



International Psychology Bulletin

Volume 21 no. 4 Fall 2017

Division 52 of the American Psychological Association
Celebrating 20 years, 1997 - 2017



Селебратиум 20 летия' 1997 - 2017
Дивизион 52 на америкаската психологичка асоциация



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Official Bulletin of the Division of International Psychology (Division 52) of the American Psychological Association

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International Psychology Bulletin

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Editor: Genomary Krigbaum, PsyD
Associate Editors: Radosveta Dimitrova, PhD,
Dana Basnight-Brown, PhD

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<https://www.div52.org/index.php/publications/32-publication-details>

**Where in the World is Psychology?
Closing Reflections on Why Division 52 Matters**



Craig N. Shealy, Ph.D.
President, Division 52

With my presidential year coming to a close – and on the heels of our affirming strategic planning process and 20th year celebration at APA – I have been grappling with a question that I suspect many, if not most, divisional presidents contemplate at some point across the three-year cycle of their tenure: Does any of this really matter? I ask that question frequently because so much of what seems to occupy us *within* psychology seems so far removed from all that is happening *without* psychology.

With forgiveness or at least forbearance I hope for the following observations, I think a central problem for psychology from an international perspective is not that it misses the global forest for the local trees. The problem is, we can't see the trees when our eyes are fixed upon the forest floor. Through deep theory, compelling data, and substantive application, psychology and psychologists have illuminated much about who we are as a species, and our extraordinary potential to cultivate globally sustainable selves. But far too often, we become absorbed with matters that needlessly distract our focus from all we could be and do, at home and abroad.

Consider the Hoffman Report and its sequelae. Were so many of us really that unclear about whether or not we should condone torture? I am not alone in lamenting the waste of resources, time, and reputations that this saga

represented. Or, contemplate our pitched battles regarding the “best” or “right” approach to doctoral education or training. Can we really impose a one-size-fits-all paradigm on our highly diverse programs and students? Ultimately, such fervent contentions seem insolubly linked to subjectively-held epistemologies and professional self-interests.

Meanwhile, we continue to witness global phenomena that really should compel our attention and efforts as scholars, educators, practitioners, and leaders – the perilous increase in ocean, land, and air temperatures, which are driven by human actions, policies, and practices that affect us all, or the rise of religious and political extremism, where psychological processes clearly are in play, or the plight of marginalized and dispossessed peoples around the world, which are of deep concern to current and future psychologists. It is not that we don't recognize these issues – we often do. But in our education and training programs – and the scholarly, educational, and regulatory systems that accredit, advance, and support our students and colleagues in the “real world” – such matters are seldom prioritized, even though we have so much to contribute toward their understanding and resolution. That is a problem not only for our discipline and profession, but for the many publics we serve (e.g., students, clients, policy makers, organizations,

Message from the President

communities, societies) who could benefit from a much more deliberative and concerted attempt to “give away a world of psychology” through our lives and work.

That is why Division 52 gives me hope not only for us, but for current and future psychologists who would like to believe in an engaged field and proactive profession of psychology, at home and abroad. Consider a few excerpts from our newly adopted mission, vision, and values statements, which emerged out of our recently approved strategic plan (see <https://div52.org/images/PDF/d52-StrategicPlan.pdf>).

Specifically, we agreed that Division 52:

- engages current and future psychologists who wish to think and act globally in their lives and work;
- promotes ethically responsive and internationally informed education, training, research, practice, leadership, exchange, study, and service;
- fosters application of the essential knowledge, skills, and values of psychology to the most pressing issues of our day;
- applies internationally informed psychological science and expertise to the global challenges we collectively face, exemplified by the Sustainable Development Goals of the United Nations;
- envisions a field and profession of psychology where a broad representation of applied, cultural, empirical, epistemological, theoretical, and disciplinary synergies may engage and enliven current and future psychologists in our ongoing pursuit of the greater good.

Undoubtedly, this ambitious reach will exceed our grasp. But at least we will try. Knowing us – as has been my honor and privilege as your president – I bet we will succeed more often than we fail. And in so doing, we will light a promising path that our future may follow.

That is why we matter.



LEAVING A LEGACY TO DIVISION 52

Call for a Charitable Bequest to APA Division 52

If you are interested in making a charitable bequest or other planned gift

to the Division of International Psychology, contact Miriam Isserow (APF's Development Officer) at (202) 336-5622 or at Misserow@apa.org

New Division 52 Officers' Interview

(By Dana Basnight-Brown)

Each of our new officers (Merry Bullock; Nancy Sidun; Martha Zlokovitch; Adetutu Adjibose) were invited to submit a response to questions addressing their role and aspects of international psychology. In response to this request, we received the following statements from each of them:



President, Merry Bullock, PhD*

1. What makes the mission of Division 52 so important to you?

Division 52's mission is multifaceted - to promote a global perspective, to support collaboration and interaction, and to support the application of psychology to world-wide challenges. This mission is important to me because today, in this time, it is more important than ever to know about, respect, and interact with a global psychology - by which I mean a psychology that comes in many flavors, with many traditions, and with many perspectives on behavior. We need this perspective for a comprehensive science, for effective practices, and for the basis of understanding each other.

