized Root Mean Square Residual; Maghiari = Romanian born with Hungarian ancestry; Maneliști = Group characterized by social marginality and preference for Oriental music; Basarabeni = Term used by Romanians to refer to citizens of Republic of Moldova

General Discussion

Using data sets that were collected in a combined emic-etic study in Romania, and based on a data driven approach, we examined a four sub-dimension structure of stereotype content. Results from Study 1 indicated that, for evaluations of two randomly selected social groups (Romanians and old people), a four sub-dimension structure fit the data better than a two-component structure. In Study 2, we were able to replicate this finding using a different sample and with an extended selection of social groups. Together, results provide evidence that the warmth stereotype dimension has friendliness and trustworthiness as sub-dimensions, and that the competence stereotype dimension has efficacy and conscientiousness as sub-dimensions.

Four Sub-Dimensions are Not Two Dimensions

Similar to past research, we suggest that each of the two traditional SCM dimensions can be further disentangled (Leach et al., 2007; Szymkow et al., 2013). Our approach differs from other similar efforts by the fact that the conclusions about sub-dimensions are data-driven as opposed to theory-driven. The assumption that warmth and competence are universal constructs assisted the item selection procedure (see Study 1). As such, based on existent literature, we selected items used in studies across cultures and contexts (e.g., mental illness patients and age groups). For example, in a study conducted in the U.S., Fiske and colleagues (2002) assessed the warmth dimension using the following items: friendly, well-intentioned, trustworthy, warm, good-natured, and sincere. Conversely, in a study conducted in Germany, the same dimension was measured via likeability, warmth and good-naturedness (Asbrock, 2010). The overlap in the stereotype content across these studies is evident: both contain aspects of being warm and good-natured. Although both items are informative for the warmth stereotype dimension, the present set of studies goes a step beyond, suggesting that each of these pertains to a more intricate stereotype structure. Thus, we argue that results from previous studies cannot be compared if they use measures that tap into distinct sub-dimensions.

Four Sub-Dimensions are Important in Intergroup Relations

Fiske (2012) exemplified the importance of warmth and competence with the dark alley scenario. In that scenario, a woman who walks home during the night in a dark alley sees a stranger approaching her. First, the woman needs to identify whether the stranger possess a threat. Second, she needs to assess whether the stranger can enact his/her intentions. Imagine, however, that the stranger approaches the woman in a friendly manner but with untrustworthy intentions.

Our findings reveal that the warmth dimension encompasses two sub-dimensions: friendliness and trustworthiness. This distinction is important in intergroup relations because it allows for a more sensitive evaluation of one's sociability. While the warmth dimension indicates whether one is sociable, the two sub-dimensions give clarifications about the motives of one's sociability. For example, someone

can be friendly but untrustworthy (e.g., Casanova), and someone could be unfriendly but trustworthy (e.g., Puritans; Szymkow et al., 2013). In the above scenario, the woman has to identify whether the stranger poses a threat. However, she has to evaluate two contrasting attributes – friendliness but untrustworthiness. Whether the woman is successful in fleeing the potential threat depends on her ability to identify the untrustworthy intentions of the stranger.

Our findings indicate that the competence stereotype dimension encompasses two sub-dimensions: conscientiousness and efficacy. This distinction is important in intergroup relations because it provides a more accurate evaluation of one's competence. Someone can be conscientious but inefficacious (e.g., a disabled person), and someone could be unconscientious but efficacious (e.g., actionists). Imagine that the stranger in the dark alley scenario has a visible handicap. In this scenario, the woman has to decide whether the visible handicap is a clear sign of inefficaciousness and whether there are signs that the stranger has conscientiously planned his/her action (e.g., timing, signs of weapons, etc.).

Whereas, conscientiousness is associated with efficacy, contextual cues can impede one's efficacy (Chen, Casper, & Cortina, 2001). Consider, for instance, a scenario where members of a Non-Governmental Organization (NGO) seek to gain freedom of speech in a totalitarian regime. First, members of the NGO have to prepare a set of actions, second, to successfully implement them. However, due to the strict political climate, their goal may never be attained. In this case, while they are conscientious, they are not efficacious.

Limitations and Directions for Future Research

We examined data from a combined emic-etic research approach conducted in Romania (Stanciu et al., 2015). While our findings are in line with other studies (Brambilla et al., 2011) in suggesting extensions to the warmth and competence structure, the results should be generalized to other cultures or contexts with caution. The present findings provide strong support for a four sub-dimension content of stereotypes in Romania only. The findings are also based on samples with undergraduates and nonstudents. While the majority of social psychological research relies on undergraduate samples, recent critics suggest that this may be an over reliance on WEIRD samples (Henrich et al., 2010). Our findings partially respond to this critic by examining additional nonstudent samples from Romania, a country that is outside of Western societies. The problem of using undergraduate samples, however, remains. Part of our nonstudent sample was a result of a snow ball technique that had at its starting point students. Since this approach may have resulted in a biased sample (WEIRD), for a better examination whether this structure is valid in other contexts and samples, we recommend adopting a theoretically driven approach. One possible direction could be using an item-generation procedure similar to that in the original study by Stanciu and colleagues (2015) but examining whether the four stereotype sub-dimensions can be found within previously reported data. Another possible direction could be conducting a cross-cultural replication of this structure. Similar to works by Cuddy and colleagues (2009), one could draw samples of participants from different cultures both within and across continents. A third alternative could be to reconsider the scale construction phase altogether.

One could depart from our interpretation of the four sub-dimensions. Then, based on the respective concepts, one could generate items that potentially measure each of the sub-dimensions. The present findings are based on cross-sectional data. Social psychological theories suggest that drastic changes in the status quo of societies can affect the psychological aspects of individuals (Moscovici, 1988). Likewise, it is unclear whether the presently identified structure of stereotype content remains relevant in time, or whether it is specific to Romanian culture. Future research could test longitudinal replication studies in a large surveys, such as the World Value Survey to draw samples of participants at a specific time points and measurements.

Conclusion

We were able to show that both warmth and competence dimensions of stereotype content encompass more intricate stereotype structures. For example, the warmth dimension may be comprised of friendliness and trustworthiness sub-dimensions. The competence dimension can be comprised of conscientiousness and efficacy sub-dimensions. Although this theory is still in its incipient stage, we feel it might provide a more comprehensive understanding of how we evaluate others, and, more specifically, what criteria we use. From an applied point of view, knowing which of the four sub-dimensions of stereotype content a social group is most associated with could prove useful for more systematic interventions aimed at alleviating societal conflicts. For example, for a group that is generally perceived as untrustworthy, programs could focus on interventions to highlight their trustworthiness.

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A content analysis of work-related jokes in British, French, German and Romanian cultural contexts

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Abstract

The paper set out to explore insights about work values and organizational communication as revealed by humor (jokes) in four cultural contexts. A content analysis has been performed on 400 work-related jokes selected from the most popular English, French, German and Romanian websites. The results point out sensitive and stereotypical work attitudes and communication patterns for each cultural context. English jokes seem to be dominated by the feeling of desolation, morbidity and loneliness, while in French, jokes are reflected as a way of reaching relaxation, at the end of a workday. The German jokes are focused on numbers, percentages and precise amounts of money, while Romanian jokes express the need for constant supervision and positive feedback. The results are integrated into a brief guideline designed to enhance organizational communication in multi-cultural settings. Limits of the study along with directions for future research are presented.

Keywords: humor, work related jokes, work attitudes, organizational communication, content analysis

Introduction

We can assume that if laughter is universal, then humor is culturally bound. Scholars argued that what is considered to be funny by the members of a culture is related to codes of behavior and provides insights into a culture's value system (Duncan, 1982; Duncan & Feisal, 1989). A brief look

at early English, German, French and Romanian works that grounded in theory the ludicrous phenomena, points out that humor is culturally bound. If Thompson (1947) was among the first who noted that English humor fits somewhere in between “genius and stupidity”, Nicolson (1968) dedicated an early description to what makes English people laugh. The British author remarked that “the nature of English humor is one in which the sensitive side prevails, residing somewhere between sudden and reflexive laughter, the first more than the latter” (Nicolson, 1968, p. 28). Currently, John Cleese, a well-known British actor and comedian, suggestively expressed that “the goal of every Englishman is to make it all the way to his grave without becoming embarrassed” (The Daily Show, 2014). Additionally, scholars of the French humor tend to be more drawn to describing its implications. For example, Cazamian (1913) gathered four lines that help create humor: meaning the suspension of comic, affective, moral and philosophical judgment. Looking at the classical writings, from Henri Bergson to Robert Escarpit, we can distinguish that French humor revolves around satire, an attachment towards reality and exhaustive focus over the ego.

In the period that preceded the interwar, comedy in Germany takes on a much more sinister note, gradually becoming less grim. A symbolic representation would be the humorous verses of *The Gallows Songs* by Morgenstern (1963), which have nightmares as a leitmotiv. Along with Morgenstern, we can mention the works of Franz Kafka or Thomas Mann, which concentrate the theoretical views regarding humor in Germany: objectivity taken to extreme in an unusual setting, with subjects who react pragmatically or do not react at all (Dentan, 1961). This attitude postulates the essence of “dark humor” Breton (1940) was mentioning. A nation is the essence of its visions over life and death. From this idea springs the thesaurus of lay wisdom.

Romanian humor was best described by Topîrceanu (1935) who counts three ways of producing comedy in Romania: inventing comical situations and happenings, pretending to be foolish and combining the two together. If Shakespeare created Falstaff, Romanians created “Păcală”, a representative folkloric character, to stand for a symbol of foolishness, denigrating the enemies in an inventive way, manifested in apparently innocent acts.

Although humor inquiry has its roots in classical literature, the topic has been investigated by researchers from a variety of disciplines, including biology, psychology, anthropology, and sociology. In the field of clinical psychology, gelotology (i.e., the scientific study of laughter) argues that laughing may have an array of health benefits for immunity, pain tolerance, blood pressure, illness symptoms, and longevity (Cucinella, 2014). Only recently humor has been related to work behavior, scholars arguing for its positive effect on employees' morale, social interaction, work satisfaction, group creativity, motivation, and work performance (Gkorezis, Hatzithomas, & Petridou, 2011; Holmes, 2006; Morreall, 1991; Vinton, 1989). Although humor is considered a useful source for insights into the complexity of business organizations (Holmes, 2006), literature on humor used to outline work values across cultures is rather scarce.

The aim of the current study was to investigate work values as reflected by humoristic outputs (jokes) in four distinctive cultural contexts: British, French, German, and Romanian. Ferraro and Andreatta (2010, p. 28) define culture

as “what people have, think and do as members of a society”, representing possessions, ideas/values and behavior patterns. Humor and jokes, in general, can be included in all of the three composing factors of a cultural context. Humor is also a subtle way of capturing meanings and social criticism related to sensitive aspects of human life, including working behavior and human interactions in the workplace.

Work values are broadly defined as a general attitude regarding the meaning that an individual attaches to his work role (Wollack, Goodale, Wijting, & Smith, 1971), or as what a person wants out of work in general (Ros, Schwartz, & Surkiss, 1999). More specifically, work values could be seen as evaluative standards related to work or to the work environment by which individuals discern what is “right” or assess the importance of preferences (Dose, 1997). Variation of work values across culture has been asserted at an early stage of the research on this topic (Kluckhohn & Strodtbeck, 1961). The Meaning of Working international research project (MOW, 1987) is one of the major projects which investigate focal dimensions of work across cultures: work centrality, societal norms about working, importance of work goals and valued work outcomes (Ardichvili, 2005).

Traditionally, work values have been measured by comprehensive questionnaires (e.g., Cherrington, 1980; Wey Smola & Sutton, 2002) or short scales (e.g. Ros et al., 1999). To the extent of our knowledge, the current study presents the first effort to investigate work values through the critical lens of humor in British, French, German and Romanian cultural contexts. Furthermore, we make use of a recent model of organizational communication (Te’eni’s, 2001) suggesting a set of recommendation for companies operating in each cultural setting. The matrix of organizational communication developed by Te’eni (2001) provides a balance between three main components: inputs to the communication process (as task characteristic and sender/receiver distance), impact of the communication (as comprehensibility of the message, trustworthiness and appropriateness of the message), and the communication process (as communication goals and strategies or message size, distribution, or formality).

The selected cultural contexts are illustrative for European diversity. United Kingdom, France and Germany are western European developed countries listed by World Bank (2014) as fifth, fourth and sixth largest economies by nominal Gross Domestic Product (GDP). All three countries are prominent global centers of culture and science, and key actors in global economy. Romania is an Eastern European

post-communist country with an upper-middle income economy, listed on the fifty-three position by the same rank of World Bank (2014). The distinctive cultural background, along with differences regarding the ideology on labor force, employment and social protection enables a comparison of work-related values as reflected by humoristic outputs.

Method

We performed content analysis on 400 jokes about work, 100 jokes for each cultural context (English, French, German, and Romanian). They were collected using popular websites in each country. Although content analysis is an unobtrusive or non-reactive method and is extensively used to investigate websites’ content, its use in virtual space has some shortcomings. As internet is a continuous flux of data, it is impossible to determine the real size of the investigated objects, which usually restrict sampling options to purposive sampling procedure (Gerstenfeld, Grant, & Chiang, 2003).

Sampling and coding

Based on purposive sampling technique, we first selected the largest and most popular websites with jokes for each country. In the largest search engine (www.google.com), we used the keywords “British jokes” (for the English cultural context), “blagues” (for the French cultural context), “witze” (for German cultural context) and “glume” (for the Romanian cultural context). Each keyword translates as “jokes” in its corresponding language and ensures rich results when used in a search engine. On each website we selected main categories of jokes dedicated to work. Second, the top listed work-related jokes were identified, until reaching 100 jokes per country. The websites used in the study, categories and number of jokes selected from each category are presented in Table 1.

Whenever necessary, to be sure about the full understanding or the joke’s “pun”, multiple online translation websites were used, along with input and reviews of master students in linguistic studies. The text was analyzed using NVIVO software, which facilitates text coding and nodes development (Auerbach & Silverstein, 2003). Data analysis was performed using selective, axial, open coding and semi-otic analysis of the connotative and denotative by analyzing (translating) the text and separating the linguistic connoted message from the denoted one (Barthes & Heath, 1977).

Table 1. Websites used for content analysis

Country	Websites	Website Categories	No. of jokes
England	http://www.jokes4us.com	office / work jokes	64
		jokes about professions	34
		“Scots Irish English” jokes	2
France	http://www.blague.info www.blague-drole.net	jokes about professions / work	52
		money jokes	8
		officers / army jokes	10
Germany	http://witze-ueber-witze.de	jokes about public servants	30
		office jokes	70
		jokes about lawyers	20
Romania	http://bancuri.haios.ro	jokes about soldiers	10
		searched using the keyword “work”	100

Another semiotic approach was based on the theory of scripts, where the core ideas from a joke were identified, using the pattern suggested by Raskin (1985). These coding procedures allow identifying text-driven categories such as “traditional” opposed to “modern” in most of the Romanian jokes and subcategories for each cultural context such as “communism” opposed to “democracy” in the same Romanian jokes (Strauss & Corbin, 1998). After dividing the text into main categories, it was examined in order to discover meanings, differences, and similarities. The similar categories identified through content analysis were merged into major categories to represent that specific cultural context (examples of the resulted major categories are “meaning of work”, “attitudes towards management” or “attitudes towards duty”). The occasional minor categories that greatly differed from the major ones and did not provide relevance to the study were left aside. Based on axial coding, all relevant subcategories were integrated into their corresponding categories. A category was considered saturated when no new information seemed to emerge during coding (Strauss & Corbin, 1998).

Results

Table 2 presents an integrate scheme of categories and subcategories identified for each cultural context. In searching for jokes and performing coding, we identified some features for each cultural context. First, websites with British work-related jokes are scarce, and might be easily mistaken for websites using English as lingua franca. This cannot be said about Romanian websites, significantly more numerous, which might indicate that Romanians are more preoccupied with the action of working in their everyday lives than English people. Additionally, more than half of the Eng-

lish jokes express a feeling of desolation, morbidity, and loneliness. A total different general pattern has been identified for French culture where work seems to be performed in order to enjoy the moments when employees do not have to do it. Regarding the French material, analysis was itself a challenge because the jokes on managers' attitude, decision making or working style are not as obvious as in the Romanian or English material. Regarding the German jokes, a high number of jokes using numbers was detected, also percentages and precise amounts of money.

Discussion

The current study aimed to explore how work is perceived in four cultural contexts based on work-related jokes. We analyzed 400 jokes, 100 for each cultural context under study (English, French, German and Romanian) looking for patterns on work meaning and organizational communication. Although explorative in their nature, the results might be useful for managers and professionals aiming to improve employee interaction and internal communication. Thus, based on Te'eni's (2001) model of organizational communication, we developed a set of recommendation for companies operating in each cultural setting. These guidelines outline sensitive and stereotypical aspects related to employee interaction in British, French, German and Romanian working setting.

In the English work environment the message has to initially be clear, comprehensive and true. Transmitters need to demonstrate what entitles them to send the message: preparation, expertise and experience in the field. A good communication strategy in this particular context has to include clarifying the type of message, avoiding affective communication and using polite formulations.

Table 2

Categories and subcategories of attitudes towards work in English, French, German and Romanian jokes

Categories	English	French	German	Romanian
Meaning of work	earning a living, gaining professional experience	a way of reaching relaxation, at the end of a workday	a duty towards country, a way to be in a social hierarchy	earning a decent living, a duty towards society
Employees' qualities	trust the system, conscientious, polite	know their duties, respect the rules, passion in work	organized, analytical judgment, respect rules and hierarchies	high adaptability, hard working
Employees' flaws	do not express their personal opinions, managers have to constantly prove their expertise in order to be respected	first impression is based on appearance, excessive relaxation	creativity is precarious	need clear, well-justified rules and constant supervision
Implications for companies	appreciation of the cultural English environment, tend to be gloomy and do not appreciate exhaustive happiness around them	strongly stimulated by visual and acoustic factors	prefer a well-established schedule, every amount of money needs to be justified, purpose and productivity need to be expressed through numbers	must not be compared to other cultures, must not compare their work to communist meanings

Messages have to be included in a context and examples have to be given, organizing and separating main ideas, at the same time avoiding the oversimplification of the message or excessively using nonverbal communication. Avoiding hyperboles and superlatives in articulation seems to be preferred by English employees. Direct, face-to-face communication is also preferred, with as few messages that imply group interactivity as possible. Also, a deadline for completing the tasks and measurable outputs are expected. Furthermore, it appears that English employees need to keep a considerable distance from the receiver (1 to 1.5 m) and avoiding direct contact. To improve the workplace interactions, bringing references from English culture into discussion might be a productive strategy, as British employees seem to have a high level of trust towards the system and pride towards their country. Also, as resulted from English jokes, British employees expect to be informed over the decisions and purpose of communication – otherwise they will not ask for clarifications, in order not to disturb. They also seem to ask and offer constant feedback, as well as being responsive towards subtle praises regarding their work.

These lines of actions, potential useful for managers and professionals operating in English (respectively French, German and Romanian cultural context detailed below) are based on observations resulted from the study and are structured according to the model for effective organizational communication proposed by Te'eni (2001). Grounded on the same communication matrix, it can be suggested that in a French work environment affective communication is recommended, but the message has to be clear and comprehensive. Transmitters have to demonstrate what entitles them to send the message, appearance (clothing, posture, smell) having an important role. Furthermore, the message has to be put in a context, extensive, with examples and figures of speech, visual and acoustic epithets. In the French cultural context, nonverbal communication is recommended, as is direct, face-to-face communication. To have an effective communication, manifesting interest towards culture might be productive, along with bringing references from visual/acoustic arts into conversation. The transmitter needs to keep a normal distance from the receiver (about 1 m), and messages that imply individual reception should better be avoided. French employees seem to prefer being thoroughly informed over the decisions made and purpose of communication. Furthermore, the aesthetic planning of the workspace is perceived as important since the content analysis indicated a high number of words that stress the importance of appearance and workspace aesthetic.

In the German work environment, a good communication should be focused on assigning new targets, working tables and productivity measurements. Although superiors can take pride in the respect given by their position, they should not abuse it. To enhance the communication effectiveness, messages need to contain numerical valences and certainties given by percentages and measurements, at the same time being well synthesized and simplified. It seems that indirect first and then direct communication is preferred, while the nonverbal communication needs to be limited. As observed from the jokes analysis in German cultural context, electronic communication is favored, with working schedules

and deadlines clearly established. The transmitter needs to keep a considerable distance from the receiver (around 1 to 1.5 m). German employees seem to refer to work as a duty towards society, manifesting interest towards an analytical way of thinking. Furthermore, direct superiors have to prove their academic preparation, and employees need to be briefly informed over the decisions made and purpose of communication.

In regards to the Romanian work environment, jokes reveal that transmitters need to demonstrate what entitles them to send the message. Including humor is recommended, but in small quantities, as affective communication is recommended, but in a controlled manner. The message has to be included in a context and examples need to be offered. Face-to-face communication is preferred and the transmitter needs to keep a normal distance from the receiver (1 m). To improve communication, a good strategy is to manifest appreciation towards employees' way of working, including subtle praises regarding their work and ability to handle every situation. Informing employees that their work is constantly supervised and providing constant feedback from the immediate superior are also recommended ways of action.

Although humor on work highlights stereotypical work behavior and attitudes, these outputs might be beneficial to better understand employees' sensitivities and expectations in a particular cultural context. Furthermore, taking into account the difficulty of measuring complex constructs of work values and work attitudes, humor might be a prolific starting point to explore, from a subtitle and critical perspective, these important organizational components.

Limitation and Further Directions

Although the current study is explorative in nature, it is not without shortcomings. First, the purposive sampling technique brings limitation related to the material selected to perform the content analysis. Internet is a dynamic environment, therefore using a more stable environment to select jokes (as a written collections of jokes) might be beneficial. Second, although the translation of jokes was performed with a consistent input from master students in linguistic studies, having native speakers involved in the translation process will add accuracy and improve the analytic plan. Furthermore, the study design limits the capacity to generalize, the current paper aiming first to provide insights on a subject previously investigated by traditional quantitative methods (e.g., work attitude surveys, scales, inventories) or qualitative ones (e.g., case studies, focus-groups, interviews, etc.).

There are various ways of extending the current research, starting from including additional cultural contexts, to focusing on specific working environments or industries. Humor has the merit of pointing out in a subtle and meaningful way what employees dislike in an organizational environment. For example, students' jokes can be analyzed with the purpose of generating a more comprehensive communication pattern with their teachers. Likewise, jokes on the working pattern of public workers might be used as tools for change and improvement. Finally, a core advantage of humor is that despite its complicated and multifaceted features, it is a basic element of human interaction, existing across cultures and nations, thus providing unlimited resources of wisdom, intelligence and criticism.

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Experiences and Challenges Practicing Therapy in Zambia

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Abstract

Mental health is an important component of human health. However, implementation and appreciation of mental health services in Zambia remain a challenge despite increase in mental health problem as a result of HIV and AIDS, and other chronic illness, poverty and high unemployment. Consequently, therapy is often offered on pro bono service because many clients do not see the importance of mental health and the most vulnerable clients cannot afford therapy. Charity organizations tend to pay for such services in the absence of pro bono services. More work is needed to increase awareness of the importance of mental health in Zambia.

Keywords: Therapy, Zambia, experiences, challenges

According to the World Health Organization (2014), health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Although mental health is one of a critical component of health, mental health policy implementation and care (primary and secondary) remain a challenge in Zambia. Mental health services such as therapy have been shown to improve the wellbeing of people. In Zambia where I have first-hand experience practicing Trauma Focused – Behavioral therapy (TF-CBT) for children and adolescents, its efficacy is well documented. In this paper I will discuss my experience practicing therapy in Zambia. To place this paper into context, a brief mental health situation in Zambia will be discussed.

Background of Mental Health Care in Zambia

As of 2011, there were 72 mental health outpatient facilities in Zambia (Mental Health Atlas 2011). Persons treated in mental health outpatients and day treatment facilities were 69.72 and 16.45 per 100,000 population (Mental Health Atlas, 2011). In terms of human resource, there were 0.03 psychiatrist, 0.02 psychologist, 0.04 occupational therapist and 0.15 social workers per 100,000. There is approximately one mental health specialist in each of the 10 provinces of Zambia partly because mental health was omitted from the health package for a long time (Mwape, Mweemba, & Kasonde, 2010). Mental health problems in general are underestimated because there is no proper record of mental illness/problems and they are often unreported due to lack of community understanding of the importance of treating mental health (Mwape et al., 2010). The burden of mental health problems arise from the socio-economic difficulties (HIV and AIDS, poverty and joblessness). Despite the increase of mental health problems, the Zambian health system considers a disease as high priority if it represents a large burden (in terms of mortality, morbidity or disability), has high econom-

ic costs or is associated with violation of human rights (Mental Health and Poverty Project, 2008). Despite being a human right to access health (physical or psychological), the majority of people with mental health problems do not have access to mental health services in Zambia (Mwape et al., 2010). Most common mental health problems that the health care system captures fall into two main categories - psychosis and neurosis. In Zambia, there is high incidence of child post-traumatic stress disorder including those relating to sexual abuse, physical abuse, domestic violence and related symptomatology (Murray et al., 2014).

My Therapy Experiences and Challenges

The therapy I practice based on my training is trauma focused-cognitive behavioral therapy (TF-CBT) which deals with trauma related cases. Since I started practicing in 2008, most cases I have attended to relate to sexual abuse, witnessing death of a loved one or multiple traumatic situations in children and adolescents. Although prevalence rate of child sexual abuse and other traumatic experiences are not available, Murray, Haworth and Haworth (2002) found that child sexual abuse (CSA) was a significant concern in communities in capital Lusaka with 40% of women and 30% of children mentioning defilement as a problem affecting children in their community. There is no month that one cannot find a child sexual abuse case reported in the Zambian media. Sexual abuse has been on increase since the advent of HIV and AIDS mostly driven by the myth that if an adult with HIV had sexual intercourse with a minor he or she can be cured of HIV and AIDS. Traditional healers have been accused of perpetuating this claim. Until recently, most reported CSA cases come to the attention of medical personnel because of symptomatic sexually transmitted diseases and few are attended to by mental health practitioners. Most cases I have attended to are based on a referral from a One Stop Center at the University Teaching Hospital where there is an integrated service for victims of child sexual abuse.

For every case I attend to, there is pre and post assessment of trauma symptoms. The assessment tool that I use is the Post-Traumatic Stress Disorder-Reaction Index (PTSD-RI) which has been adapted for Zambia. Trauma symptoms cover behavioral, cognitive, physical and emotional difficulties that are directly related to the traumatic experience in a child. These symptoms are divided into general categories: behavioral, cognitive and affect. Behavioral trauma symptoms include avoidance, dissociation, hypervigilance, maladaptive behaviors, sexualized behaviors in which a child models sexual abuse experiences and nightmares. Cognitive symptoms include irrational belief (e.g., "It is my fault I was abused") and affective symptoms like fear, general anxiety, depressive feeling and anger (Cohen, Mannarino, & Deblinger, 2006). It is often fulfilling when traumatic symptoms diminish during the post assessment and the child describes how the whole therapy experience has been helpful in her/his life. Children and guardians often state multiple changes they attribute to the therapy such as the child is socializing, has no more nightmares, is more confident and assertive, has better family communication and is comfortable talking about the traumatic experience.

One of the challenges practicing therapy in a developing country is that it is not prioritized as an issue needing attention at the individual, community and even nation level.

Mental health is not among the priority list of the Ministry of Health, compared to child health and nutrition, integrated reproductive health, HIV, Tuberculosis and sexually transmitted infections, Malaria, Epidemics, Hygiene, sanitation and safe water list in accordance of priority. Yet, mental and physical health problems are interwoven and both affect productivity. At the individual and community level, many people would not pay for therapy services even when they had the money because they think it is not a pressing and priority issue compared to physical problems and addressing poverty. This perception and attitude is due to lack of community understanding of mental health and therapy. In addition, traumatic issues tend to affect more orphans and vulnerable children (OVCs) who even wanting to access mental health services, cannot afford to pay for these. Therefore, many clients are seen through referral by health care personnel and therapists attend to clients on pro bono basis or other organizations such as Catholic Relief Services pay on behalf of the client. In some cases where organizations come in to help vulnerable children, clients expect to be paid for attending a session. Most of the clients I have attended to say they would refer someone with such a problem for therapy after having experienced therapy themselves. This shows positive attitude change towards therapy. We are also now seeing big multinational organizations approaching the department to be offering mental services to their employees.

The other challenge is that clients want a short session of 30min and its over. By nature, TF-CBT has about 8-12 sessions of about 30-45 min depending on the age of the child. Most families are used to HIV and AIDS counselling which is as brief as 15 minutes. Talking about sex with a child or a child sharing the experience with a parent is a very unconfutable situation in our context, it is like a taboo. Therefore, cultural practices disagree with certain TF-CBT tenets including parenting skill we teach in therapy such as praising the child which most parents do not feel comfortable to do because they expect the child to be doing well all the time anyway.

Conclusions

Offering mental health services in a third world country remain a challenge. The need and importance of mental health amid HIV and AIDS epidemic, poverty and high unemployment cannot be overemphasized. Therefore, mental health services should become an integral part of health examination and treatment in order to increase the number of people seeking and appreciating mental health services in Zambia and other third world countries.

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**Reflections of Three Psychology Students
from Diverse Backgrounds on Social
Justice Class**

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Social justice is a controversial issue in all fields of life. Although, it is an indisputable part of the field of psychology, it has still been a focus of debates in terms of its definition, practice, and relevancy (Shriberg, Song, Miranda, & Radliff, 2012). Some debate that social justice has been the root of psychology, in particular, counseling and school psychology since years while some debate that it is an affirmative action due to psychology's focus on protecting the status quo for long years (Prilleltensky, 1989). Nevertheless, there is a consensus on the significance of social justice in the future of the counseling and school psychology fields.

As a group of doctoral students in Counseling and School Psychology PhD Program at University of Massachusetts-Boston that is devoted to Social Justice Principle, our aim was to develop our definition and understanding of social justice. The rich environment at UMASS-Boston doctoral program that integrates various perspectives of students from different cultures, ethnicities as well as countries let us reflect on our experiences during the social justice training. Based on our readings (Shriberg et al., 2012), in the Social Justice in Counseling and School Psychology class and under the supervision of our instructor, Melissa Pearrow, Ph.D., we developed a working definition for social justice as follows:

"Social justice is built upon the inherent dignity and worth of every human being and is founded on the principles of fairness and respect. For our work as

(future) psychologists, the values of social justice impact our actions as we challenge marginality and oppression. For those in our care, we support their movement towards growth and believe that everyone deserves access to the essential elements that promote wellness and resilience."

Nevertheless, our definition is not conclusive yet. In order to develop a definition that is more inclusive concerning the views of international and national students, we decided to reflect upon our experiences in the social justice class. Thus, the purpose of this paper is to present different perspectives on the social justice class we took during the first year of our doctoral training. This paper reflects the experiences of three doctoral students of whom two are international students and one is Boston area native. We discuss our individual educational experiences; whether, when, and how Social Justice was discussed in our educational experiences; our individual experiences in the Social Justice class; how we can apply our knowledge of social justice to international psychology. We believe that these reflections would contribute to internationalization of the psychology curriculum, in particular, the social justice curriculum.

**Selda Celen-Demirtas, A Counseling Psychology Student
from Turkey**

My journey in counseling field started with a master's degree in Middle East Technical University (METU), Turkey. METU is an international university and its curriculum and training model is similar to the models of American colleges. Especially, the counseling psychology program follows the American model. However, there is one missing part: multicultural counseling and particularly social justice. In our curriculum we do not have a separate class on multiculturalism or social justice. However, we are aware of the concept of multiculturalism and discuss this concept in the all of our classes on foundation of counseling psychology, counseling skills, techniques, and theories. On the contrary, I did not hear of the concept social justice, which in fact cannot be separated from multicultural counseling (Vera & Speight, 2003).

The first time I heard of the concept of social justice intertwined in the philosophy of psychology was in my masters' education in UMASS-Boston. It was not a new concept for me since it has a universal meaning but I was not cognizant of its relation to my profession. Now, as a doctoral student in psychology in a program that is devoted to social justice principle in psychology and offers a whole class on this issue, the relevance is much more obvious to me. At this point of my education, I consider social justice as a core condition of counseling psychology. Think about Roger's core conditions; one of them is unconditional positive regard. Unconditional positive regard asks for respecting each client and recognizing the uniqueness of him/her and believing in his/her potentials while fostering these potentials by providing sufficient conditions. To me this is the basis of the definition of social justice. The counseling psychology curriculum in my home country follows the Rogerian approach, still does not talk about the social justices piece. But WHY?

The answer is clear: the culture and the

politics of my home country. On the other hand, I come from a culture that imposes you to be passive: just feel pity for people who are in need, who are discriminated against; but there is nothing you can do about it. Particularly, as a woman you are not supposed to complain about the system and I was raised to believe that I have no power to change my circumstances. Roger's core condition just asks for the recognition of the context, the lack of the sufficient conditions but does not ask for the action and advocacy for the client. Therefore, it is a perfect match for the passive stand of psychology in my home country. It is the safe place.

Thus, coming from such a culture impacted my approach to social justice class. I felt passive and not safe. The invitation to act on the issues, do something for them, raising my voice when I notice an injustice scared me. Therefore, I regressed to my 'safe position' again: I will be devoted to social justice in my secure counseling sessions with my clients by showing respect and recognizing the contextual variables but nothing more. However, thanks to the program's devotion to social justice and belief in us as the students, and ongoing discussions of how we can impact the system and so make a difference in our clients' lives; my shell has been broken and I feel more powerful in terms of raising my voice when I notice an injustice that would impact the issues of my clients. Thus, I feel lucky to get my doctoral education in such a program that is devoted to social justice principle as well as culturally inclusive. The open discussions in the social justice classes on how culture views would impact these issues helped me gain awareness of how my cultural background runs in back of my mind when I feel paralyzed in terms of taking action. Therefore, the key in social justice training is being inclusive culturally and spend some time on understanding how one's cultural background and ethnicity would impact his/her understanding of social justice regarding its definition and its application.

Erik Maki, A School Psychology Student from the U.S.

Like many others, my career in the field of psychology started because I wanted "to help kids". I started studying Psychology in my suburban American high school and continued studying the science all the way through my undergraduate career. After graduating with a Bachelor of Arts in Psychology from a semi-public college in the southeast U.S., I spent a year working in a group home for 'at-risk' teens. I quickly realized that I needed further education in order to have an impact, so I attended a Master's program in Counseling Psychology at a public college in the northeast U.S. while I worked at a residential program for children diagnosed along the PDD spectrum. In this counseling program, I learned to focus on the individual as my client. This person-centered perspective resonated with me. I knew my strength was in working with youth. The dynamics of families and broader systems was too overwhelming.

Then my internship and my first "real job" happened. I was a counselor at a day program for adolescents. Under the supervision of a licensed social worker, I learned the necessity of integrating families into therapy. I struggled to accept my role as a counselor who conducted both individual and family therapy, but knew it was necessary for treatment to be impactful and for me to survive as a clinician.

I then traveled for 6 months with a cultural educational program. This truly opened my eyes to the interplay of culture, values, religion, politics, and (of course) family on the upbringing of children. I knew I needed more training to incorporate a more systems perspective into my work with children, and the public schools seemed to be the best access point for those systems.

I am now enrolled in a doctoral program in Counseling and School Psychology at the University of Massachusetts in Boston. This program has a strong systems and social justice focus, which is a good match for my professional growth. I have been trained to be an ethical and moral practitioner of Psychology, but I feel that this training lacked a certain core focus. In my undergraduate and master's trainings, I learned the ethics and morality involved in conducting Psychological research and providing therapy. At both levels of my training were classes dedicated to multicultural issues (such as cross cultural research and multicultural counseling). Yet, it was not until I started my doctorate training, that I started learning about the concept of social justice.

This doctoral program was wisely designed so that in our first semester, we take an entire class dedicated to learning about Social Justice. The expectation is that this class will provide us with a lens and framework that we may apply to the remainder of our academic and professional careers. I am fortunate that, in addition to valuing this construct, UMASS' doctoral program has strong multicultural and international aspects. Our cohort is comprised of 10 students from diverse cultural backgrounds, with several born and raised outside the U.S. (including Kyrgyzstan, Georgia, and Turkey). The variety of perspectives has brought great depth to our discussions throughout the semester and has challenged my largely Western perspective. We have wrestled with numerous issues as a class, including: defining social justice itself, identifying a class project to address disempowerment in our local community, and defining one's role and duty as an agent for change. These discussions have not always ended in agreement, but have been instrumental in helping us to learn *how* to have such discourse and maintain the integrity of a justice perspective. Through these discussions, I have developed a deep appreciation for the fact that we each come from a multidimensional context that shapes our development and thinking on almost every realm.

I am grateful for the opportunity to take a class dedicated to the topic of social justice. This framework has increased my awareness of how history, power, and politics can impact my clients' mental and behavioral health. I am also increasingly cognizant of how these factors may play out in the therapy session itself and/or in my research within and outside of U.S. borders. I realize now that without this awareness, I could inadvertently disempower my own clients. In hindsight, I would have benefitted from this knowledge at an earlier stage in my career. But hindsight is 20/20. As I forward look towards our transnational research project, my dissertation, and my work as a School Psychologist, I am forced to consider more intricately how I am perceived and what I represent as a Caucasian educated, middle class male from the U.S. What is my responsibility? How do I act responsibly? How can and will I use my skills (and dare I say "influence") to try to offset the systems that disempower families and children.

I now find myself a far cry away from the insular

individual therapist from 10 years ago and well outside of my comfort zone. I wonder at how my life and career may have been different had I had this class in my undergraduate or even at my masters level training. Would I have been ready for it? Would it have been too overwhelming? Or would it have focused me and provided me with the tools I needed to better facilitate change for my clients? I do feel strongly that as multiculturalism IS our reality here in the United States, and as we work towards stronger collaboration with researchers outside our borders, that our educational programs need to provide Psychology students with this critical lens, less we continue to provide therapy in a vacuum.

Tinatín Surguladze, A Counseling Psychology Student from Georgia

My education background has always been dealing with social and ethical dilemmas. I graduated from the Educational Institute of Clinical, General and Applied Psychology in Tbilisi, Georgia with equivalent of MA degree in clinical psychology. In 2006-7 academic years I received a scholarship of Polish government for young researchers. I studied social psychology at Jagiellonian University, Krakow. In 2008-9 academic years I received Chevening, OSI and The University of Edinburgh's master scholarship to do MSc in Social Research. Although my academic background involved ethics classes and classes on multiculturalism, only as a PhD student at Umass Boston had I an opportunity to study social justice as a separate class.

I was always reluctant to be engaged in social activities and even the thought of social change made me highly uncomfortable. However after the long hours of reading and discussions with my outstanding peers and professors on the social justice class I came to conclusion that it is essential to stay alert and advocate for unjust distribution of power and services for our clients. I have always assumed that it is naturally implied that I am always ethical and just and serve best interests of my clients, but the class made me think of many facets of life when it is difficult or even impossible to avoid the need of standing out for a change. Recently, I started noticing the inequality and disparity that exists in the world. I was always avoiding facts that made me feel uncomfortable but so do millions of other people and vulnerable groups suffer as a consequence. I started noticing now many offensive comments I read online everyday and problems of racism, sexism and homophobia are still very acute in every society. This class influenced me eventually to think more critically about the issues related to social justice in psychology and to be more comfortable in taking necessary actions against them.

Conclusions

Here represented were experiences of three students who took a Social Justice class at the University of Massachusetts Boston. Our responses seem to reflect a microcosm to the macrocosm of multicultural counseling and multicultural research. Despite coming from different educational contexts, most indicated that we had training in multicultural issue and ethics. The values of Social Justice seemed intrinsic to our belief systems. However, few of us had any exposure to the term or concepts behind Social Justice despite being trained in helping-fields coming from mostly person-centered

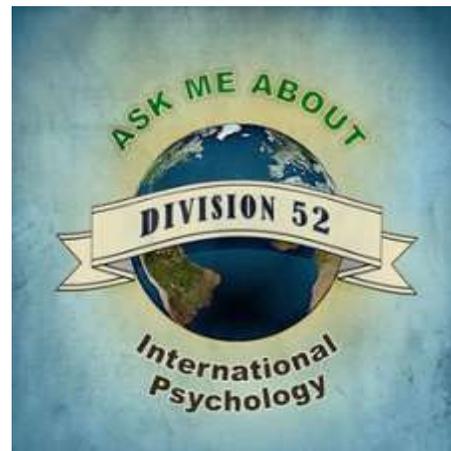
orientation. We individually wrestle with the interplay of personal values, comfort, cultural upbringing, history, and politics as we decide on what role we will take in assuming a Social Justice framework in our careers. Though difficult to define, most of us found the experience of participating in a Social Justice class to be a valuable part of our Doctoral training and applicable to our future research and clinical work. Many of us felt that we would have benefitted from having prior exposure to Social Justice concepts in our education prior to this doctoral program.

This cohort engaged in a transnational project at American University of Central Asia, Bishkek, and Kyrgyzstan to apply our skills on an international level. Though this class have left us with more questions than answers, this appears appropriate, as at the crux of Social Justice is the question of 'What is equitable: for the people we serve, the people we research, and the people with whom we partner in research?' This is a key question for us to hold in mind as we engage in this project and our future endeavors.

Social Justice Perspective is one of the most controversial topics that would not translate well into different cultures and match with personality of international students as it seen in our reflections. Therefore, we believe that this class and the transnational project we conducted are significant examples of how to achieve an international focus in Counseling and School Psychology Curriculums. Moreover, reflecting upon experiences of diverse students in Social Justice Class would be a first step for reaching this goal.

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Role of Spiritual Healers and Psychiatrists in Ibri, Oman

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An Omani woman dressed in the traditional black abaya and scarf walked in with her Filipino maid in tow. The old man with whom we had been conversing excused himself, turning his attention to the two women. When asked how he could be of service, the Omani explained that her maid was experiencing persistent fatigue, sadness, and difficulty concentrating, sleeping, and eating. He nodded understandingly and wrote down her name in his book, after confirming the patient was a 37-year-old Muslim and able to understand the ongoing Arabic dialogue. He retrieved a small bottle of yellow liquid from a worn down cupboard, and explained to the women that the patient was to drink coffee and water mixed with this liquid every morning and afternoon for a few days. The two women left in gratitude. And the old man, stroking his beard, turned towards us and said in Arabic, "So where were we?"

For the past month and a half, I had been studying Arabic in Ibri, a small town in northwestern Oman, through the U.S. Department of State's Critical Language Scholarship. The immersion program enables American students to gain firsthand understanding of a new culture while learning a language that is of critical need to the United States. I was beyond excited to continue my Arabic study, and simultaneously pursue my curiosity of local mental health dynamics. Having studied in the Middle East before, I was aware that mental illness is stigmatized throughout the region and that it would be difficult to begin conversations on this topic. In addition, although my Arabic had improved drastically, I was still neither fluent in Modern Standard Arabic nor the Omani dialect. I had just two weeks left in the country.

I shared my interest in mental health of traditional communities with my Resident Director. Since she had also come to Ibri for the first time, she recommended I speak to the Student Affairs and Marketing Director, Samira Selle, a Yemeni-German who had been living in Oman for several years. During my conversations with Samira, I learned that in Ibri, traditional healing methods were prevalent to treat mental illness. She not only connected me with a psychiatrist who spoke English, but also served as a translator during my interview with her neighbor, Hamad Al-Jasassi, a well-known spiritual healer.

Al-Jasassi, also called Al-Shariah (the religious law) by locals, attributed his ability to see beyond the apparent from his late father, who was a prominent Qazi (a judge ruling according to Islamic law). Although he never pursued formal education, his interest in traditional healing methods began when his second wife was sick and depressed. For the past 35 years, Al-Jasassi has been experimenting with herbs and verses from the Qur'an to develop concoctions which alleviate his patients' symptoms at no cost unless they wish to

donate at their will. He believes that mental ailments arise from a few reasons, two of which he focused on: organ malfunction and spirit possession.

First of all, Al-Jasassi believes that a large cause of the complaints he hears is the malfunctioning of organs. For example, when the liver is unable to eliminate pathogenic waste, there is an imbalance of the four humors (blood, phlegm, yellow bile, and black bile) which makes the blood impure (Said, 1983). The faulty organs send atypical neural signals to the heart and brain which lead to fear and depression. The Filipino patient we had just seen was experiencing "blackness" due to such an imbalance in her body, claimed Al-Jasassi.

Secondly, in the traditional society of Oman, Samira explained, several locals agree with Al-Jasassi that foul intentions of an evil spirit or a witch-doctor can have strong negative effects. The evil spirit, known as Zar in Oman, can possess a person causing headaches, dizziness, insomnia, and inability to work and eat (Al-Adawi, 2001). In some instances, the victim may experience possessive syndrome displayed via episodes of laughing and weeping without reason and aggressive behavior such as shouting and hitting the head against walls (Al-Adawi, 2001). When a possessed person is brought to Al-Jasassi, he tries to convince the Zar to leave by explaining that it will not find anything valuable from the victim's body. However, in severe cases, he refers the family of the possessed to seek a more learned scholar who can perform an exorcism, called Ramsa. During the ceremony, the healer asks the Zar in Arabic or specific Zar language for its motives, forcing it to leave either through promises or threats. If necessary, the healer may flog the patient, and Al-Jasassi claimed this does not hurt the person because the beating is directed at the Zar.

It is noteworthy how locals continue to seek out spiritual healers for help with mental disturbances, despite the rapid modernization in Oman over the past 20 years with oil discovery. Dr. Samir Al-Adawi, a renowned Omani Professor, has extensively researched how people perceive mental health services in Oman. In one of his studies, Dr. Al-Adawi found that both Omani medical students and the general public preferred to attribute spirits as the cause of mental illness (2002). Therefore, health continues to be seen from a religio-physical perspective in Oman. When treating individuals from such traditional communities, where the role of spirituality is given high priority, it is crucial to employ culturally-sensitive methods. For example, it may be of interest to mental health practitioners to combine psychotherapy and Islamic practices (like chanting God's names) to reduce stress levels of clients.

A similar perspective was shared by Dr. Adel Mohsen, an Egyptian psychiatrist who has been working in Ibri for 15 years. Overseeing an average of 5000 clients per year in the Ibri Hospital, Dr. Mohsen explained that in a collectivistic society such as Oman, locals seek help from family and spiritual healers while clinical-based treatment is viewed as the last option. He appreciates the help of healers who collaborate with practitioners. "Some highly educated healers in Oman, such as Sheikh Al-Khalili," Dr. Mohsen continued, "encourage their visitors to seek out simultaneous psychiatric treatment." Despite the recent developments in services to preserve local psychological well-being (the integration of mental health services to the main Ibri Hospital ensures some

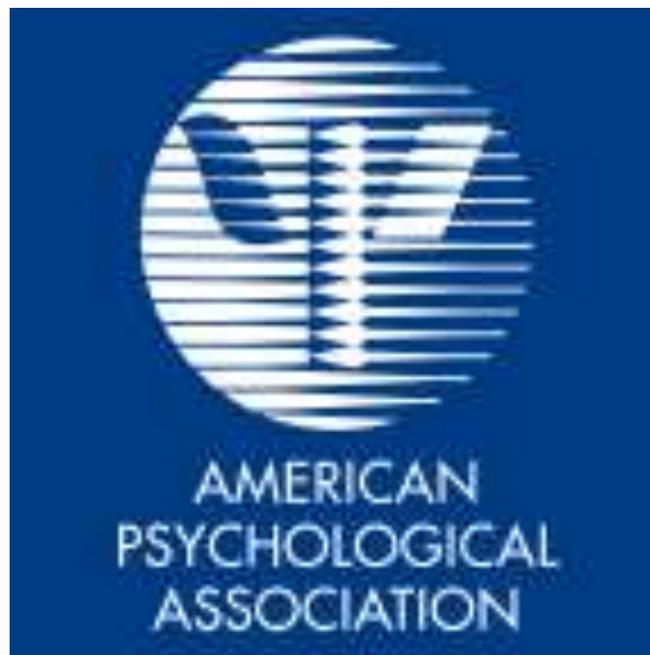
privacy and escape from public judgment) and the resulting 16% increase in clients in 2014, I learned from Dr. Mohsen that much improvement is still needed. First of all, stigma attached to mental illness has reduced, but is still strong. When practitioners at the Ibri Hospital refer parents to Al-Masarra Hospital with a child clinic, located three hours away in Muscat (Oman's capital), they are often reluctant due to stigma and distance. Furthermore, when Saud Bahwan, a charitable Omani businessman, helped parents send their severely impaired children aged four to fourteen to Al-Wafa Social Center (rehabilitation program in Muscat), families abandoned their children there, not wanting to deal with further stigma. Secondly, there is a lack of services catering to children with special needs. Although government schools have an inclusion program, most teachers are not trained to teach students with special needs, students who are often placed in classrooms without considering different impairment levels. Thirdly, most clients seen at Ibri Hospital are given medication because other methods, such as cognitive behavioral therapy, require them to have a certain level of education. Finally, intermarriage between cousins is common, a leading factor for Down Syndrome.

Living in Ibri for two months this past summer, I

was able to learn about the unique intersection of cultural beliefs and mental health, about the new developments and ongoing difficulties. For any budding researcher, it is most effective to immerse oneself in the target culture, without judgment. Eat meals with locals, participate in communal activities, and share a sincere interest in understanding their beliefs. Most importantly, learn the local language. Doing so opens doors to a deeper trust and more comprehensive understanding of community dynamics.

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Teaching Psychology in China: A Perspective from a Young Teacher

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I am very pleased to write for the Teaching International Psychology column because this is a good opportunity to share some background of teaching psychology in China, as well as my own work experience. Since graduating from the Chinese University of Hong Kong in 2012, I have been working at the Department of Psychology in Fudan University, Shanghai, China. Fudan University is a leading research and teaching institution in China. The Psychology Department, which was established in 1923, is one of the oldest in the country. Beginning teachers are required to teach three to four courses each year. I teach one required psychology course, Experimental Design and Research Methods, one elective psychology course, Academic Writing, and two psychology courses, Introduction to Psychology and Social Psychology, for the University's general education. These four courses reflect the current trend in teaching psychology in China. In the following, I will discuss three areas of psychology in China related to its history, mental health issues, and research method.

History

Chinese scientific psychology and its undergraduate education began in the early 1900s. However, psychology in Mainland China was forced to stop its development due to the Cultural Revolution from the 1960s to the 1970s. By the year 1978, some teacher education universities (called normal university in English, *Shifan* in Chinese) started to have psychology curricula and teaching again. Yet, most psychology departments were affiliated with the faculty of education. The main purpose of the re-establishment of these departments was to train students of college level or senior high school level who would become teachers in elementary or middle schools. Therefore, the courses in these universities focused mainly on educational and developmental psychology. With the growing international development of cognitive psychology and neuroscience, Chinese psychology began to prosper rapidly in these areas following the worldwide trend. The Chinese Psychological Society (CPS) grew quickly and nowadays has nearly 9,000 members and 20 divisions in subfields of psychology (Chinese Psychological Society, 2015). With international exchange and collaborations in the areas of teaching, many new and advanced psychological courses were introduced from the West (e.g., North America, and Europe), and are currently taught for Chinese undergraduates. In the past, Introduction to Psychology was taught under the guidance of Marxist dialectical materialism in 1950s (Wang, 1993). Today, this course emphasizes a comprehensive overview of the scientific study of mind and behavior without imposition of any ideology.

Mental Health

As Chinese society rapidly changes toward a capitalist system, people encounter a variety of highly competitive situations that pro-

duce stress including academics, work, and family (e.g., Xin, Zhang & Liu, 2010). In recent years, therefore, Chinese universities began to place more emphasis on students' mental health. Consequently, most universities have courses relevant to psychology. This is true in my university. Two of my courses for university general education, Introduction to Psychology and Social Psychology, serve to promote students' understanding and appreciation of human behavior and mind. Students who choose these courses come from different majors such as physics, chemistry, history, journalism, economy, nursing, and sociology. Most of them enjoy these courses because they gain a much better understanding of who they are and how their minds work. At least, they may learn how to cope with some mental health stress for themselves.

Research Method and Ability

Different disciplines have different research methods and skills. Training research skills in psychology is one of most important and fundamental curricula in psychology. For two psychology courses, Experimental Design and Research Methods and Academic Writing, I not only give students lectures, but also give them creative practical opportunities. For the course in Experimental Design and Research Methods, students are asked to design an experiment to satisfy the requirement of basic elements of a real experiment. They are also encouraged to write their research proposal to apply for the Competitive College Student Research Fund at the University. For the course of Academic Writing, the course framework is based on the APA writing style. For each chapter, I demonstrate examples based on the papers published in high-impact psychological journals. Also, I assign homework that gives students a wide range of writing practice from titles to references, opening statements in the introduction section to concluding remarks in the discussion section, *t*-test to *p* value reports. From the feedback of the students, I understand that these homework assignments are useful. Practice makes us perfect. To sum up, all these activities may enhance college students' basic research capabilities. At the end of this past semester, I heard that all of the students who took these two courses received offers to graduate programs from universities overseas, including Chicago University, Columbia University, and University of Texas at Austin.

In conclusion, the three areas discussed above may provide readers of the International Psychology Bulletin with a brief overview about teaching psychology in China. As a young teacher with about two and a half years of teaching experience, my teaching skills are still improving. I invite readers of the International Psychology Bulletin to share their experiences in teaching psychology with young teachers. Comments and criticisms are useful for young teachers like me.

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A different teaching experience in Hungary



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In times of economic recession and increased opportunities for mobility, in 2014 I found myself moving from the unemployment in Italy to a short-term employment opportunity as visiting fellow in Hungary, a Central European country, member of the European Union and the Schengen Area, where the official language is Hungarian, a non-Indo-European language. I learned only a few words of Hungarian in order to communicate with the local people, but otherwise I was attending an international interdisciplinary programme in English.

In 2014 I had my first international university teaching experience at the *Institute for Social and European Studies* (ISES) in Kőszeg (a Hungarian city at the border with Austria) with the students of the *Master Programme in International Economic Relations* and of the *Postgraduate Programme in Cultural Heritage Management & Sustainable Development* attending my course “*Cultural identities, cultural heritage and international relations - a Human Rights Education approach*” in the framework of “National Excellence Programme - Elaborating and operating an inland student and researcher personal support system convergence programme”, subsidised by the European Union and Hungary, and co-financed by the European Social Fund to improve the academic and economic situation in the convergence regions, those regions having per capita gross domestic product (GDP) less than 75% of the average GDP of the EU-25.

I was given freedom to organize the course experimenting non-conventional pedagogical approaches (Gibbs & Coffey, 2004). In today's increasingly globalized world, students are more mobile and have a much more diverse social, ethnic, linguistic, religious and cultural background than previous generations, it is therefore relevant to include cross-cultural understanding in teaching and learning (Sohoni & Petrovic, 2010).

I am a psychologist (University of Trieste, Italy) with a PhD in Transborder Policies for Daily Life (International University Institute for European Studies), representative of the Slovene minority in Italy, national representative for the Early Researcher Union of the European Association for Developmental Psychology in 2013-2014. As a trainer of Human Rights Education (Council of Europe

Programme), specialized in ethnic and national minorities, I have been active in the promotion of intercultural education and education for democratic citizenship in formal and non-formal educational systems and youth work, while my main research interests include social identity complexity, discrimination, minority rights, integration, social inclusion, intergroup bias reduction strategies, and trauma. My professional and personal life experiences have been significantly influenced by the engagement in youth work with Human Rights Education and Non-Formal Education approaches that rely on critical/transformatory pedagogy and experiential learning. In fact, Human Rights Education has become increasingly recognized over the past years as a participatory practice aimed at promoting knowledge, awareness, values, competences, attitudes and actions about, through and for human rights for all.

Feeling confident in the high impact of such educational (activist) practices in general, as well as in their efficacy in enhancing students' learning in academic courses by increasing and improving their engagement, participation, self-directed learning, knowledge retention and transfer (Kuh, 2008), reasoning skills, self-confidence (Knecht-Sabres, 2010), applications of theory (Eyler, 2009), critical and reflective thinking (Mollborn & Hoekstra, 2010), creativity, collaboration skills, self-knowledge (Victor, 2013), personal, civic and professional development, as well as professional networking contacts (Simons et al., 2012), I have decided to incorporate them in the proposed courses as an integrative part through simulations, role-plays, project work in small working groups, workshops and plenary discussions, beyond the traditional classroom/course format. The aim was to enable students to not only 'learn about', but also to 'learn to be', seeing the university “*not simply as an arena of indoctrination or socialization or a site of instruction, but also as a cultural terrain that promotes student empowerment and self-transformation*” (McLaren, 2007, p. 195).

Most of the non-formal, interactive and participatory activities (*Take a step forward, Odd one out, Roma cultural heritage in different European countries, Mandala of identities*, etc.) proposed beside the formal lectures and students' project work, especially for the course held during the summer university, were dealing with the topic of inclusion/exclusion of different others, (in)equality, (in)justice, responsibilities, interdependence, prejudice, discrimination, stereotypes, human rights conflicts, cultural rights, especially considering (ethnic, national, linguistic, religious) minority groups and (territorial) contexts known to the students or to the professor (Albania, North and South Korea, Austria, the Philippines, Canada, Romania, Greece, Hungary, Italy, Slovenia, Bulgaria, Nigeria, Finland, Russia, Denmark, Lithuania), combining each other's strengths to broaden the horizons. Particular focus was given to promote the social identity complexity and plurality with a favorable attitude towards different aspects in ourselves and in others, rather than towards

¹ The activities were adapted versions (focusing more on cultural identities and related rights) derived from the tools in various Human Rights Education manuals (Compass, All Equal All Different, Domino) described here: <https://www.salto-youth.net/tools/toolbox/tool/mandala-of-identity-and-intersectionality-complex.928/> (Mandala of identities)

simple identity structures, yet considering and acknowledging the potential conflicts between different aspects too.

The activities engaged both the left and the right hemisphere. On one hand, an important facet was the affective experience, perspective-taking activities to foster a cognitive and emotional empathic attitude and understanding, even if occasionally discomforting. On the other hand, considering that “critical reflection” is an equally important element of experiential learning (Kolb & Kolb, 2005), we were into what Cantor (1995) defined active learning, “a process of learning and a method of instruction, immersing students in an activity and asking for their reflection on the experience; learning activities that engage the learner directly in the phenomenon being studied”. After each simulation, we had long enough post-simulation reflections and plenary discussions or debriefings (Wickers, 2010).

The teacher-student interaction and teaching methods influence significantly students' engagement (Trotter & Roberts, 2006). Inspired by critical pedagogy approaches, the classroom interactions were democratic (Freire, 1970; Kincheloe, 2005; McLaren, 2007), participatory, process-oriented, learner-centered (Knowles, Holton, & Swanson, 2011) and inclusive, valuing the diversity of contributions from the participants. As a teacher, I tried my best to remain personally approachable rather than distant and too formal, open, clear and transparent, equitable, engaging, flexible, empathetic and understanding. The contents in the interactive activities were not all coming from me: I was adopting the role of the facilitator of the process rather than being seen just as an expert in a particular field (Galbraith, 2004). Students actively contributed sharing their ideas, experiences, examples and expertise in a mutually trusted, respectful, relaxed and safe relationship/environment and in a more interactive, proactive, motivated, satisfying and creative way, learning from each other as well.

At the end, the learning space provided the opportunity for a learning experience with potential cognitive and emotional valuable beneficial impacts for both me as the teacher and the students, a perception acknowledged and validated by the students themselves in shared feedback in classroom and personal communications to me (particularly appreciated and supportive in a few challenging and doubtful moments).

“During the course we did not only enhanced our knowledge about different theories regarding complex social identities, ethnic identity, cultural identities and psychological factors affecting attitudes and behaviours of different groups, but got something more. The interactive methodology proposed with the simulations, role-plays and plenary discussions, and being in a heterogeneous group of students helped us to be more sensitive and inclusive of diversities, more aware of multicultural belongings and feelings of exclusion. The contents were in a format accessible to everyone at different levels and continuously adapted to the needs and preferences of the students.

One of the activities I appreciated the most was our participation to the European campaign against all forms of discrimination on 21 March 2014, during which each one of us had the opportunity to be active and become a creative voice against racism and exclusion. By prepar-

ing stories, photos or leaflets with an anti-discrimination content to show to others and distributing the Campaign material we got involved in a real process of understanding the role of civil society and the impact we can all have as active citizens in accepting others' identities.” (Blerta Tuci, personal communication)

“In the class we discussed minority groups, multiculturalism and pluriculturalism, identities, multi/plurilingualism, etc. Dr. Kosic herself is a member of the Slovene minority based in Italy, so she provided us meaningful examples and explanations from her experiences and backgrounds. Her class helped us broaden the understanding of multiple languages and cultures in society through practical illustrations. She is communicative and responsive, additionally, helped students collect useful reading materials for research.”

(Yuna Lee Belko, personal communication)

“Marianna's graduate seminar in November 2014 was the last in my course credits for the MA International Economic Relations program prior to submitting my thesis for graduation. While participating in the seminar, Marianna's approach in the learning process which ensured her students were able to relate to the material, as well as her expertise in the field of complex social identities, ethnic identities and cultural identities, made her the perfect thesis supervisor given my research interests surrounding the Filipino diaspora, migrant labor flows, and ethnic identities within the context of globalization. In the months that followed prior to submitting my thesis and graduating, Marianna helped to keep me on track with my research and writing, providing a lot of guidance, structure and feedback especially as it related to the complexities of Filipino identity within the diaspora. I'm so glad that our paths crossed back in November when they did. I knew there was a reason I had to go back to Europe, not just to finish what I started, but also, to find a way to tell the story that I've been wanting to tell for all these years, but haven't had the opportunity (nor the guidance or framework) to do so, until then. My MA thesis, “Harnessing the Potential of Global Diaspora Communities: A Case Study in Mobilizing the Next Generation of the Filipino Diaspora through NextDayBetter” was recently accepted into the United Nations World Humanitarian Summit 2016 as a public submission (https://www.worldhumanitariansummit.org/search/apachesolr_search/nextdaybetter) and I feel very happy about that.”

(Renjie Butalid, personal communication)

http://www.eycb.coe.int/compass/en/pdf/2_38.pdf

(Take a step forward)

<https://www.youtube.com/watch?v=hD5f8GuNuGQ>

(Take a step forward, example of implementation)

<http://www.eycb.coe.int/compass/en/>

[chapter_2/2_47.asp](http://www.eycb.coe.int/compass/en/chapter_2/2_47.asp) (Where do you stand)

It seems the outcome of the process was positive, a successfully implemented innovation or at least an empowering and transformative addendum to the traditional formal academic curriculum during which I could myself gain further insights, develop competences, improve skills and self-efficacy. Overall, my own personal and professional experiences and perspectives were enriched working for a short period abroad... learning in the role of the professor teaching to/facilitating the process of an international group.

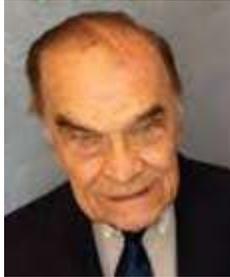
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(The photos above were published with the students' agreement in March and November 2014 in the report of the activities carried out during the classes under the motto "Diversity = Strength" to support the Campaign United against all forms of discrimination / racism / nationalism / fascism on 21 March and 9 November 2014 – www.unitedagainstracism.org)

Internationalizing psychology: The lives and works of 18 pioneers



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This is an unusual book that fills a niche in the new subdiscipline of international psychology. It is composed of 16 chapters each of which is devoted to an innovative contributor to the gradually evolving enterprise of a globally relevant and applicable psychological science. In its coverage, the volume spans close to three centuries. The three central figures of Chapter 1 were born in the 18th century; Chapter 16 is devoted to the life and work of a contemporary of ours, born in 1950. It is not easy to identify common threads in the mark, which these pioneers left upon psychology. Perhaps two distinct features are discernible. One is that most of them have expanded the scope of psychology across national and cultural boundaries. The other is that, in a variety of ways, they have made psychology more scientific and, at the same time, have contributed to the realization of its practical potential in promoting healing, fostering development, and facilitating constructive relations across cultural and national barriers. One might add that in most of the “mainstream” histories of psychology, the contributors featured in this volume are for various reasons overlooked, neglected or disregarded.

The authors of the several chapters hail from 11 nations of America, Europe, Africa, and Asia. In each case, they have provided a factual account of the innovative contributions of the historical pioneers and have embedded it in their historical and political context, based on the recognition that advances in psychology do not occur in a social vacuum. The resulting account of the interaction of biographical events with social forces makes for fascinating reading and brings the story of the various landmark observations, discoveries, and formulations to life.

The book opens with the biographies of the three trailblazers of hypnosis. Most psychologists are familiar with Franz Anton Mesmer, a flamboyant figure who introduced and promoted hypnosis as a method of treatment and a mode of entertainment, and experienced both adulation and denigration in the process. Fewer people have heard of Johann Joseph Gassner and Marquis de Puysegur both of whom made pivotal contributions to the practice and understanding of hypnotism. Through their collective observations and efforts, models of hypnotism evolved from the supernatural,

through the physicalistic to the increasingly psychological, and eventually, rapport and therapeutic influence came to be recognized as important components of hypnotic experience.

Chapters 2 and 3 are devoted to the psychological contributions of the founders of traditional psychiatry. Emil Kraepelin is widely known as the originator of psychiatric classification system and forefather of the current DSM V, but his contributions also include introduction of the methods of experimental psychology to psychiatric diagnosis and research and, most important in the present context, pioneering observations on the influence of culture on psychiatric symptomatology. Pierre Janet, celebrated in France, but little read or cited in the English-speaking world, is presented as the author of a comprehensive, holistic theory of personality and psychopathology, which implicitly left room for cultural factors, and as a tireless advocate of the experimental method in testing hypotheses about the complex processes of human action. Maria Montessori of Italy, featured in Chapter 4, is the only woman included in this compendium. She is rightly credited with developing a system of early childhood education based on empirical observations and with anticipating such modern concepts as flow and intrinsic motivation. The two succeeding chapters are focused upon the epoch-making contributions of two Russian psychologists of the Soviet era, Lev Vigotsky and Alexander Luria. The intertwining of their personal fate with the pressures of the increasingly rigid totalitarian regime is a story told with unusual sensitivity and backed up by thorough documentation. The impact of political oppression, however, is also manifest elsewhere. Witness the gripping accounts of the colonial experience by Frantz Fanon in Martinique and Algeria, which is the theme of Chapter 15, and of apartheid in South Africa by Saths Cooper, as presented in Chapter 16, and of the resulting emergence of liberation psychology and its role in the transformation of the psychological scene in South Africa after apartheid.

Three chapters trace the global expansion of psychology. Geert Hofstede's monumental contribution has resulted in the empirical identification of cultural dimensions, which by now have been investigated in a host of multinational studies. Charles Spielberger and his network of international collaborators have demonstrated the virtually worldwide applicability and relevance of a set of innovative measures of anxiety and of other basic emotions as both transient states and more enduring traits, as well as their interplay with complex psychophysiological processes and their individual, social, and situational impact. Otto Klineberg is remembered for decisively dispelling the once widespread belief about race as a major source of differences in cognitive abilities. Throughout his long and distinguished career, he also strove to reduce conflicts between nations and ethnic groups by counteracting prejudice and stereotypes and by promoting constructive intergroup contact. Four chapters are devoted to the novel and expanding enterprise of indigenization of concepts, measures, and practices of psychology, in Egypt, Mexico, India, and Taiwan by Mustapha Souief, Rogelio Diaz-Guerrero, Dinesh Sharma, and Kuo-Shu Yang, respectively. Working independently, these four innovators have found distinct ways of bridging the gap between psychology as developed in the West and the reality of old human behavior and experience in their respective cultural milieus. The task for the future is to compare and integrate these efforts.

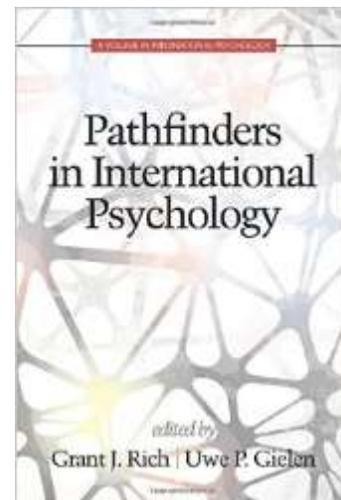
All of the chapters are written by experts some of whom have been long-term colleagues or collaborators of the contributors. Others have been immersed for decades in historical and biographical study of their life and work. And Roland Diaz-Loving, who wrote Chapter 11, is the son of Rogelio Diaz-Guerrero who is the subject of that chapter. Moreover, Diaz-Loving continues to pursue research that is rooted in his father's concepts and findings. Some of the authors have endeavored to provide a virtually comprehensive account of their authors' contributions, an ambitious objective that of necessity remains only incompletely realized. Bucking the prevailing trend toward "English only" in references and citations, the authors of the 16 chapters have scaled language barriers and amply utilized sources in their original languages. In fact, chapter bibliographies are studded with references in Arabic, Chinese, Dutch, French, German, Russian, and Spanish. There is but one minor blemish to be noted – the index is rather unconventionally organized by chapter authors rather than by topics and concepts. This feature impedes the exploration of themes across chapters. This quibble aside, the book constitutes a major contribution to international and cultural psychology by a unique team of editors and authors of 14 nationalities. Collectively, they have elucidated the intertwining of universal, cultural, and personal threads of behavior as they have been brought to light by the distinguished pioneers and innovators whose efforts span more than two centuries. The book will be of

interest to a widening circle of psychologists who are curious about the vicissitudes of their discipline across space and time. Beyond disciplinary boundaries, it will also appeal to cultural anthropologists, comparative sociologists, and social historians.

Reference

Rich, Grant J. & Gielen, Uwe P. (Eds.) (2015). *Pathfinders in international psychology*. Charlotte, NC: International Age Publishing. Reviewed by Juris G. Draguns, Pennsylvania State University

Note: **Juris G. Draguns, PhD**, is Professor Emeritus of Psychology at Pennsylvania State University, and the winner in 2000 of the APA Award for Distinguished Contributions to the International Advancement of Psychology.



Articles

**Dar un PASEO:
Methods for Addressing Gaps in Training for
Spanish-Speaking Mental Health Providers**

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Abstract

Spanish is the second most spoken language in the United States, with more than 37 million individuals identifying Spanish as their first language. This demographic struggles to attain quality mental health services, in part because of a lack of trained professionals who speak Spanish. Spanish speakers who are assessed in English are more likely to be misdiagnosed or overmedicated. Many bilingual children are incorrectly placed in special education or not given access to accommodations needed for learning disabilities because of a lack of professionals who can do psychoeducational and neuropsychological testing in Spanish. The American Psychological Association (APA) mandates that clients receive assessment and treatment in their primary language, yet there is a lack of guidance on best practices for training and assessing competence of clinicians who provide services in Spanish. In addition, there are few graduate training programs that provide courses in the technical use of Spanish for clinical work. In order to close the treatment gap for Spanish-speaking Latinos, the training gap must be addressed. Immersion programs in Latin America are one way to provide students and professionals with field-specific language skills while also building cultural competence and furthering the mission of the global mental health field. This article highlights the need for Spanish-speaking psychologists and describes the formation of PASEO (Psychology and Spanish Elective Opportunity), an immersion program in Peru that aims to reduce the gap in treatment access for Latinos through high-quality training of students and practitioners who provide psychological services in Spanish.

Keywords: training, immersion, social justice, Latino, psychology

The United States is becoming a multi-lingual nation, with approximately 1 in 5 Americans speaking a language other than English in the home. The most commonly spoken language after English is Spanish; there are more than 37 million Americans who speak Spanish as their first language (U.S. Census Bureau, 2013). The percentage of Spanish speakers has risen across all states, including those that have not traditionally had a large Hispanic population, (e.g. Arkansas, Alabama, Tennessee, Kentucky, and Georgia). Spanish speakers in the United States face disparities in access and quality of mental health care, and these demographic changes make closing the treatment gap increasingly chal-

lenging (Alegria, et al., 2014; Castaño, Biever, Gonzalez, & Anderson, 2007). Latinos who do access treatment have high rates of dropout, with nearly 50% discontinuing therapy after their initial session (Paniagua, 2005).

Language discordance between therapist and client is thought to be one factor related to early termination, as being able to communicate one's emotional and psychological needs in his or her primary language is crucial to the development of trust in the treatment process. Importantly, approximately 73% of individuals who reported speaking Spanish in the home also reported speaking English "well" to "very well" (US Census Bureau, 2013), resulting in many Spanish speakers being assessed and treated in English. This jeopardizes diagnostic accuracy (Bauer & Alegria, 2010; Paradis, 2008); individuals assessed in their second language can present as more passive and anhedonic (Alicia, 2001) and are more likely to be diagnosed with psychosis or severe mental health problems (Prieto, McNeil, Walls, & Gómez, 2001). Many bilingual children are incorrectly placed in special education or not given access to accommodations needed for learning disabilities because of a lack of professionals who can do psychoeducational and neuropsychological testing in Spanish (De Valenzuela, Copeland, Qi, & Park, 2006). Language matching is crucial not only for appropriate diagnosis, but also for treatment effectiveness. In a review of culturally adapted treatments, Griner & Smith (2006) found that interventions conducted in one's native language were twice as effective as treatments conducted in English.

The importance of being able to access mental health treatment in one's native language goes beyond ease in expressing oneself and extends to important cognitive and neurological processes. Words and phrases that are learned early in life have more neural connections branching to the amygdala, thus one's first language is typically more emotional, while languages learned later in life are more detached from the influence of emotion. Emotion words presented in one's first language also provoke greater physiological responses (e.g. increased skin conductance and heart rate; Caldwell-Harris, 2015; Harris, Gleason, & Aycicegi, 2006). Language is also strongly tied to neural memory systems. Memory for events can be context specific and the level of detail and sensory connections associated with the memory for an event is enhanced when it is recounted in the language it was experienced in (Aycicegi-Dinn & Caldwell-Harris, 2009). In a study where Latino immigrants to the U.S. were asked to recount a trauma narrative in Spanish and in English, the narrative was recalled in greater detail and was more emotionally complex when recounted in Spanish. Given that one of the evidence-based treatments for Post-traumatic stress disorder (PTSD) involves repeated exposure to the trauma narrative, the ability to process the trauma, retrieve memories, and discuss emotional responses in one's native language is not only a matter of social justice, but also of treatment efficacy.

One of the strategies utilized to address a lack of Spanish-speaking providers is through the use of interpreters. However, interpreters rarely receive training in basic helping skills, often leading to ruptures in empathy and rapport. Translation errors are also common in the context of psychiatric care, especially when patients are disorganized or psychotic (Bauer & Alegria, 2010). Patients have been found to underreport psychological symptoms and emphasize somatic symptoms when speaking through an interpreter (Bischoff, Bovier, & Rrustemi, 2003). In the absence of trained

interpreters, family members who speak English are often left to translate for other family members, which upsets traditional family hierarchies and affects the quantity and quality of information transmitted (Flores, 2005).

Spanish-speaking clinicians are not only needed for treatment equity, but also as a means of using language as a therapeutic tool. Intentional language switching can also be used as a tool for emotion regulation and moving past resistance. For example, a client who is unable to cope with a negative emotional experience may be encouraged to express it and talk about it in their second language in order to remove some of the intensity. Conversely, for clients who switch into their second language (consciously or unconsciously) as a method of avoiding unpleasant memories or emotions, language switching can be helpful for confronting resistance and helping clients to process emotional difficulties (Pavlenko, 2002; Ramos-Sanchez, 2007; Santiago-Rivera, Altarriba, Poll, Gonzalez-Miller, & Cragun, 2009).

Training Gaps for Spanish-Speaking Providers

Given the risks of not providing mental health services in one's native language, the importance of providing training to increase the Spanish-speaking workforce would seem obvious. However, to date there are limited options for students who want to develop Spanish competencies specific to mental health. Typically, Latino students and professionals who grew up in a Spanish-speaking home (termed heritage speakers) are expected to provide services in Spanish without formal training. This expectation fails to take into account what is known about bilingual language development. Individuals who describe themselves as bilingual are able to speak two languages easily and naturally (Ervin-Tripp, 2000), yet there are discrete differences amongst types of bilinguals. Alicea (2001) distinguishes between *subordinate* and *proficient* bilinguals, with subordinate bilinguals having greater linguistic abilities in one language over the other, while proficient bilinguals speak both languages with equal fluency. Bilinguals can be *specialized*, wherein language utilized is based on setting; certain domains will elicit one language every time, and other domains the other language. In contrast, *unspecialized* bilinguals use both languages interchangeably, without taking into account context. Finally, *compound* bilinguals differentiate which language they are speaking in based on the context in which the language was learned. In contrast, *coordinate* bilinguals do not have a preference for language based on learning context (Alicea, 2001). Many Latino psychologists in the U.S. would fit into the category of being proficient, unspecialized, compound bilinguals. They tend to have limited literacy skills in Spanish, completed all of their professional training in English, and feel more comfortable providing services in English (Biever et al., 2002).

Many second language learners of Spanish (SLLs: individuals who studied Spanish in school but did not grow up in a Spanish-speaking environment) lack the competence and confidence to provide psychological services in Spanish. SLL's have a tendency to focus on vocabulary and grammar rather than content and technique (Biever et al., 2002). In general, Spanish speaking providers (both heritage speakers and SLLs) report difficulty translating technical language to Spanish, struggle to use appropriate Spanish idioms or metaphors, and are unable to fluidly transfer concepts and theories

from English to Spanish (Castaño et al., 2007). Spanish-speaking students who provide services to Latinos report other concerns, such as feeling burdened by being one of the only bilingual providers in a given setting, and thus needing to see a larger or more high need caseload, often without linguistic or culturally appropriate supervision (Verdinelli & Biever, 2009a). Trainees often find themselves doing more administrative and social work tasks for their clients, yet their expected client load remains the same as their non Spanish-speaking peers, leaving many trainees feeling unsupported, isolated, and exploited (Biever, Gómez, González, & Patrizio, 2011; Castaño et al., 2007; Verdinelli & Biever 2009b).

Training Programs for Bilingual Mental Health Graduate Programs

Despite the great need for high quality training in the use of Spanish for mental health, there are just over a dozen programs in the U.S. that offer such coursework. Existing programs are reviewed in Table 1. Of note, nearly half (43%) of existing bilingual training programs are designed for school psychology. While this is important given the need for assessing children in their native language, it does not meet the need for Spanish-speaking psychologists addressing acute mental health concerns and for assessing and treating individuals across the developmental spectrum. There has also been an increase in bilingual training programs arising from professional schools. While good for the field, few PsyD programs provide funding for their students, thus individuals who want high-quality bilingual training must take on a significant financial burden. Programs are needed at all degree levels and in all specialty areas in order to ensure high-quality research, training, and direct provision of clinical services by Spanish-speaking scientist-practitioners.

Immersion Programs

An alternative method to graduate training for bilingual mental health is the use of short-term immersion programs in Spanish-speaking countries. This method has been recommended by a number of experts in the field (e.g. Biever et al., 2002; Bullock & Hall, 2008; Castaño, 2007; Levy, 2012; Marsella & Pederson, 2004; Stevens & Wedding, 2004; Verdinelli & Biever, 2009). Immersion programs provide intensive language practice, which accelerates the development of linguistic fluency (Verdinelli & Biever, 2009). They also increase students' multicultural competence by providing exposure to a different culture. Stepping outside of one's own culture makes an individual acutely aware of the privilege and opportunities afforded to them based on their nationality, ethnicity, color, or gender, and this experience often increases a commitment to social justice principles (Levy, 2012). Students who complete an immersion program also reap practical benefits; increased linguistic and cultural competency makes them more competitive for practicum, internship, and job placements.

Immersion in a Spanish-speaking country is not only beneficial for students, but also for the countries where immersion takes place. Throughout Latin America, there is a scarcity of mental health resources. The majority of countries

Table 1: Psychology Graduate Programs with Bilingual Training Focus

PROGRAMS WITH BILINGUAL TRACK				
University	Specialization	Degree	Program	Components
Pepperdine University	Marriage and Family with Latino specialization.	MA	Clinical Psychology	<p>Prepares students to integrate a community-based, systemic perspective in their conceptualization and therapeutic approaches when working with underserved Latina/o communities.</p> <p>Administered through Aliento, The Center for Latina/o Communities at the Irvine Graduate Campus and offers:</p> <p>Experiential Spanish-language development courses for beginners and advanced students</p>
The Chicago School of Professional Psychology	Latino Mental Health Program	PsyD	Clinical Psychology	<p>Training emphasizes an awareness of the social and cultural similarities and differences among Latino groups, and an understanding of the social context of Latinos in contemporary U.S. society.</p> <p>Graduates of the program acquire greater sensitivity to the role of culture and also of economics and other social factors in the developmental, emotional, relational and behavioral aspects pertinent to the mental health of Latinos.</p>
Chicago State University	Bilingual Specialization	MA	Counseling Psychology	<p>Designed to provide bilingual and bicultural instruction for masters level counselors who work with the underserved Latino population</p> <p>Addresses the substantial counseling needs of Spanish speaking children and adults in monolingual and bilingual settings.</p> <p>The Bilingual Specialization focuses on Hispanic/Latino socio-cultural backgrounds and specialized interventions tailored to the needs of these populations.</p>
School of Professional Psychology / Alliant International University	Certificate in Latin American Family Therapy	MFT	Graduate Certificate Program	<p>Program focuses on assisting clinicians to develop multicultural and international competencies, increase their understanding of the historical and cultural influences impacting Latin American clients, and the ability to identify best practice procedures for assessing and addressing issues in Latin American mental health.</p>
Our Lady of the Lake University	Psychological services for the Spanish speaking populations	PsyD	Psychological Services for the Spanish speaking populations	<p>The goal of the Psychological Services for Spanish Speaking Populations (PSSSP) program is to produce mental health practitioners who are equally competent to provide services in English and Spanish. Core courses are taught in Spanish or bilingually and students have the option of taking a language and cultural immersion course taught in a Spanish speaking country. PSSSP students will also receive supervision in Spanish of practicum work with Spanish speaking clients</p>

Table 1: Psychology Graduate Programs with Bilingual Training Focus

Pacific University Oregon	Latino Bilingual Track within the school of Professional Psychology	PsyD	Clinical Psychology	<p>Combines academic and clinical training experiences intended to prepare students to work with Latinos of origin and Spanish speaking populations.</p> <p>Provides students with a way to cluster their training through a defined curriculum of academic classes, research and clinical practice that solidify core knowledge in the cross cultural assessment, diagnosis, and treatment, of individuals, child/adolescents, families and couples of Latino origin</p>
Fordham University	Bilingual Professional Diploma Program	Bi. Pd	School Psychology	<p>Offers training to prepare school psychologists who are bilingual with a specialty in working with children and families of limited English proficiency.</p> <p>Leads to a school psychology certificate with a bilingual extension. Currently, offers a multilingual specialization that includes a diversity of language backgrounds.</p>
St John's University	School Psychology – Bilingual Track	PsyD	School Psychology	In addition to core curriculum, students take courses specific to bilingual mental health services and cultural diversity.
University of Colorado	Bilingual School Psychology Concentration	PhD	School Psychology	<p>Nine-hour program consisting of three courses, passing an oral and written language proficiency exam in another language, practicum hours with CLD students, and additional portfolio requirements.</p> <p>This concentration provides school psychology students with the knowledge to effectively serve culturally and linguistically diverse English language learners in a school setting.</p>
San Diego State University	Bilingual Specialization	EdS	School Psychology	<p>Bilingual trainees develop a range of competencies in school psychology, plus in depth knowledge, skills, and abilities in:</p> <ol style="list-style-type: none"> 1) Language development & acquisition 2) Bilingual education models & methods 3) Effective approaches to English language development 4) Latino cultures & culturally responsive education 5) Culturally responsive counseling, consultation, & advocacy for Latino students 6) Culturally & linguistically appropriate assessment of bilingual & English-learning students 7) Professional Spanish communication

Table 1: Psychology Graduate Programs with Bilingual Training Focus

William James College	Latino Mental Health Program at the Lucero Center for Latino Mental Health.	PsyD or MA	Center of Excellence for Multicultural and Global Mental Health	<p>Intensive Spanish language training in Guayaquil, Ecuador during one summer. There is also a local immersion option for students unable to complete an international program</p> <p>Extensive clinical training in field placements serving Latino patients to enhance sensitivity to the specific mental health needs of Latinos.</p> <p>A variety of activities (e.g., conference, lectures, films, social and cultural events) throughout the year that expose students to various aspects of Latino cultures.</p>
New Mexico State University	Spanish Counseling Minor	MA, MFT, PhD, EdS.	Counseling, School Psychology, Social Work, and MFT programs	Students are exposed to psychological training and skills tailored to Spanish speaking and Latino/a communities, including individual, family, and group therapy, as well as psychological testing and community/family consultation and leadership.
Queen's College, New York	Bilingual and Multicultural Specializations	PhD	School Psychology	<p>The Bilingual Extension is granted by the New York State Education Department to bilingual graduates who take courses focusing on bilingual and multicultural issues and who complete a bilingual internship experience.</p> <p>Students who are not bilingual and who have an interest in acquiring knowledge and skills in working with culturally and linguistically diverse students complete the Specialization in Multicultural School Psychology.</p>
Antioch University	Concentration in Latino Mental Health	MA	Marriage and Family Therapy	Training components include courses focusing on Latino mental health, clinical skills with Latino context, bilingual group therapy, and intervention training to work with Latino families.

Table 2: Spanish for Mental Health Immersion Programs

IMMERSION PROGRAMS				
Name and Institution	Description	Length & Cost	Eligibility	Program Components
Mexico City Immersion Program at Alliant University's Mexico City Campus.	Immersion program based on the five educational pillars: 1) Critical pedagogy 2) Liberation psychology 3) Self of the therapist focus 4) Pointillism approach to culture 5) Spanish language training for mental health workers	5 weeks \$3500	Enrolled in either an undergraduate psychology program, a graduate mental health program or professional	<ol style="list-style-type: none"> 1) Option for Latin American family therapy certificate 2) Learn Latin American approaches to mental health. 3) Exposure to indigenous healing practises and opportunities to participate in a Temezcal. 4) Clinical ideas and theories for serving impoverished and oppressed communities. 5) Increased awareness of how US culture shapes mental health approaches and opportunities to gain international clinical competencies.
Aliento, the Centre for Latina/o Communities Immersion Program, at Pepperdine University in Buenos Aires.	Students attend different workshops and lectures where they learn how psychologists from Argentina work with clients, translate and implement U.S. psychological principles within the unique cultural context in Argentina.	2 weeks Cost not found	Only students enrolled in a psychology program with Pepperdine University.	<ol style="list-style-type: none"> 1) Students learn interviewing and strength-based techniques for engaging with clients and participated in mock-therapy sessions. 2) Gain perspectives on OCD from a cultural lens. 3) Students learn about the healthcare system in Argentina and the LGTBQIA community 4) Students attend lectures about Argentine culture, history and religion at the Pepperdine campus. 5) Service learning at Granjas Comunitarias Adulam 6) Spanish language classes.
Verano en México program with The University of Arizona.	Program focuses on the education of regular, exceptional and bilingual/multicultural populations in Mexican schools.	8 weeks \$4580	Undergraduate or graduate background in psychology.	<ol style="list-style-type: none"> 1) Intensive Spanish language classes (beginner to advanced) for professionals focusing on the development of academic language for use in school settings (2-3 hours daily). 2) Regular university classes are taught in English. 3) Public school experience in Mexican schools observing, teaching and working with Mexican educators, children, youths, and their families.

Table 2: Spanish for Mental Health Immersion Programs

Encuentros in Cuernavaca, Mexico with The University of Colorado	Immersion specializing in providing tailored programs to people in the education and mental health fields.	2 weeks \$2125	Only students enrolled in a school psychology program at UCD are eligible.	<ol style="list-style-type: none"> 1) Spanish language classes conducted by licensed teachers at Encuentros program site. 2) Participants will stay with a host-family
San Diego State University immersion program in Oaxaca, Mexico	Language, cultural and educational immersion.	\$4000 (funded by SDSU)	Pre-service bilingual teachers and special education teachers at SDSU are eligible.	<ol style="list-style-type: none"> 1) Supervised intervention experience in a collaborating school. 2) Intensive, small group, Spanish language instruction tailored to the students. 3) Stay with host family to enhance cultural awareness and competence.
Ecuador Professional Preparation Program	Immersion experiences that promote Spanish language and its use in psychological and educational settings in Ecuador.	1-4 weeks From \$895 to \$3350	Graduate students with a history in psychology are eligible.	<ol style="list-style-type: none"> 1) Participants will work either in a public school or a hospital or other clinical facility four days weekly. 2) 10-Day Cultural Boost participants will receive didactic training in psychological and educational practices from professionals in each field. 3) Each participant will live with a family in which Spanish is its primary and often exclusive language, will work in a clinic facility or school in which Spanish is the primary language, and will be exposed to Spanish language through media, newspapers, and other social and cultural activities. 4) Receive small group Spanish language instruction designed to promote further competence in both oral and written Spanish.

in this region have five or less mental health professionals per 100,000 people (Bolivia= 5.9, Colombia= 2, Dominican Republic= 4.6, Guatemala= 1.4, Guyana= 1.2, Haiti= 0, Honduras= 1.5, Nicaragua= 2.8, Paraguay= 1.88 (Saxena, Thornicroft, Knapp, & Whiteford, 2007; World Health Organization, 2008). In contrast, in the United States, there are approximately 175 providers per 100,000 people, a rate nearly 35 times greater than most Latin American countries. Mental health programs are also underfunded; less than 2% of the total health budget in Latin America is directed to mental health (Alarcon & Aguilar-Gaxiola, 2000). Further, the populations that need mental health care the most- such as indigenous populations, women, and rural, migrant, or refugee populations- have the lowest rates of access to mental health services (Saxena, et al., 2007).

Field-specific immersion programs strategically placed in low-resource areas in Latin America are a means of helping breach this treatment gap. Students and professionals in these programs can provide short-term psychosocial services, such as diagnostic and neuropsychological testing, skills workshops, psychoeducational support groups, and training of paraprofessionals to promote sustainable changes to the mental health infrastructure (Levy, 2012). Immersion programs also promote the exchange of ideas between mental health providers in different countries, encouraging a less ethnocentric view of treatment models and methods (Engstrom & Jones, 2007).

Despite the benefits associated with field-specific immersion programs for mental health, there are limited programs to provide this service. An extensive search found just six relevant programs in Spanish-speaking countries (see Table 2). Programs ranged from 1-8 weeks in length, and cost between \$895-\$4,580. All programs include Spanish language training for the mental health field as well as opportunities for service learning. Most programs include home stays to ensure that students are hearing and speaking Spanish throughout the entirety of their trip. Three of the programs also include exposure to traditional healing practices or other local models for treatment. Of note, only four of the six programs are open to individuals not from the specific university affiliated with the immersion placement.

Psychology and Spanish Elective Opportunity (PASEO)

Given the lack of programs available that provided training in skills crucial to clinical psychology, as well as few immersion programs that were open to individuals regardless of institutional affiliation, the primary author designed a new program in northern Peru that sought to fill these training gaps. The *Psychology and Spanish Elective Opportunity (PASEO)* is an immersion-based language-and-culture-training program designed for students and professionals in psychology, psychiatry, social work, and related fields. The program combines formal technical language instruction, service learning, didactic seminars, and informal practice with conversation partners as a means to ensure constant and multimodal language practice that builds skill fluency and generalization. PASEO also provides a consistent stream of students to an underserved region in Peru with high rates of depression, trauma, and domestic violence, while working with Peruvian professionals to ensure culturally competent care. Development of this program, which launched in 2015, is

detailed below.

Program development. During the program design stage, an informal survey was conducted with 25 graduate students and early career professionals (ECPs) presently providing mental health services in Spanish. These individuals were approached utilizing a snowball sampling methodology originating from the first author's network of classmates and colleagues who offered services in Spanish. The primary author contacted additional individuals and explained that the purpose of completing the survey was to help with program development of a bilingual training program. Twelve percent of individuals surveyed were native speakers, 15% heritage speakers, and 73% second language learners (SLLs). Twenty-eight percent described themselves as bilingual, 34% fluent, 33% advanced, and 5% intermediate-advanced. Forty-three percent of individuals were from clinical psychology programs, 33% counseling, 15% school, and 10% masters programs in psychology or related fields.

Individuals were asked what type of training they received related to bilingual service provision. Ninety percent had seminars or classes on working with different cultural groups, but none had courses specific to providing clinical services in Spanish. Five percent had completed non-specific language immersion programs. Seventeen percent had a formal rotation in bilingual service provision on internship, though 94% provided services in Spanish on internship. The majority of non-native speakers (63%) majored, minored, or had a study abroad experience in Spanish. When asked what they had done to build their Spanish for psychology skills, 94% reported completing a practicum with Spanish speaking clients, 47% used Spanish media, 32% practiced oral skills with peers or through intercambios, 21% sought consultation with Spanish-speaking professors or clinicians, and 16% completed research positions where they spoke Spanish. When asked what training they would have liked to have had, respondents stated wanting specific coursework on providing services in Spanish, and especially desired training in the following areas: 1) assessment with monolingual and bilingual clients, 2) methods of complementary and alternative treatments for Latinos with mental health concerns, 3) use of language nuances with Spanish-speaking populations (e.g. the use of dichos, metaphor, and bible psalms), 4) skills for Evidence-based treatments (EBT's) with Latino populations, and 5) technical Spanish terminology for psychology.

When asked about barriers to professional language development, many individuals surveyed expressed discomfort with being labeled a "Spanish-speaking clinician" without having a formal assessment of their linguistic competencies. Individuals felt the most comfortable providing therapy, manualized treatments, parent education, skills training, and diagnostic assessment in Spanish. They felt least comfortable with neuropsychological assessment, crisis assessment and intervention, bilingual therapy (e.g. using language purposefully in session with bilingual clients) and providing supervision in Spanish.

Importantly, many individuals also reported significant benefit related to language abilities. Fifty-seven percent stated that being able to speak Spanish was helpful in attaining an internship, 43% in attaining a postdoctoral fellowship, 38% in attaining a practicum, and 33% a clinical position. Fifteen percent stated it was helpful for getting into graduate school, and 10% stated that speaking Spanish

helped them to attain an academic job. Respondents discussed how being bilingual or proficient in Spanish had become an important part of their professional identity. One respondent stated “*I feel proud as it relates to reducing health disparities and being able to connect with someone in the language in which they feel most comfortable expressing their emotional lives; being able to treat this population relates equals social justice for me.*”

Program description. For PASEO to work towards filling the gap in culturally competent, bilingual psychologists, it was necessary to undertake a multifaceted approach to immersion. As such, PASEO offers field specific language instruction, a variety of seminars on mental health and culturally appropriate intervention techniques and service learning and community collaboration opportunities. Basic program elements are described in Table 3.

The PASEO program has three primary aims:

Aim 1: Build Spanish language skills for use in mental health settings. Classes are held five days a week and focus on clinical skills frequently used with Spanish speakers in the United States, including diagnostic interviews, basic helping skills, provision of psychoeducation around diagnosis and therapy process, skills training (specifically of CBT, DBT, and TF-CBT), psychoeducational assessment, and crisis assessment and intervention

Aim 2: Increase knowledge and competencies in working with Latino youth and families. Specifically, the program seeks to increase participants’ ability to conduct ethnocultural mental health assessments, increase their understanding of the importance of language in the assessment and treatment process and build participants’ knowledge of key treatment considerations for working with Latino families, with a focus on Peruvian culture as a framework

Aim 3: Increase competencies in providing mental

health care in low resource settings. This program provides seminars based on principals of global mental health, but are applicable to Spanish-speakers in the U.S. as they have limited mental health resources. Seminars focus on using principals of task-shifting to increase the work force, addressing stigma, marginalization, and discrimination related to mental illness, and considerations for designing and conducting research in low resource settings and with populations at increased risk for exploitation.

In addition to intensive language classes and seminars, participants complete service learning in collaboration with a local non-governmental organization (NGO) in Trujillo, Peru called SKIP (Supporting Kids in Peru). SKIP’s primary goal is to help children realize their right to an education, and seeks to target educational deficits through the provision of supplementary academic instruction in core curriculum areas while also providing hundreds of children with the school fees, uniforms, and educational materials needed to be able to attend and succeed in school. SKIP also works with families through holistic programs focusing on the educational, economic, emotional and social development of each child and parent. Students who attend the PASEO program help with activities conducted by the psychology program at SKIP, including psychosocial skills groups and cognitive assessments for school-aged children, workshops for adolescents that aim to build self-awareness, emotional intelligence, and social skills, and training for parents around child development and behavior management techniques. This multi-modal program appeals to students with different learning styles by focusing on translation of classroom-based knowledge to clinical practice. It also ensures that SKIP families have access to psychosocial resources typically not provided in their region, thus furthering the mission of advocates for equitable mental health treatment and social justice.

Table 3: PASEO Program Description

PSYCHOLOGY AND SPANISH ELECTIVE OPPORTUNITY (PASEO)			
www.paseoprogram.com			
Program length	Cost	Eligibility	Program Components
3-6 week formal program	3-weeks: \$2,000	Students must have an Intermediate to advanced level of Spanish and be current students or professionals in psychology and related fields, to include: 1) Advanced undergraduate or current graduate students in psychology or related fields (e.g. social work or psychiatry) 2) Working professionals (e.g. psychologists, LCSWs, or LPCs) looking to advance their linguistic and cultural competencies for clinical practice	Immersion program in Trujillo, Peru providing the following: 1) Specialized language training in Spanish for mental health 2) Didactic seminars on working with Latino clients 3) Didactic seminars on basics of global mental health and methods for delivering mental health in low resource settings 4) Service learning immersion in partnership with Supporting Kids in Peru (SKIP), a local NGO serving children and families living in an urban migrant community in Trujillo, Peru.
2-3 month practicum	6-weeks: \$3,000		
	Practicum: \$1,000/month		

Program evaluation. Nine students attended the PASEO program in 2015; one as a practicum student and then two cohorts of four students each completed the formal language and culture training program. Three students were in or were entering Master's programs, one student was in a PsyD program, three students were in PhD programs, and one was a licensed psychologist. Figure 1 details how the 2015 PASEO alumni rated PASEO in terms of meeting program aims.

The first program aim (build Spanish language skills for use in mental health settings) scored an average of 9.75 out of 10 across both cohorts. In fact, the intensive Spanish classes were the single highest rated program component with students from both cohorts; these classes scored 9.875 out of 10. Of note, 25% of PASEO students were native Spanish speakers, yet these students gave perfect ratings to the field-specific language classes. One native speaker stated that she received an "excellent level of training with technical language, particularly through role-plays, discussions, and translation assignments." This feedback highlights the need for specific technical language training in this field, even for individuals who already have a very strong grasp on the Spanish language, whilst also re-emphasizing how immersion programs can drastically improve language development.

Through a combination of seminars and service learning, the second (increase knowledge and competencies in working with Latino youth and families) and third (increase competencies in providing mental health in low care resource settings) program aims also scored an average of 9.75 out of 10. Seminars on *Bilingualism and Mental Health*, *Cultural Formations* and *Cultural Adaptations of Interventions* all scored averages of 9.5 or above. Coupled with students experiences assisting with parent trainings (rating of 10), assisting with workshops for high-school students (rating of 10) and observing workshops (rating of 9.5), this multidimensional approach helps give, as one student said, "a depth and layer [to] interrelated topics that I think allows people from different backgrounds to collaborate and learn a lot." Given how emerging institutional programs in the U.S. tend to be focused on school psychology, these opportunities to interact with populations that suffer from more acute mental health problems are an invaluable experience.

Future Directions for Training of Bilingual Psychologists

PASEO is still in the nascent stages of development, and while initial feedback from students is promising, additional cohorts are needed to determine the efficacy and long-term benefit of a short-term immersion program. At the end of the program, students each completed an Individual

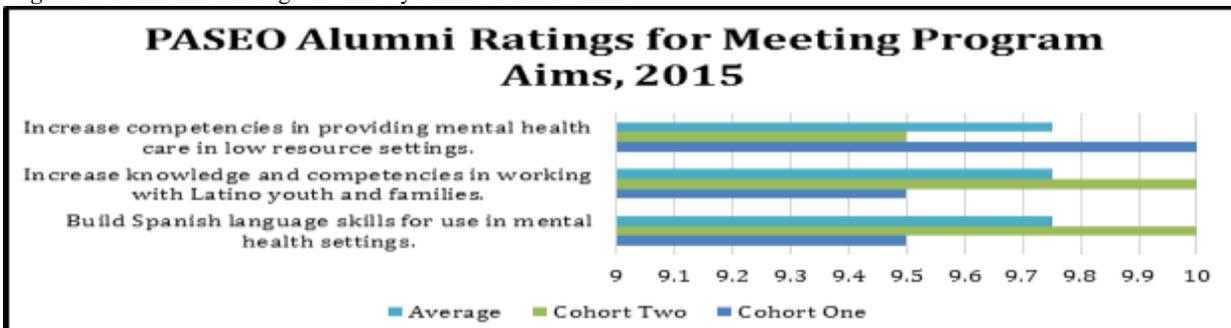
Language Maintenance Plan in order to identify ongoing gaps in Spanish for psychology skills and learn daily techniques to help further language development. Students are also invited to attend monthly Skype *charlas* (chats) to engage in language practice and also maintain the network of future advocates of global mental health. In this way, PASEO hopes to help future bilingual clinicians develop their skills, confidence, and sense of community. Future evaluation will examine these components of the program to determine their utility in closing the training gap for Spanish-speaking mental health providers.

While immersion programs are a great means of building skills in a short time period, not all students and practitioners have the time, money, or ability to travel to Latin America. Alternative methods of training are also needed, such as the use of online technology, virtual consultation groups, and region-specific network-building activities. The use of multimedia for training (such as online courses, videos, podcasts, etc.) would allow more people to access training, and would appeal to all domains of linguistic fluency. Consultation groups of Spanish-speaking professionals, whether in-person or online, would be helpful to ensure that these providers do not feel as if they are practicing in a vacuum.

Another issue surrounding training is a lack of bilingual supervisors. More flexibility in who is allowed to supervise students should be exercised. For example, allowing a bilingual licensed professional counselor (LPC) to provide supervision to a PhD candidate in a clinical setting, would ensure that Spanish-speaking trainees are not providing care without appropriate monitoring and guidance. Virtual supervision from Spanish-speaking providers across the United States, as well as opportunities for consultation and supervision from Latin American mental health professionals, should also be considered.

Finally, there continues to be a great need for standards or guidelines for minimal competencies of linguistic and cultural fluency needed to provide services in Spanish, and subsequently, standardized measures need to be developed to assess Spanish proficiency specific to the mental health field (Biever et al., 2002; Castaño, 2007; Verdinelli & Biever, 2009). PASEO has students complete a self-assessment prior to and upon completion of the program, and are given a rating from a certified language instructor based on the Common European Framework of Reference for Languages (CEFR), a universally accepted measure for language proficiency. However, an assessment that is specific to psychology is needed to ensure that Spanish-speaking students and trainees are able to both stay within their boundaries of competence and identify areas for further skill development.

Figure 1: Evaluation of Program Aims by PASEO 2015 Students



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The Urgency for Evidence-Based Psychotherapies in Albanian Mental Health System: Moving From International Research to Cultural Treatment Practices

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This paper explains the urgency for evidence-based psychotherapies in Albanian mental health system. Albania is a post-communist developing country in Europe with many social and economic problems. Its mental health system suffers from shortage of psychosocial professionals, lack of multidisciplinary treatment and a total absence of empirical research. Evidence-based psychotherapies are seen as key paradigm to escalate the value of clinical work in mental health services, increase the practice of psychometric measurements, and have scientific results of treatment outcomes. In Albania there is urgency for evidence-based psychotherapies to integrate research evidence with clinical treatment.

The Local Context

Albania is a small country in the Balkans with a population of 2,893,005 million (49% are woman) where the majority of citizens are young (27% are under the age of 19) (INSTAT, 2015). Scholars of social sciences have described Albanian society as oriented toward patriarchal family structure (Kaser, 2000), clan-based (Doll, 2003) and guided by canonistic laws (Bardhoshi, 2012). In this social reality, customary law regulated all aspects of life such as marriage, family relations, death customs and blood feuds (for a review see Bodinaku, 2014). There are three major religions in Albania: Islam, Christian Orthodoxy and Catholicism. Religion does not have important role in individual and social life of Albanians (de Waal, 2005) and there is a lasting well-established tradition of equality between different religions. The concept of the divine is seen as beyond religion and is projected on the Albanians' idiom "There is only one God".

After the collapse of communist regime in 1991, Albania was faced with dramatic social and economic changes. Schmidt (1998) argues that Albania was considered the poorest country in Europe. During this period of time (1990-2004), the levels of migration and emigration were very high and every family had at least one member leaving outside the country (Kaser, 2000). Based on national data (INSTAT, 2004) migration took place in two different phases: during the first phase (1989-1998), families moved from rural regions to the center of Albania and during the second phase (1998-2004), families moved toward the capital city or main cities. The migration process was affected by tensions, conflicts and prejudices between natives and new internal migrants (Janaqi, 2014). As a result of migration and emigration, many children and adolescents were faced with difficulties in schools, in building new social relationships and adapting to new social environment (for a review see Janaqi, 2014). Therefore, in the Albanian social reality made of emigration and migration

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processes, economic transitions, patriarchal family structure, there is a fertile ground for psychological and mental health issues.

Mental Health in Albania

The Atlas study (World Health Organization, 2005) found that more than 24% of countries do not have scientific systems for assessing and reporting mental health indications. In Albania, like in many developing countries, there is a dearth of empirical studies focusing on mental health problems and treatment outcomes. Despite these limitations, Çomo and colleagues (2006) employed the World Health Organization Assessment Instrument for Mental Health Systems (WHO-AIMS) and found that in hospitals, the schizophrenic disorders were the majority (70%), followed by mental retardation (17%) and mood disorders (13%). Also in outpatient facilities, most treated were schizophrenia (24%), neurotic disorders (21%), mental retardation (25%), and mood disorders (18%). These results show that personality disorders are not treated neither in mental hospitals or outpatient settings and can be interpreted in two different ways. First, personality disorder patients' do not take mental health services and second, personality disorders are misdiagnosed with other mental health disorders. Hence, there is a lack of assessment in the local mental health system.

Mental health services in Albania have a traditional profile focusing on psychiatric, neurologic or shamanic treatments. Many patients treated in psychiatric settings in the past have also been part of shamanic, religious and folk treatments. Mental health patients are usually treated in psychiatric ambulatory settings, psychiatric hospitals or psychiatric cabinets (Suli et al., 2004). Gater and colleagues (2005) found that the pathway to get psychiatric treatment in Albania was exclusively through hospital doctors (44% of patients). The study (Gater et al., 2005) confirmed that general practitioners had a very limited role as "gatekeeper" for mental health patients (only 2% of the patients). Keste and colleagues (2006) claim that mental health section in primary care should be improved in order to have a better efficiency in treating common mental disorders at this level. Also, psychiatrists suggest a treatment shift from mental health hospitals to community care with more focus on outpatient treatment (Keste et al., 2006). However, in scientific reports that are focused on improvement of mental health system and services, clinical psychologist and psychotherapist are not seen as part of solution (Keste et al., 2006).

The treatment protocols in Albania for mental health patients are exclusively psychiatric. Psychotherapy is not seen as an alternative treatment. In the best case psychotherapy, if patients ask for it, it is seen as supplementary treatment. Çomo and colleagues (WHO; MoH, 2006) found that the majority of human resources in mental health system were psychiatrists (3.2 per 100.000 population) and nurses (7.0 per 100.000), while psychologists were the minority (0.1 per 100.000 population). Psychologists were the minority compared with every psychosocial profession of mental health services. Based on these results, psychologists are underrepresented and are not seen as key factor or contributors on mental health system and services. As a matter of fact, psychotherapy is not seen as valuable treatment for mental health patients. In the same line with this view, Open Society Foundation for Albania (OSFA, 2012) and the World Health Organization (WHO, 2008) found that in mental health system

is a insufficiency of psychologists, their job descriptions is not specified, their core competencies are not clear, and there is a lack of continuing education. Hence, psychological work in mental health settings is confused with social and occupational work. Mental health services in Albania suffer a total lack of multidisciplinary treatment, enormous problems with assessment of patients' problems and treatment outcome (WHO, 2008; OSFA, 2012).

Psychology and Psychotherapy in Albania

Long after the development of psychology in the Western societies, Albania, like most post-communist countries, had its own metaphysical systems explaining personality, pathology and behavior. During the communist regime, the best psychological treatment for psychopathology and behaviors considered to be deviant was 'work therapy'. This treatment had its roots on Marxist philosophy (Marx & Simon, 1994) which forced commitment to volunteer work, as the only way to produce "a better men" and correct deviant behaviors (for a review see Bodinaku, 2014).

After the collapse of communist regime in 1991, the development of psychology as science in Albania was founded on work and efforts of many scholars through years (1951-1996) (Tamo, 2014). Psychology as an academic discipline started in 1996 when the Department of Psychology and Education opened for the first time a Bachelor Degree in Psychology. This program was based especially on American curricula with strong emphasizes on clinical psychology. In 2008, the same department established for the first time the degree of Master of Science in Clinical Psychology and later on many programs focusing on mental health services. Also, in 2009 the Department of Psychology and Education reopened PhD programs focusing on health psychology, social psychology, clinical psychology and educational psychology (Tamo, 2014). Nowadays, the department of Psychology and Education has grown rapidly offering 11 study programs in three levels with a large number of Professors, Associate Professors and PhDs'. As a conclusion, psychology in Albania is developed quickly with a focus on clinical psychology, counseling and school psychology. Based on these developments, psychology is becoming a regulated profession. However, these professional developments are not followed by research progress and scientific publication in academic journals.

Unfortunately, the development of psychotherapy is not at the same level as development of psychology. Very often, individuals before consulting a psychotherapist have been part of shamanic treatments. This may happen as a result of historical, cultural, social and professional factors. There were times when psychotherapeutic formulations in Albania were prescientific and/or based in cultural commonsense. Psychotherapy is not yet an officially regulated profession and people do not value it as highly important. While in psychology there is a lack of research, in psychotherapy there is a total absence of research regarding assessment and outcome processes of treatment.

Despite these limitations of scientific progress in psychotherapy, in Albania the first generation of psychotherapists has been trained and recognized by the European Association for Psychotherapy (EAP). Also, currently there is a process of training the first generation of Cognitive-Behavior therapists from the European Association for Behavioral and

Cognitive Therapies (EABCT). Even more, there are many faculty members' who have finished trainings in counseling and psychotherapy in Western Universities and many other young psychologists who have studied clinical psychology and/or psychotherapy out of the country. As a conclusion, there is a lack of scientific progress in psychotherapy but there are many professionals that are ready to find the right pathway to progress. The development of psychology, the scientific professionals from the universities and the young psychotherapists are not well integrated in Albanian mental health system. Probably, this system needs structured clinical work and research evidence by clinical psychologists and psychotherapists. I believe that, now is the right time for evidence-based psychotherapy in the mental health system in Albania.

The Urgency for Evidence-Based Psychotherapy in Albania

The view of psychotherapy as an art is not just romantically self-aggrandizing but has also a powerful defensive function (Fonagy, 1999). Who could blame an artist for not doing the right choice every time? How would react everyone if the artist was a medical doctor? There is no doubt that psychotherapy is a science as is the medicine. If medicine is evidence-based, why should we bother about psychotherapy? In the Strasbourg Declaration on Psychotherapy (1990) is clearly written that psychotherapy is an independent scientific discipline where multiplicity of psychotherapeutic methods is assured and guaranteed.

Evidence-based psychotherapy is founded on scientist-practitioner framework for training and professional practice (Raimy 1950). This framework emphasized the role of clinical psychologists as contributors to the science of psychology and to apply these scientific results to clinical practice. Since then, behavioural psychotherapy, cognitive-behavioural psychotherapy, and later on interpersonal psychotherapy (Mufson et al, 2004) and psychodynamic therapy (Levy & Albon, 2009) are guided by evidence-based principles. All therapies are capable of using the practices of the scientific method in order to establish an evidence base treatment (Freeman & Power, 2007).

Many psychotherapists are opposed to evidence-based treatment because they see it as manual treatment where people are treated like machines. Evidence-based psychotherapy means that clinical practice should be evidence informed but not evidence-driven (Bohart, 2005). This is a key distinction between 'manual treatment of machines' and Evidence-Based Psychotherapy. This model recommends that psychotherapists have to take evidence into account while making decisions, but evidences will not dictate their decision (Bohart, 2005). Hence, evidence based psychotherapy is the integration of clinical research with clinical practice. Psychotherapists and Clinical Psychologists in Albania are suffering the absence of this integration.

Evidence-based psychotherapy is the best treatment for clinical psychologists and psychotherapists that work in the Albanian mental health system. If Albania will take on this paradigm, psychotherapy will be seen as science and will not be confused with communication skills or friendly counseling. The paradigm shift to Evidence-Based Psychotherapy will bring together faculty members, psychotherapists and researchers to test internationally recognized models and

develop cultural oriented new ones. This paradigm will guarantee the validity and reliability of psychotherapeutic measurements of both assessment and treatment outcome. Thus, Albania will have more epidemiological and empirical results for mental health patients.

The development of evidence-based psychotherapy may bring into question well-established concepts of psychotherapy in the Western societies that are tested in the Albanian culture through empirical scrutiny. Hence, evidence-based psychotherapy may change the situation of clinical psychologists and psychotherapist that work in the mental health system. Probably, mental health system will open more jobs for clinical psychologists and psychotherapists. Another important benefit of the evidence-based approach for psychotherapists is the continued examination of the therapeutic relationship, factors related to the therapy and client-therapist variables in the Albanian culture. As a conclusion, there is urgency for evidence-based psychotherapy in the local mental health system that may be serving as the “royal road” of clinical psychologists and psychotherapists to play a key role in mental health services and collaborate with Albanian insurance companies.

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¹Freud used this expression for Dreams as the royal road to unconscious

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Reports

A report of the 2015 Regional Meeting of International Association for Cross-Cultural Psychology in San Cristobal De Las Casas, Chiapas, Mexico (July 28-31, 2015)

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The International Association for Cross-Cultural Psychology (IACCP) organizes an international Congress every two years and regional meetings in the alternate years. Organized by Ashley Maynard and Patricia Greenfield, the 2015 regional meeting of IACCP was held in San Cristobal De Las Casas, a beautiful city surrounded by mountains in Chiapas, Mexico. The theme of the meeting was culture and psychology: global and local perspectives. Followed by a welcome reception on July 28, the conference had a rich and stimulating three-day schedule that included scientific, social, and cultural programs.

The social program included an elegant gala dinner, lunches at Cafetería del Centro and generous coffee breaks that allowed participants to engage with one another. The cultural program included a guided tour of Zinacantán y Chamula, as well as walking tours of the vegetable market and the Maya craft market in San Cristobal.



The scientific program included three plenary sessions, 14 symposia, 15 paper sessions and some poster sessions. *Rolando Diaz-Loving presented the first plenary session titled, "How to fit culture in psychology: The role of the Mexican socio-cultural premises on self-concept."* His presentation and discussion pertained to his research with children (regarding characteristics and antonyms) to codify and measure Mexican personality as well as his research with romantic couples. A detailed presentation of his talk is attached at the end of this report. Judith Gibbons presented a plenary session titled, "*Horse by horse Challenges and rewards of community psychology in Guatemala*" during which she described many years of her work in Guatemala.

Suzanne Gaskins also presented a plenary session on "Understanding children's play as cultural practice: Lessons from a Yucatec Maya village." Gaskins argued that play is a universal and a definitive characteristic of childhood, though the centrality of play varies across cultures. In cultures where children are able to play a meaningful role in adult occupational activities (i.e., farming, weaving) play is secondary, and a time-filler when there is no work to participate in. In contrast, in postindustrial societies, children cannot participate in adult activities and play is the primary medium for engaging, learning, and interacting. Gaskins' research primarily focuses on children's pretend play in a *Yucatec Maya village*. She presented ethnographic and experimental data to support her claim that pretend play is universal and culturally constructed. In particular, she argued that *interpretive* pretend play—that involves interpretation of the child's real world—is universal, while *inventive* pretend play—that involves inventions beyond the real world—is unique to post-industrial cultures. She observed that Yucatec Maya children engaged in pretend play that involved acting out social scripts and rituals that they had observed adults perform (e.g., going to a store and purchasing food). Their pretend play rarely involved acting out things that were unreal (e.g., elements of fantasy) or acting out underlying psychological processes (fears, desires, etc.). As a clinical psychologist, what I (VR) found particularly intriguing was that in my opinion Gaskins' findings challenge the universal applicability of play therapy. In our field, play therapy is used with young refugee children in Western countries (e.g., United States, United Kingdom, Canada) to help process and resolve presumed psychological trauma. In the event of natural disasters, mental health professionals from Western countries often travel to the affected areas to provide psychological first aid and play therapy with props such as puppets is used with children to facilitate talking about and working through the experience of the disaster that is presumed to be traumatic (described so eloquently by Waters, 2010). In these contexts, we, as mental health professionals, need to explore the role of play in general and pretend play in particular in children's lives before considering the utility of play-based assessments and interventions.

In addition, there were several very interesting symposia and paper sessions. For example, in a symposium

on development from cross-cultural perspective, Bettina Lamm and Heidi Keller showed that Nso children in Cameroon were able to wait for a reward more than German children and that children used culture-specific self-regulation strategies during the waiting period that involved a focus on emotion regulation in the Nso children and cognitive control in the German children. Based on observations of parent-child interactions in public parks, Caitlin Bush and Debbie Best showed that parents and children vocalized and shared more in Guatemala, parents in Italy disciplined their children slightly more and also displayed explicit affection more, and parents in United States did less caregiving and more soothing than the other parents. In another symposium on autism and culture, Rachel Brezis and colleagues showed that self-descriptions of people with autism in India differ from those in United States. Consistent with Markus and Kitayama's (1991) descriptions of cultural differences in self-construals, people with autism in India provided self-descriptions that were more social, relational, and specific while people with autism in United States provided self-descriptions that were more autonomous and abstract.



The scientific program ended with a symposium organized by Patricia Greenfield on culture, learning, and cognitive development. Greenfield and Maynard presented data collected from 1969, 1991, and 2012 to demonstrate social change and its impact on cognitive development across three generations over 43 years in Zinacantec Maya community in Chiapas. In particular, they found changes in cognitive development of Maya children (e.g., increased abstraction, increased ability to go beyond the information presented in creating novel patterns, increased differentiation in color terms i.e., green and blue) as a function of sociodemographic changes in this community over the years (i.e., demands of commercial economy, more formal schooling). In particular, they reported that the major driver of change from generation one to generation two was a move from agriculture to commercial economy and the major driver of change from generation two to generation three was increase in formal schooling of Maya individuals. These findings support Greenfield's (2009) theory of social change and human development, and

demonstrate that developmental change can be understood in the context of changes in the social and cultural environment.

A full listing of 2015 IACCP regional meeting abstracts can be found here: <http://iaccp2015.org/content/program-schedule>

The 23rd International Congress of IACCP will be taking place in Nagoya, Japan from July 30 through August 3, 2016. Information about this Congress can be found here:

www.iaccp2016.com



Construction of the Mexican self: From socio-cultural premises to personality through ethonpsychology

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The relevance of any psychological phenomena cannot be evaluated if the validity, reliability and cultural sensitivity of the construct is not established. In fact, in 1901, Ezequiel A Chavez, an influential Mexican academic, wrote the following lines, "Character varies across ethnic groups, and thus, the most relevant human endeavor is lodged in the study of the ethnic character of people. Not considering this cardinal rule has induced many to fall victims to the absurdity of attempting the direct transplant of educational, repressive or political institutions, without even reflecting on the possible incompatibility of intellect, feelings, and will, of the people who they intend to improve, offering a beautiful, although inadequate reality... It is not enough for laws to satisfy intelligence in the abstract, it is indispensable that they concretely adapt to the special conditions of the people they were created for. Ideas and programs may seem very noble, however, a sad reality is lived too often in Latin American countries, when marvelous plans are traced on paper, harmonic constitutions are advanced, and like Plato's dreams, they crash against the crudeness of practice and reality." This fragment offers us at least two major considerations. On the one hand, the cardinal role of culture in the construction of reality, on the other, the historic preoccupation of the Mexican people with the roots and reaches of their identity.

From a psycho-socio-cultural perspective, personality develops in a process of constant interaction between the individual's biopsychic needs and the historic-socio-cultural premises and norms of adequate and desirable behaviors for a particular culture (Diaz-Guerrero, 1994). Personality psychologists have identified a long list of traits, which partially determine the constant and systematic behavior of particular subjects across situations. Cross-situational consistency is most evident and profound in the self-concept, a core dimension within the personality structure (Diaz-Loving, 2005).

The study of the psycho-socio-cultural premises of the Mexican family, offers the norms and believes governing the behavior between men and women and between parents and children in Mexico. Each socio-culture offers a system of interrelated premises that norm the feelings, ideas and hierarchy of interpersonal relationships. In other words, the socio-culture offers a system of interrelated premises that are internalized by individuals in such way that they norm the feelings, ideas and behaviors by stipulating the types of social roles, the interaction of the individual in those roles, and the where, when, and with whom and how to play them (Diaz-Guerrero, 1971, 1979, 1981, 1994).

In order to study the self-concept of the Mexican, La Rosa and Diaz-Loving (1998,1991) carried out brain storming sessions with samples of Mexican students who identified five dimensions: physical (appearance and functioning); social (satisfaction and style of social interaction); emotional (intra-individual feelings which emanate from

social interaction); ethical (personal and cultural values); and occupational (roles and functioning in work). At this juncture, one could question the ethnopsychological value of these dimensions, given that Fitts (1965) reports similar categories, obtained with 100 United States citizens, in research conducted to develop the Tennessee self-concept inventory. At a global level of analysis, this means that the dimensions of self-concept are general categories that are universal across several cultures. However, the ecologically valid definition and behaviors that represent each dimension could be different. To test this, La Rosa and Diaz-Loving (1988, 1991) requested 358 students to openly offer the adjectives that came to their minds in response to each stimulus category (i.e. physical, emotional, social, occupational, and ethical self). Attributes with frequencies higher than 10% were selected and set with antonyms on a scale semantic differential type scale, with the concept "I am" as the stimulus. Factor analysis of responses to 72 adjective scales by over 3000 subjects from the general population resulted in 7 culturally sensitive and relevant factors explaining 49% of the variance:

The first factor is a social affiliative dimension with emphasis on individual closeness and interdependence. The attention is centered on maintaining harmony through polite, considerate, amiable, and modest behaviors. A second incorporates the emotional mood states that describe Mexican subjects. The general population obtains high scores on feeling happy, glad, joyful and optimistic. In addition, having these feelings gives a sense of fulfillment and success in life. The counterpart, sadness, has been shown to be the basic variable behind mental illness within Mexican society (Diaz-Guerrero, 1994). Factor 3 is a social expressive dimension with highest loading in communicative-quiet, expressive-reserved, and friendly-unsociable. This scale measures the tendency toward close and lively interactions and experiencing the pleasures of human relationships. It is a fundamental tenant of this society that people should be courteous with everybody, but should also cultivate close long lasting relationships.

Factor 4 turned out to be an emotional inter-individual dimension. It describes the emotions evoked in interaction with others, and is the result of socialization practices which reinforce receiving and giving love, affection and tenderness, within a romantic atmosphere, while at the same time, it ignores those who are hateful, hard, cold, rude indifferent or insensitive (Díaz-Loving, 1999).

For the fifth dimension, a break in the social emotional preponderance that depicts the Mexican culture is encountered. This work-oriented dimension, which in industrialized individualistic societies provides the principal source of satisfaction and personal realization, includes being capable, efficient and intelligent. Interestingly enough, it also includes socio-centric attributes such as being responsible, hard working and reliable, which are more typical of collectivist cultures (Triandis, 1994). Interestingly enough, after an instrumental dimension appears, there is a return the socio affiliative tendencies for the sixth factor, which refers to the culturally healthy ways of coping with the problems and stresses of everyday life. The preferred and socially desirable behaviors in response to life and interpersonal relationships in the culture, are being generous, noble, peaceful, serene, calm and reflective.

Factor 7 is an ethical dimension, which represents Mexican morality as built on loyalty to family and interpersonal relationships, honesty with feelings and friends, sincerity and honor in following social norms and cultural dictates. It seems that ethics and the family historic-socio-cultural premises of the Mexican family are conceptual synonyms.

At the base of any ethonopsychology, are the interrelationships of variables that give congruence to findings from different studies within a given ecosystem and socio-cultural group. Empirically, correlations of the Mexican self-concept inventory and the Historic-Socio-Cultural-Premises of Diaz Guerrero (1972), show a significant relationship between affiliative obedience and of all the self concept factors, with higher correlation's for the social and emotional dimensions. Conceptually, in terms of coping styles, a particularly prevalent style in the culture is an active self-modifying orientation (Diaz-Guerrero & Diaz-Loving, 1997), which describes a combination of courteous, amiable and serene person, which is the prototype of the socio-emotional self-concept of the Mexican.

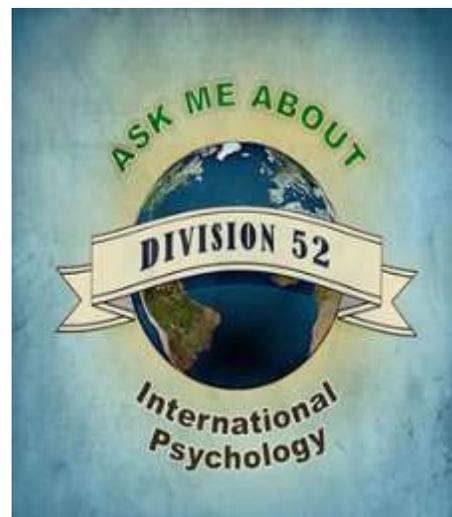
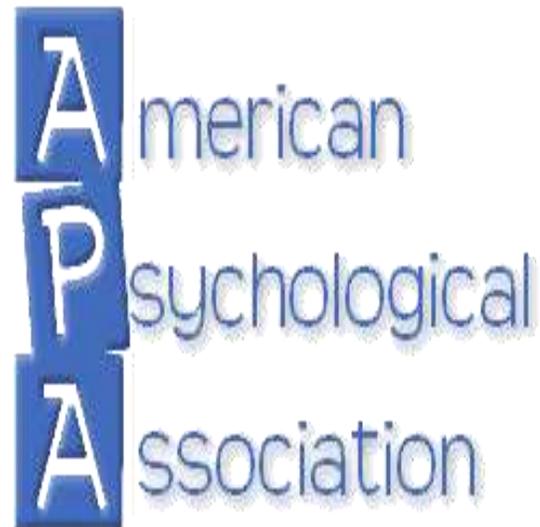
In summary, Diaz Guerrero (1994) describes Mexicans as being tranquil, as perceiving self-denial as a virtue, as being cooperative, highly expressive, and courteous and with a tendency to agree. Mexicans also give greater importance to sentimental and romantic life than to one of personal power and production. This general description conforms well to the 7 factors of the Mexican self-concept. As a corollary, working on psychological phenomena from a universal perspective that identifies shared constructs, and using qualitative methods that allow the extraction of idiosyncratic manifestations of the phenomena will lead to a psychology that has internal validity, but also external validity.

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Peace Psychology: Global Spaces for Engagement and Social Change*

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Promoting the intersection of academia and practice, the 14th annual symposium of the Committee for the Psychological Study of Peace (CPSP) was convened in Johannesburg and Pretoria South Africa from 29 May to 4 June 2015. Fifty-three delegates from fifteen countries, representing all continents, spent seven days sharing academic papers and also lived experiences with the community partners of the University of South Africa (UNISA). This unique event, “Engaging Invited and Invented Spaces for Peace” promoted global connections across multiple levels and disciplinary approaches, all rooted in the shared commitment to constructive social change and the importance of evidence-based psychological practice to promote peace.

The panels ranged from global topics about trends in research and scholarship to localized analysis of peace processes and the impact of political violence on individuals and communities. For example, Siew Fang Law & Di Bretheron presented on the publication trends and research representing diverse regions of the world in their talk on “Reconciling Paradigms from North and South: Toward a More Inclusive Peace Psychology;” the call was for greater inclusion from the global south and in particular, non-English forms of publications. Related to this theme, Nikola Balvin presented on “Structural Approaches to Reshaping Negative Gender Norms during Adolescence: Preliminary Results from a Systematic Review of Evaluated Interventions;” this talk discussed the global trends in UNICEF’s systematic research and evaluation of intervention programs worldwide.

Papers focusing on localized peace initiatives and forms of non-violent political change included Peace Kigwa’s talk on “Critical Moments in Processes of Social Exclusion and Inclusion: Black Student Narratives” that highlighted the need for greater enrollment, representation, and power among black students in South African universities. Zeina Amro discussed “Transforming an Invited Space to an Invented Space: Reflecting on Palestinian Lives” and how the power of PhotoVoice methodology and participatory action research was being used among university students and professors in Palestine. Discussing the role of intergroup attitudes and interactions in both violent and social conflicts, Michelle Twali presented on “Peace-building in Post-Genocide Rwanda: The Role of Radio La Benevolencija” and Reeshma Haji shared inter-faith research from Canada “If a Close Friend is From Another Religion, Are You More Open to Other Faiths?” These studies were complemented by those used a broader lens to look at within-country trends in peace and conflict processes, such as Teresa Lorena Jopson’s presentation on “Peace in Gender Justice: Gender as Framed in Peace Negotiations in Southern Philippines” and Zahid

Shahab Ahmed “Terrorism-related Violence and Trauma in Pakistan: Implications for Psychologists and Policy.” Forward-looking papers as to how to reconstruct society in the wake of mass violence were also presented, such as Wilson López-López’s talk on “Forgiveness in Peace Processes in Colombia” and Laura K Taylor’s piece on “Implications of Community Cohesion and Coping Strategies for Mental Health in Colombia.”

The panels were complemented and enriched, for example, by a day-long event at the Apartheid Museum with the community representatives and members from Thembelihle. It also included a day-long community meeting with local politicians and activists that punctuated not only how far South Africa has advanced since 1994, but also the structural challenges that remain to be addressed to advance sustainable peace and a just society. Moreover, we experienced digital story-telling produced by the Thembelihle community members and facilitated by the UNISA teams from the UNISA Medical Research Council Violence, Injury and Peace Research Unit, College for Graduate Studies, and the Institute for Social and Health Sciences. These local narratives resonated with the persistent forms of structural and direct violence in South Africa’s mining industry, which was powerfully depicted with the documentary, *Miners Shot Down, 1922 – 2013*. Expanding the academic debate, these multi-media forms were clear reminders of why socially-engaged research is necessary and the potential power that emerges from community/university partnerships.

The fruits of such symposium are linked directly with the mission and vision of APA Division 52. For example, the previous CPSP symposium in Malaysia in 2013 led to a book *Methodologies in Peace Psychology*, edited by Di Bretheron and Siew Fang Law. This year, the 2015 CPSP symposium had a strong focus on the ethical conduct of psychologists, in particular, in relation to activities related to torture and enhanced investigation techniques in the U.S. Joining the multiple voices around the world calling for accountability to the APA, the CPSP issued two statements to IAAP and IUPsyS calling on them for global leadership and clear standards of conduct for all participating associations and members. This important step is just one of the public policy positions that resulted from the CPSP symposium in South Africa. Moreover, the findings from this conference will be shared and disseminated through the Springer Peace Psychology Book Series in 2016; stayed tuned for future information about this publication!



*A similar version of this article will be published in the *International Association of Applied Psychology (IAAP) Fall Bulletin*.

Norman Abeles received the 2015 APA Fowler Award

In August of 2015 in Toronto, the American Psychological Association presented Division 52 past-President Norman Abeles with its 2015 Raymond D. Fowler Award, for his "outstanding contributions to the Association." Through his extensive and varied service to APA, Dr. Abeles has fostered innovation throughout the organization, encouraged collaboration among its members, and promoted APA's visibility and relevance to audiences well beyond the discipline. With a career whose accomplishments span teaching, research, and service, Dr. Abeles has been an advocate for building the capacity of APA, enhancing its institutional effectiveness, and advancing its mission both within the organization and with a wide range of external partners.

Dr. Abeles' commitment to APA and its multiple missions is reflected in the broad and diverse service he has given to the organization. For the past 40 continuous years, he has held at least one service role to APA – and more often than not, more than one role. In 1997, as President of APA, Dr. Abeles shepherded into place lasting changes that enhanced the efficiency, coordination, and impact of the organization. He has taken a leadership role on the APA Council of Representatives and several APA boards including the Educational and Training Board, the Board of Educational Affairs, and the Publications & Communications Board. His tireless and important work on APA committees over the years has spanned the Ethics Committee and the Committee on International Relations in Psychology. He also served as President of the Michigan Psychological Association, and of the APA Divisions of Clinical Psychology, Psychotherapy, and International Psychology. In each of these roles, he has shared his encyclopedic knowledge of APA and its workings with several generations of APA members, and his mentoring has been generous and humble.

Over the years Dr. Abeles has worked tirelessly to promote the science and practice of psychology, bringing esteem to the profession with his writing, research, and guidance of generations of students and young professionals. For his dedicated and distinguished service, the APA presents Dr. Abeles with the 2015 Raymond D. Fowler Award.



Dr Abeles (left) received the Citation from APA President Barry Anton and past-President Nadine Kaslow. (Photo courtesy of Mango Studios)

Two international psychologists saluted in New York City

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On September 26, 2015, people from as far as Toronto gathered at St. John's University in Manhattan, participating in two joyous gatherings, to salute two internationally-known psychologists who were also close friends: Robert W. Rieber, and Jerome S. Bruner.

At 1 pm, **Robert Rieber** (1932-2015) was saluted by family and colleagues, as a gifted author, editor, teacher, and collector of books, ideas, and people. Bob's son Daniel Rieber offered an inspiring photo presentation of Bob as a father and family man. His publisher Sharon Panulla of Springer spoke on Bob's unique gifts as an editor and author. Frederic Weizmann of York University shared his biography of Bob, to appear in the *American Psychologist*. Several colleagues shared their experiences with Bob, and others who could not participate sent in their remembrances, which Bob's friend Rafael Javier collected into a printed program.

At 2:30 pm, **Jerome S. Bruner** arrived, for a celebration of his centenary among friends. Born in Manhattan on October 1, 1915, Dr. Bruner went on to become one of the outstanding psychologists of the Twentieth Century, with a distinguished career at Harvard, Oxford, and NYU. Dr. Bruner received a medal from the Manhattan Psychological Association as "the pre-eminent psychologist in Manhattan." Friends sang happy birthday over a large birthday cake, and heard Dr. Bruner share some of his life in psychology, beginning as an undergraduate in William McDougall's class at Duke University in 1937.

These gatherings were hosted by St. John's University and the Manhattan Psychological Association, in cooperation with the APA divisions of social issues (SPSSI-NY) and international psychology. For a copy of the program for Robert Rieber, contact Rafael Javier at javierr@stjohns.edu. For other details, contact Harold Takooshian at takoosh@aol.com

Note: Catherine Bonet, MPA, is an independent program developer, and researcher at Fordham University



Performance psychology goes global

Linda H. Hamilton, lindahamilton1@msn.com

Intense physical and mental stress are part of the life of most professional performers, including dancers. In 2001, the New York City Ballet formed a first-ever "Wellness Program" to reduce occupational stress for its dancers, making "performance psychology" part of its interdisciplinary team, together with medicine and other helping professions. Since 2001, this NYCB Wellness Program has become a model for others world-wide. In addition, a growing number of dancers are studying psychology, with the idea of starting a second career helping other dancers.

In July of 2015, the University of Cantabria in Santander, Spain offered a first-ever summer course on "Dance: Engine for Creativity and Well-Being." As the sole invited psychology speaker, I shared my expertise in the performing arts at its first dance symposium, funded by the Botin Foundation. It is clear that this emerging specialty of "performance psychology" will grow in Spain, as the Botin Foundation, Spain's leading private organization, is currently building the Botin Centre in Santander as a major venue for arts education, mentoring and showcasing artists in Europe.

Details on performance psychology appear online, at the website <http://drindahamilton.com/>



Meaningful World

POST CONFLICT MEANINGFULWORLD MENTAL HEALTH OUTREACH PROJECT Emotional Healing, Training and Research Project for Continued Psychosocial Rehabilitation, Recovery, Resilience, and Meaning-Making in Palestine and Israel

<https://www.indiegogo.com/projects/empowerment-a-mission-for-peace--2/x/10402206>

12 May – 27 May 2015

SPECIFIC AIMS:

The Mental Health Outreach Program (MHOP), organized by the Association for Trauma Outreach and Prevention (ATOP) Meaningfulworld, a not-for-profit (501(c)3) organization, affiliated with the United Nations, spearheaded by trauma expert Dr. Ani Kalayjian, is a disaster relief project that trains local counselors/psychologists, students in trauma relief and provide psychosocial aid to Lebanese survivors of ongoing conflict, as well as the new influx of Syrian and Iraqi refugees. This is especially important in the areas bordering Israel, where there is constant shelling, trauma, and conflict. The model of the MHOP has been utilized to aide disasters in over 45 calamities, such as Sri Lanka, Armenia, Turkey, Japan, the United States, Sierra Leone, DR Congo, Rwanda, Kenya, etc. Dr. Kalayjian has also worked with veterans of Gulf War, Vietnam War, Kosovo conflict, as well as Rwandan Genocide. The program is revised and modified to be effective across cultures, gender and age.

ATOP Meaningfulworld promotes the advancement of knowledge about the immediate and long-term human consequences of traumatic events and promotes effective methods of prevention, relief and restoration to those treating traumatized populations. In Lebanon, the MHOP will disseminate the knowledge it gained from helping survivors to the international community. This knowledge will be shared through research, discussion, education, training, networking, support of professionals, healing workshops, and collaboration with other trauma organizations in the area, and the use of knowledge transfer media.

We have worked in the Middle East since 1997; the most recent humanitarian relief work was in May 2014.

The program has a four-pronged approach:

Phase One: This phase involves sending a team of volunteer mental health professionals to Lebanon to set up the initial logistics of the base camp, pilot the treatment model, and identify local translators and psychosocial resources for training. Deliver psychosocial support and psycho education to the surviving community, in collaboration with the local authorities. This phase was conducted in 2007 and 2013.

Phase Two: This part focuses on the long term rehabilitation and empowerment of the surviving community through

strengthening the mental health first aide system. This will be carried out in collaboration with local authorities, state, academia (Bir Zeit University, Bethlehem University, Al Quds University, University of Jordan, Jordan River Foundation, etc).

Phase Three: This part focuses on training the local psychosocial counselors and other professionals and paraprofessionals in order to equip them to best mental health delivery system, through evidence based integrative healing, and sharing research from 2007, 2012, 2013 & 2014.

Phase Four: Emphasis will be placed on compiling data on the trauma suffered in this region. Exploratory and descriptive research will be conducted in collaboration with the local professionals.

PROGRAM DESCRIPTION:

Background: MHOP will bring a Team of trauma experts joined with Dr. Kalayjian and trained by her before their departure and debriefed after. The seven-step Bio-Psychosocial and Eco-Spiritual model (7-Step Integrative Healing Model) will be used. This model is comprised of a series of seven consecutive steps through which various aspects of traumatic exposure are assessed, identified, explored, and worked through. The program consists of 7- steps: (1) *Assessment: Levels of post-traumatic stress* are assessed using the Harvard Trauma Questionnaire, (2) *Expression of feelings:* Participants are encouraged to express what they were feeling in relation to the conflict; (3) *Empathy and validation:* This step is focused on Interpersonal Theory, H. S. Sullivan (1953). As described by Eagan (1982), in “accurate empathy”, the team is aware of the individual’s circumstance, understands both the content and the affect the individual expresses, and engages the individual in dialogue which leads to movement through the phases toward recovery and acceptance; (4) *Discovery and expression of meaning:* Each member of the group is invited to focus on the strengths and meanings that naturally arise out of any disaster situation. This step is based on Humanistic Psychology and Viktor Frankl’s Logotherapy, Meaning-Centered Therapy; (5) *Information dissemination:* The team provides information to the survivors and community mental health professionals; (6) *Eco-Centered Healing,* focusing on how we can connect with mother nature, respect and love her.

And (7) Physical Release, chakra balancing, yoga, meditation: Diaphragmatic breathing and other physical exercises to release fear and shock is utilized. The program concludes with an experiential, therapeutic, mindful breathing exercise, stretching, visualization, meditation and prayer.

Description of services included in the training:

The Meaningfulworld Humanitarian Outreach Program developed by Dr. Kalayjian has focused upon national & international mediation, spiritual activism, psychoeducation and rehabilitation of those who are suffering human and natural disasters around the globe as well as to transform generational trauma and achieve ancestral healing. Through conflict transformation workshops conducted in over 45 calamities, national and international conferences, healing circles, interfaith programs, mind-body-spirit health fairs, youth empowerment programs ATOP Meaningfulworld is dedicated to fostering a meaningful, peaceful, and just world in which every individual enjoys physical, mental, ecological, and spiritual health. A sense of meaning, peace, and justice, although unique to each individual, is achieved through a transformative journey that integrates knowledge and experience with a sense of responsibility, activism, mindfulness, and reflection.

At the core of all programs is the 7-step Biopsychosocial and Eco-Spiritual Model, through which various aspects of trauma, dispute, conflict, or disagreements are assessed, identified, explored, processed, worked through, released, and a new meaning achieved. This innovative model incorporates various theories including: psychodynamic (Freud, 1910), interpersonal (Sullivan, 1953), existential and humanistic (Viktor Frankl, 1962), Electromagnetic Field Balancing (EMF, Dubro & Lapierre, 2002), Learning Theory, Forgiveness (Kalayjian & Paloutzian, 2010), Flower Essences (Bach & other flower remedies), Essential Oils, physical release (Yoga, Marshal Arts), and mind-body-spirit chakra balancing, prayers and meditation.

This model is used successfully in over 45 calamities around the globe. The MHOP will provide daily group therapies and individual therapy for adults, art and play therapy with children, family therapy, as well as desensitization groups for those with fears.

Value of training for local groups: The resources in the local area need to be increased, and training provided in order to service the surviving community. Support staff also needs psychological support, as is proven by the Red Cross and other relief models. Support team members can become overwhelmed as they hear survivors, one after the other tell their stories of courage, creativity, survival, and loss, and multiple losses that they could not endure.

When trauma ruptures the individual's connection with the group, a strong sense of isolation, disarray and helplessness occurs. As a result, survivors will be encouraged to tell their stories, establishing catharsis.

Several techniques will be used to release fear, sadness and guilt. Therapeutic use of breath will be incorporated for intentional cleansing exercises. Special breathing techniques will be taught in order to help the survivors establish an inner peace and inner strength, as well as generalized relaxation techniques. Visualization and positive affirmations

will also be utilized and integrated. More specific benefits will be: Catharsis, Mindfulness, post trauma healing, resilience, meaning-making, transforming trauma into positive lessons, conscious leadership, Empowerment & Forgiveness.

Survivors will be assisted in asking empowering questions, rather than the victimizing question of "Why did this happen to us?"

PROGRAM METHODS

PHASE I:

Recruitment of participants for training by the MHOP team is based on outreach and referrals by local authorities and collaborators.

Recruitment of survivors at refugee camps: Professional volunteers will visit schools, tents, shelters, etc., and encouraged individuals to join the groups. We expect that some survivors will also be referred by past participants, and community agencies. There will be a variety of groups offered each day: Men's group, women's group and children's art and play therapy groups.

PHASE II:

1. Research and Assessment:

The assessment protocol includes several measurements integrated: Participants will be asked to complete the Harvard Trauma Questionnaire as well as a short forgiveness and meaning centered questionnaire.

2. Training: Training involves mental health providers, survivors, Ministries, faculty, and students. MHOP team members will select local professionals who would like to receive further training in trauma interventions, treatment, and research.

3. Assisting establishment of Peace and Forgiveness Gardens, near each university, camp, hospitals, and office buildings. These gardens will serve to remind everyone of the value of peace, forgiveness, and emotional intelligence (EQ).

4. Professional conferences: The program director as well as team members intend to present results of the project at professional conferences such as the American Psychological Association Convention, the Eastern Psychological Association, International Society for Traumatic Stress Studies, Conference at Fordham University, Columbia University, at the United Nations, etc.

VOLUNTEER TEAM MEMBERS

An email detailing this relief effort was disseminated widely with a call for volunteers, and an announcement was placed on ATOP Meaningfulworld website:

www.meaningfulworld.com. Prospective volunteers submitted applications. Lead volunteers must have a masters' degree, as well as experience in group therapy and trauma therapy. Support volunteers must have a proven track record of service in conflict areas. All volunteers are trained extensively on the MHOP model. There are nine trainings annually in NYC; the next training is scheduled for April 25 & 30 May, 2015.

Team 2015: Dr. Ani Kalayjian, Susan Smith and Yasmine Qaddoumi in Palestine, Israel and Jordan

Dr. Ani Kalayjian is a graduate of Teachers College, Columbia University with Masters and Doctor of Education degrees, and now she is on the faculty of Columbia University. As a pioneering therapist, educator, director and author, she has devoted her life to bringing healing to those who have survived the devastation of disaster, whether human-made or natural. Her 7-step Biopsychosocial and Eco Spiritual Model has been used in over twenty-five countries globally to transform the trauma into healing, through mindfulness, forgiveness and meaning-making. She is the author of an internationally acclaimed book on *Disaster & Mass Trauma*, Chief Editor of an international book on *Forgiveness & Reconciliation: Psychological pathways to conflict transformation and peace building* (Springer Publishing, 2009, paperback 2010), and Chief Editor of II Volumes on *Emotional Healing around the World: Rituals and practices for resilience and meaning-making* (Greenwood, ABC-CLIO, 2009). Dr. Kalayjian Founded Meaningfulworld which is a consortium of several not-for-profit NGO's dedicated to fostering a meaningful, peaceful, and just world in which every individual and their family enjoy physical, mental, ecological & spiritual health.



Susan Smith is a manager at Stony Point Center, a conference and retreat facility in Rockland County, NY, operated by the Presbyterian Church USA with the assistance of an intentional residential community of Jews, Muslims and Christians engaged in peace and social justice work. She is former Islamic school principal and has also worked at the United Nations in various capacities including information officer with the Department of Public Information, voter registration officer with the Department of Peace-keeping Operations in the Western Sahara, liaison for Islamic Relief USA, and special assistant to the Ambassador of Lebanon. She has lived, worked, studied and traveled extensively in the Middle East, and is the author of *Biblical Children's Stories As Told in the Qur'an*. She holds a Master's Degree in Educational Counseling and Development from Long Island University and a Masters in Middle East Studies from the American University in Cairo.



Yasmine Qaddoumi is a student at the State University of New York in Rockland County, where she is studying human rights and gender studies. She is an activist for social justice who, dispatched by the Stony Point Center Community of Living Traditions in Stony Point, NY, participated in two multi-faith delegations to Ferguson, MO to show solidarity with the Black Lives Matter Movement. In Ferguson, she engaged in militant nonviolent civil disobedience trainings provided by the Fellowship of Reconciliation, the oldest human rights organization in the United States, which is based in Nyack, NY. In addition, she received training and volunteered in the provision of jail support. In December 2014, she organized a "die in" at SUNY-Rockland to protest police brutality targeting people of color.



SUPPORT AND COLLABORATION

ATOP Meaningfulworld is nurturing collaboration with universities, NGO's both local and international, as well as the government through the Ministers of Health, Education, & Social Welfare. During its 2015 Mission it will be working with a number of academic institutions including the University of Jenin, Bethlehem University, Tel Aviv University and University of Jordan. In addition, it will partner with a number of NGOs including the Palestine Museum of Natural History, and various Palestinian refugee camps.

The schedule of trainings and workshops for the Middle East Mission 2015 are:

- May 16th – Museum of Natural History, Bethlehem, workshop with community members
- May 17th and 18th – University of Jenin, training with faculty and students
- May 19th and 20th – Workshops with female and male youth, and training with mental health and education service providers
- May 21st – Israel
- May 22 – 26th – Gaza

*Contact President ATOP Meaningfulworld
Dr. Ani Kalayjian*

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This mission is partially sponsored by YogaFit and Founder and President Beth Shaw.
<http://meaningfulworld.com/our-work/post-conflict-meaningfulworld-mental-health-outreach-project>

Founded in 1990, the Association for Trauma Outreach & Prevention (ATOP) Meaningfulworld, charitable organization affiliated with the United Nations Dept. of Public Information, has achieved international recognition as a leader in training humanitarian outreach professionals as well as responding to two decades of global and local disasters. ATOP is committed to health and global education promoting state-of-the-art scientific theory, peace, forgiveness, consciousness research, internship, and the development of technical skills to train mental health professionals, teachers, psychologists, art therapists, nutritionists, alternative medicine practitioners, clergy, nurses, mediators, interfaith ministers, and lay persons committed to service the self and humanity. Meaningfulworld Humanitarian Outreach Teams have helped rehabilitate survivors from over 45 calamities, making a daily difference in people's lives helping to transform tragedy and trauma into healing and meaning-making through post trauma growth, resilience, emotional intelligence, mindfulness, mind-body-eco-spirit health, visionary leadership, empowerment and artful collaboration through a new world view.

Our Motto: When one helps another BOTH become stronger



AMERICAN
PSYCHOLOGICAL
ASSOCIATION

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9th Humanitarian Mission to Haiti Sustainable Health and Peace through Meaning-Making, Forgiveness, Transforming Horizontal Violence, and Establishing Peace and Forgiveness Gardens

Dr. Ani Kalayjian, Lorraine Simmons, Shayla Tumbling, Raman Kaur

With the support of an enthusiastic mariachi band, the Meaningfulworld Humanitarian Ambassadors—Dr. Ani Kalayjian, Lorraine Simmons, Shayla Tumbling, and Raman Kaur—took a deep breath and danced into the welcoming, supportive energy of Haiti.

While the breath-taking devastation of the 2010 earthquake is still apparent, the people of Haiti show a strong face in the struggle against an unorganized and unstable government, lack of adequate housing, running water, and stable electricity, high unemployment (80% of the people live in poverty), and inadequate education (the illiteracy rate is 60%). Even though the people strive to quell their emotions and there is an underlying hint of apathy, dehydration, helplessness, and horizontal violence, the Haiti is a resilient, energetic country.

The dance of motorbikes, tap-tap vehicles, cars, trucks, and pedestrians swaying through the city without a recognizable traffic pattern, nor traffic lights, is mesmerizing. The perseverance of men, women, children, stray dogs, chickens, and goats picking their way through the rubble of wares and trash on often unpaved dusty streets in the sweltering heat suggests stamina to be celebrated. The bright colors of the city—painted walls in turquoise, pink, and green, decorated tap-taps, colorful clothing, vibrant plants and trees—show the old and the new combined in an interesting and exciting blend that demonstrates the liveliness of the people and imparts a sense of hope. The lush greens and dusty browns of the countryside and the vibrant turquoise of a living sea support the energy of Haiti with grounding, steady breath.

On June 30, 2015, the Meaningfulworld Ambassa-

dors completed the 9th Humanitarian Mission to Haiti: Sustainable Health through Emotional Intelligence, Meaning-Making, Forgiveness, Heart-Hug Dolls, and Establishing Peace and Forgiveness Gardens.

The team began with two days at the 5th International Conference on Mental Health and Spirituality at the University of Notre Dame in Haiti. Dr. Kalayjian spoke on Sustainable Peace and Health through Establishment of Peace and Forgiveness Gardens. More than 300 were in attendance. On the next day we conducted a workshop on our 7-Step Integrative Healing Model.

The team worked with new collaborators at the Episcopal Seminary with Dean Pierre Simpson Gabaud. Eleven seminarians participated. They were gracious and eager to learn about serving their community in a healthier and more meaningful way. Then we went to our usual orphanage only to find out that due to financial constraints the orphanage was closed and children disbursed. Then the team facilitated a six-hour-long training with 40 professionals in three community-based groups whom we invited to collaborate to provide the training for their organizations. The three groups, all educational and peace organizations were: Voix et Actions, Lakou Lape, and WOZO.

We then conducted training at the Universite de Etat Haiti (UH). We collaborated with Dean Vallen of the Ethno-Psychology Department. Close to 50 students attended. On the same day the team traveled a long way to Notre Maison (a home for orphans, some with mental and developmental disabilities) founded by Gertrude Bien-Aime-Azor 20 years ago with about 50 children.

The next day the team went to do a staff/teacher training at an orphanage with which we collaborated last year, Maison l'Enfants de la Foi, located in the Carrefour area about 1.5 hrs from Petionville. There were about 20 participants: psychologists, teachers, and community members.

Later in the afternoon we worked with the children at the Maison l'Enfants orphanage. We were greeted with a beautiful sign on the wall that warmly welcomed all the ATOP Meaningfulworld team members. We separated close to 50 children into two groups: adolescents and children up to age 8.

On the morning of June 26 we connected with TV Metropole and taped a brief recorded interview on our outreach, purpose, outcome, and priorities. Later that afternoon we traveled 3 hours to Jacmel, to the coast.

For the next two days the team worked in Jacmel with approximately 30 women from the community as well as about 25 of the youth ages 6–16, and many of those people walked for over an hour to reach our location in over 100°F heat and 100% humidity.

On June 29 our team started the day working with the media as Mr. Wendell at TV Metropole interviewed Dr. Kalayjian. At the radio station Planet Creole we met with owner Carl Demond, who introduced us to Elien Isac, a fourth-generation Voodoo Priest, who would interview us as guests on his live show. After completing the two interviews the Meaningfulworld team headed to the Orphanage Bonjour Timounyo (“Good Morning Child”) at Ti Place Cazo. We worked with approximately 30 children in 2 groups; adolescents ages 10–16 and the younger children ages 2–7. The team members sponsored five children at the orphanage: Pierre Spiniswr, Deflin Adler, brothers Julien Wikinby (10 years old) and Borren Wikinby (6 years old), and Marcelus Standar (6 years old).

On the last day in Haiti, Dr. Kalayjian was interviewed in a live broadcast at TV Metropole on our mission goals, outreach, outcomes, and lessons learned. In total our team worked with approximately 700 people directly and another 3,000 indirectly, also reaching millions through TV, radio, and newspapers. In this mission we had four media appearances through the Planet Creole radio station, two shows at Television National of Haitian (TNH), as well as at TV Metropole.

The training programs focused on Emotional Intelligence, meaning-making, transforming horizontal violence, sharing resources, practicing forgiveness, the 7-Step-Integrative-Healing Model, the 4 Agreements (Ruiz), generational transmission of trauma, Human Rights Education, peace-building, and UN Sustainable Goals. We also established Peace and Forgiveness Gardens. The team led the adults and children through chakra balancing energy movements, shared the 4 Agreements, and held an art therapy

group where children drew and talked about how they felt safe in their homes. We also shared our Heart-Hug Dolls with positive messages written by university students especially for the orphans, and placed in their heart pockets. The team brought many donations for the children and staff, including: clothing, glucose-check machine, Bach remedies (donated by Nelsons), jewelry, hygiene items, shoes, and much-needed over-the-counter first-aid items. Plans were made to continue collaborations with the University of Haiti, University of Notre Dame, the community groups, the Episcopal Seminary, six orphanages, and the Voodoo Priest.

The most frequently expressed emotions were sadness and worry, followed by jealousy, frustration, disappointment, fear of the future and unemployment, and hurt. The areas to strengthen were: literacy, poverty, theft and living in fear of being robbed, fear of expressing their point of view, male dominance at home and at the workplace, 50% did not have access to the Internet, and horizontal violence was reported as something they encounter daily. The recommendations of our team were the following: reading and disseminating the UN Declaration for Human Rights, reading *Man's Search for Meaning*, creating neighborhood associations, planting peace and forgiveness gardens, using energy balancing to relieve stress, and disseminating what they learned to at least three people and asking those three to disseminate to three others in turn as well.

As Elien Isac, the Voodoo Priest says, “Meaningfulworld is the Cure for Haiti.” Meaningfulworld is the bridge connecting the fragmented communities of Haiti and bringing an integrative healing that involves physical, emotional, spiritual, ecological, and energetic healing. Meaningfulworld also transformed the negative impact of Horizontal Violence, and empowered communities to pull one another up. As Ms. Valmond said: Thank you for your training, you taught us about how to manage our emotions especially anger. It was so meaningful.....only the creator will and can pay you for your volunteer services. We see life differently now and have more tools to face whatever comes our way.

We would like to thank all of our collaborators in Haiti.

Want to take this opportunity to express our deep gratitude to all of our donors for our Haiti Humanitarian Mission: Nelsons for donations of Bach flower remedies, Phyllis Farmer (clothing and jewelry), Lisa Schiller, Lyla Parvez, Dean James Kowalski and Canon Victoria Sirota of the Cathedral of Saint John the Divine, Dr. Ishaq Arustu and St. Luke's Hospital (medicine and acucheck), Anne Kat Maggie, Marian Wiesberg, as well as all those who donated and provided support to our individual team members. We are holding you in our hearts, and we celebrate your generous giving spirit.

Founded in 1990, the Association for Trauma Outreach & Prevention (ATOP) Meaningfulworld, charitable organization affiliated with the United Nations Dept. of Public Information, has achieved international recognition as a leader in training humanitarian outreach professionals as well as responding to two and a half decades of global and local disasters. ATOP is committed to health, justice, peace, transformation and global education promoting state-of-the-art scientific theory on peace, forgiveness, consciousness research, internship, and the development of technical skills to train mental health professionals, teachers, psychologists, art therapists, nutritionists, alternative medicine practitioners, clergy, nurses, mediators, interfaith ministers, and lay persons committed to service the self and humanity. Meaningfulworld Humanitarian Outreach Teams have helped rehabilitate survivors from over 45 countries, making a daily difference in people's lives helping to transform tragedy and trauma into healing and meaning-making through post trauma growth, resilience, emotional intelligence, mindfulness, mind-body-eco-spirit health, visionary leadership, empowerment, artful collaborations, establishing Peace & Forgiveness Gardens to create a new and Meaningfulworld view. We work locally and globally in Africa, Asia, the Caribbean, Europe, the Middle East, South and North America.

Our Motto: When one helps another BOTH become stronger

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Meaningfulworld Middle East Humanitarian Mission Empowerment for Peace
Susan Smith & Dr. Ani Kalayjian

May 14-15, Old City of Jerusalem, Armenian Quarter

The Meaningfulworld team arrived safely in Jerusalem on Thursday, May 14, to embark on the Humanitarian Outreach for Empowerment for Peace Mission. The team was hosted by the Armenian Seminary in the Old City of Jerusalem. Two planning meetings followed: one with Archbishop Aris Shirvanyan regarding presentations at St. James Seminary and the other with women's rights activist and educator Amal Najmy to coordinate workshops on Women's Empowerment. The team was given a tour of the Old City of Jerusalem, as well as the site where Jesus Christ was buried. That evening Dr. Ani delivered a lecture in the Armenian Quarter discussing healing and empowerment in consideration of both the Armenian genocide and the Israeli occupation. The team also met with his Beatitude Patriarchate Manoogian.

It was an emotionally moving experience to witness the Holy Land under occupation on the eve of the 63rd anniversary of the Nakba (1948 "Catastrophe," when the state of Israel was created), with demonstrators carrying Israeli flags filling the streets of the Old City of Jerusalem. The team witnessed and was moved by thousands of faithful visitors from all around the world, as well as the sights, sounds and smells of the ancient city, including the rose scent of the marble slab where Jesus was bathed, and the burning candles by His tomb in the Church of the Holy Sepulchre. The team was inspired by the expression of multiple hopes, promises, and prayers, in addition to the harmony of pilgrims at multiple religious centers: Jewish, Muslim, and Christian, side by side.



Armenian Quarter in Jerusalem ~ Israeli Jewish youth celebrating Independence ~ The 63rd anniversary of the Nakba



Palestinian Museum of Natural History ~ Meeting Patriarchate Manoogian ~ Armenians commemorating Centennial of The Ottoman Turkish Genocide

May 16, Palestine Museum of Natural History

Our Meaningful World team traveled to the Palestine Museum of Natural History in Bethlehem. Founder Dr. Mazin Qumsiyeh gave a moving presentation on the unique flora of Palestine, much of which has been used for medicinal purposes throughout the millennia. The second presentation was given by Dr. Omar Darissa of Bethlehem University on medicinal herbs, vegetables, and fruits. Dr. Ani followed with a presentation on transforming 67 years of the trauma of occupation, which included nonviolence and peaceful resistance. She described horizontal violence as intergenerational trauma that can be transferred into domestic violence, which negatively affects the survival of the Palestinians.

The nearly 40 participants were physicians, counselors, social workers, and students, 100 percent of whom confessed that they had witnessed, heard, or seen domestic violence, including "honor killing." A heated discussion followed as to how to transform this phenomenon by lifting one another up, by respecting one another, and by being in the moment. Dr. Ani saluted Dr. Mazin for rolling up his sleeves, working with the land, getting his hands dirty, claiming it and enjoying it in the here and now. During the question-and-answer period, people expressed their anger and frustration regarding the Nakba "Catastrophe," 67 years of occupation, having to lose their homes and villages, and having to live in camps. Dr. Ani empathized and reinforced the need to move on to embracing the moment, doing the best they can through social media and peaceful resistance.

The group was divided into three, and everyone got involved in gardening, planting, and clearing the pathways of the pond and its surrounding lands. It was an invigorating experience to work with the land, connecting with Mother Nature, which is the 6th step of the 7-Step Integrative Healing Model. Chakra and energy balancing followed in the open air in the garden ending in the Heart-to-Heart-Circle of Gratitude and Love. Certificates were distributed and plans made to organize collaborative workshops. Plans were also made to establish a Peace & Forgiveness Garden, the area was prepared, and a description of herbs and flowers was shared. Our team returned to the Old City invigorated and hopeful.

May 17, Al Quds Open University in Jenin

Our Meaningfulworld Team traveled to the city of Jenin in the occupied West Bank, which has a population of 60,000. Approximately 40 social work and mental health professionals participated in a workshop on empowerment, transforming trauma, and meaning-making. Dr. Ani presented on Transforming Generational Trauma into Healing, Meaning-Making, and Sacred Activism. This presentation opened a discussion on current and intergenerational trauma of the ongoing occupation. We discussed the impact of anger, resentment, and unresolved trauma on the body, mind, and spirit, which causes Horizontal Violence, perpetuates new traumas, and leads to stagnation of the cultural development. We also discussed the phenomenon of Destructive Entitlement, derived from unresolved trauma, and the inability to empathize with others leading to more suffering. One male social worker raised a question as to how to treat a boy whose father had been murdered by the Israeli military in front of his eyes. Dr. Ani empathized with this severe trauma and presented the 7-step Integrative Healing Model specially focused on children using arts and play therapy.

The strengths of this group include their openness and knowledge of integrative and holistic healing modalities such as hypnotherapy, energy work, and EFT. They welcomed our chakra-balancing movements, aromatherapy, and flower remedies. Areas to strengthen were to continue workshops with hands-on remedies to address the ongoing traumas of daily checkpoints, the Israeli West Bank Separation Wall, random acts of violence, and unjust imprisonments. Our outreach was close to a thousand people.



~ Training professionals at the Open University in Jenin with psychologists, and social workers ~

May 18, Arab American University of Jenin

On the second day in Jenin, the Meaningfulworld Team made two presentations at the Arab American University of Jenin with the invitation of the Dean, Dr. Hisham Darwish, and Professor Wael Mustafa, Social Psychology Professor and hypnotherapist. The first presentation was addressing a Research Methods class with more than 50 students who were eager to learn about how to be heard through scientific research. Harvard Trauma Questionnaire, Meaning-Making, and Forgiveness questionnaires were administered. We emphasized the importance of participating in and conducting research and data collection. We invited students to collaborate with us in research and a Research Committee was formed to continue scientific collaboration.

The second presentation was conducted with 150 students of social psychology. Students were eager to share their feelings; approximately 40% indicated witnessing domestic violence. Dr. Ani explained how unresolved trauma will lead to Horizontal Violence, which in turn leads to more domestic violence hurting our own families and perpetuating more trauma.

Current Issues Around the Globe

Strengths included eagerness to learn new ways of reducing stress and transforming trauma, openness to new ways of healing, and the willingness of some to be proactive in collecting data for research. They were open to sharing experiences, releasing trauma, and receiving validation. They shared coping mechanisms such as talking to people, yelling to release anger, listening to music, praying, and exercise.

Remaining challenges: reconciling differences in privilege between Palestinians and those with Israeli citizenship, who have no problem traveling to and from the West Bank and Jerusalem while those in the West Bank are prohibited from travelling to 1948 Palestine (Israel) and Jerusalem.

Dean Darwish invited the team to lunch and preliminary plans were made to for the Arab American University of Jenin to receive the ATOP Meaningfulworld team next year for a two-day intensive workshop in the 7-Step Integrative Healing Model.



Yasmine demonstrating energy balancing poses ~ Dr. Kalayjian & Susan Smith training university students

May 19-20, Al Faraa Refugee Camp

The Meaningfulworld team's healing work was very much needed after a night of traumatic experience, with mothers screaming and crying while their sons were taken away without any reason or due process. The families will not know where their sons were taken for at least 3 weeks. On this day the Meaningfulworld team conducted two workshops at Camp Faraa. The first workshop included close to 25 females, ages 14-56. Most of the participants were university students. The major trauma discussed was the night's invasion to the camp, Horizontal Violence exhibited in factionalism in the political groups, namely Fateh and Hamas, domestic violence, and corporal punishment. Approximately one-third of the participants stated that it was normal to hit children, particularly boys, and 50 percent mentioned that masculinity was defined by engaging in domestic violence. Dr. Ani shared that in fact it was the unresolved trauma that caused Horizontal Violence, whereby the community is turned against one another in expressing their frustrations with the occupation, and other unresolved trauma, as well as the impact of generational transmission of trauma. We also focused on managing anger, EQ, Mindfulness, and utilizing the 7-Step Integrative Model to heal from ongoing trauma. Strengths: A few participants shared that Islamic teachings promote peaceful interventions both with partners as well as when disciplining children. A few others emphasized the importance of knowing thyself, managing one's own feelings with respect, and having love for one another. Challenges included: a. lack of support groups for men and women to express their feelings in a nonjudgmental and healthy environment; b. interpreting generational transmission of trauma as cultural values; c. masculinity with violence; and d. interpreting expression of emotions, especially sadness with weakness.

Recommendations: forming women's and men's groups to express emotions, process feelings, and find shared values with love, respect, and acceptance. The Meaningfulworld team was invited to return to conduct all day workshops for both men and women to transform trauma.



~ Meaningfulworld Team working with Youth, and Professionals in Al Faraa Refugee Camp ~

The second group consisted of young men ages 14-24, ranging from high-school students to college graduates. Due to the trauma of the camp invasion, participants were encouraged to express their feelings. Overwhelming feelings of sadness, hopelessness, anger, worry, frustration, fear, and disappointment were expressed most frequently. They also expressed their frustration with the UN and its failure to protect them, recognize Palestine fully, and stop the settlements, daily checkpoint trauma, and abuse. Participants were encouraged to release their feelings, to not get stuck in the victim role, and to move to a positive action. The following positive actions were discussed with concrete plans: a. writing their experiences to share with the

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international community and the UN, as well as to have a historic record; b. establishing a museum; c. using social media effectively; d. engaging in international student exchange programs; e. joining other movements of oppressed people around the world to strengthen their cause and unite for social justice; and f. doing the best they can in their studies.



Workshop with Women's Group ~ Happy to show their certificates ~ Heart-to-Heart Circle of Love & Gratitude

May 22, Ministry of Social Welfare

Today we worked with about 35 youths, ages 14-16, at the Ministry of the Social Welfare, Department of Youth. It was an unconventional training, as many issues were present, such as: behavioral, dysfunctional families, learning disabilities, attention deficit, absentee parents in prison, low self-esteem, extreme poverty, unemployment, and severe trauma from the occupation, as most of them were working in the camps. Some of the challenges they expressed included witnessing the killing of their loved ones by the Israeli military, many live in camps with multiple challenges, constant attacks from settlers as well as Israeli military, not even being able to walk to school or home without being attacked (which contributes to their illiteracy), behavioral problems in school, and getting bad grades.

The workshop was reframed to address these challenges. Many cried, sharing their traumas of witnessing their loved ones' death at the hands of the Israeli military. Many participants shared their anxieties, stating they were worried, disappointed, and sad. Anxiety stemmed from how to get home or to school safely, working with dangerous machines in their occupational workshops, employment, and the uncertain future in general. The team showed how to transform worries into positive action, through changing the thought to change the feeling, being mindful and present in the moment, taking deep breaths and counting to ten, and taking charge of one's thoughts. The team also shared the 7 step listening, and 7-affirmations for a healthy living. Flower remedies and donation gifts were distributed, and the workshop concluded with the team joining the youth and staff in the Dabka traditional folk dance of the Palestinian people.



Troubled and traumatized youth learning EQ, releasing frustrations, grounding, and receiving Bach Rescue remedies

May 24-25, Peace & Forgiveness Garden

After completing the Peace and Forgiveness Garden at the Palestine Museum of Natural History, the Meaningfulworld team went to Bethlehem University and met with Walid Atallah, the Chairperson of the Department of Humanities. We discussed collaborative projects for the 2016 mission and reviewed sources of trauma experienced by the Bethlehem University students and staff. Mr. Atallah informed us that the Israeli occupation is the primary source of ongoing trauma experienced by Palestinians. These include human rights violations such as random attacks on homes, discriminations, travel and commuting restrictions, and family disruption due to high unemployment, imprisonment, and commute to and from school, which exacerbate daily stressors and developmental, social, and personal traumas. Additionally we collaborated with Dr. Minerva Jarayash, Chairperson of Sociology, Social Work, and Psychology Departments. We discussed the training of more than 400 students and staff.



Meaningfulworld enjoying the rich hospitality of Al Faraa Camp directors, staff, and scouts

Upon completion of humanitarian mission, Team member, Yasmine Qaddumi reflected: Although the work was stressful and difficult at times, it was deeply gratifying to know that we made a difference. I recognize the change is challenging and slow at times, but that is also how I know it is effective. Susan Smith shared: "In spite of the tremendous challenges faced by Palestinians, under occupation, it was inspiring to see their indefatigable spirit, and how they embrace their challenges in a spirit of peaceful resistance, nonviolence, and faith. I am so happy to once again have been part of a Meaningfulworld Humanitarian Mission to the Middle East. I look forward to returning next year, and continuing this valuable work." Dr. Ani reflected: "I am filled with mixed feelings: joy for reuniting with partners from previous years, establishing new partners, planting a Peace and Forgiveness Garden, and making definite plans to continue our work in sustainable ways. I also feel sadness for experiencing and witnessing multiple challenges for survival, development, and dignity. I am inspired with hope and look forward to our continued outreach, educational programs, and especially to continuing to establish Peace and Forgiveness Gardens around the Middle East.



Preparing the soil, removing obstacles, preparing the sign, and planting the seeds: Peace and Forgiveness Garden

In total, the Meaningfulworld team provided direct training and workshops to nearly 500 individuals, with the indirect outreach of professionals and service providers trained reaching an estimated potential of 200,000 individuals.

Meaningfulworld would like to express deep gratitude to those who made this mission possible: In Jerusalem, the staff of the Armenian Quarter and Seminary, especially his Beatitude Patriarchate Manougian, Archbishop Aris Shizvanian and Professor Saro Nakkoshian, as well as Amal Abu Sif. In Beit Sahur, to Dr. Mazin Qumsiyeh and Jessie Chang at the Palestine Museum of Natural History. In Jenin, at Al Quds Open University Dr. and Mrs. Mahmoud and Samah Abu Zaid and Abu Raffiq, and Dr. and Mrs. Wael and Hiba Mustafa and Dr. Hisham Darwish at the Arab American University of Jenin. At Al-Faraa Refugee Camp to Ayed Jaayseh and Abu Jameel Mohammed Sawalmeh, as well as Ahmad Ayyoub and Baraa Sirhan. In Ramallah, we give thanks to Amr Arqoub and his beautiful family, as well as Akram at the Minister of Social Welfare, and Arafat Abu Ras.

We also express special gratitude to Beth Shaw and YogaFit from New York for her unconditional and generous financial support.

As our motto states: **When one helps another BOTH become stronger.**

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