2. What is your current vision for your new role?

I would like Division 52 to be the "go to" division for everyone who is interested in an international perspective - whether or not they ever leave the borders of their present country. So many of our colleagues have international interests and activities, no matter their area of expertise, and for that reason, I would like the Division to be a welcoming home, whether it is someone's primary APA home or not. A large part of my presidential year will be focused on turning the Division's amazing new strategic plan into action - in the structure of the Division, in its activities and, I hope, in its

expanded membership base and increased member engagement. We have worked for the last year to develop this consensus-based strategic vision and plan - now we will work together to make it be reflected in the Division's activities - in its structure, journal, web, newsletter, outreach, and committee activities.

3. Is there anything that you are excited to start working on as you begin your new position?

There are many things! But let me just mention one - as part of a first initiative, begun at the meeting of all incoming Divisions, I proposed a series of webinars in collaboration with interested Divisions of the form "X around the world" where "X" is the Division's focus. The only criteria are that the Division be involved in the planning, and that the speakers be psychologists from places around the world outside the United States. In the end, 21 (21!!!) Divisions joined in this collaboration, which we will begin to produce next year. I am excited to see what we end up with - these should be amazing information and teaching tools, and we will all learn so much!

4. Are there any specific goals that you aim to accomplish during your time in this position?

As I said before, my goals are to continue the Strategic Planning work begun this year under Craig Shealy, and see how far we can go in implementing the new plan and involving all Division members in the vision and in Division activities. Along with that, I am hoping to convene a series of "listening" sessions with Division members to understand their needs, wishes, and hopes for their psychology life and international engagement. It's a little daunting - but also exciting to be president during the Division's first "over 20" year.

5. What is your vision for international psychology?

I have a somewhat quirky view on that - which is that I am not sure what international psychology is! I know its been defined by many - as the study of organizations and structures of psychology around the world, as the study of psychology "elsewhere", and the like - but to my mind "international" psychology is a bit of a misnomer because it sets up "us" and "the rest" - I would like rather to think of international engagement (I can define that a little better) and

* Thank you to Dr. Bullock for the concept of this interview.

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internationalized perspectives (which to me are really increasing awe at the variety of ways that culture molds and defines identity and behavior. I think we have some fascinating challenges - to understand what of behavior (or constructs about behavior) is universal, and what is not; to find ways to more fully engage across cultural perspectives, to work out what identity means, and to learn to be much more humble and thoughtful about our own expertise. That said, I think the only way to achieve this is to work toward international exposure, immersion, and trust.

6. How do you plan on involving members of Division 52 in your future plans?

That is a much easier question! First, I will try to find ways to be sure division members know what others in the division are doing, and will champion routes to engagement. The website now has a “get involved” button, and we regularly use that information to know whom to contact for Division activities and tasks. It’s a challenge but I would like to find ways to support members’ personal interests within the context of the larger divisional umbrella, and would like to find ways for the division to make more opportunities available. I think a core of this is our social and electronic media - the newsletter, the web, and listservs. I hope to help them stay pithy and accessible. I also think there are amazing mentoring opportunities available throughout the division - from ECPs to more senior members, from senior members to students, among students, all of us with each other. I would like to find ways to capitalize on our collective experiences - in chat rooms, conversation hours, webinars, twitter chats.

7. What would you do to promote international psychology?

Well, we all know that personal experience is the most salient teacher, and that seeing is stronger than hearing or reading. Therefore, I would like to promote not necessarily international psychology per se, but rather stretching our boundaries and comfort zones through international experiences. How long has it been for most of us to be in a situation where we realize we don’t quite know the structures, nuances, relationships, or priorities because we are not “of” the culture? I think we all need to experience this and to observe, learn, and come to understand cultures and our places in them. So a short answer is, I would promote international exchange. I would promote really listening to our colleagues from other countries, and I would promote

opportunities that will get our members, especially students and early career members engaged, on the road, and experiencing.



President-Elect, Nancy Sidun, PhD

1. What makes the mission of Division 52 so important to you?

As a psychologist, I have benefited from the perspective that one needs to think and act globally, which is a cornerstone aspect of Division 52’s mission that resonates significantly with me. Living for almost two decades in a very culturally diverse location, Hawaii, I have profited firsthand from the wisdom and knowledge of international research and practice. With this lens of thinking and acting globally, we have the capacity to enhance the work of many psychologists both within the United States and worldwide. I know it has enriched my work as a clinician, scholar, author, and activist.

2. What is your current vision for your new role?

I’m honored and excited to be following in the footsteps of our current presidential triad (Drs. Lau Chin, Shealy, and Bullock) that have created an amazing strategic plan for our division; it is my intention to continue to support and move forward on the achievement of our strategic plan.

3. Is there anything that you are excited to start working on as you begin your new position?

I am very motivated about the possibility to increase Div52’s voice within APA and with other international psychological organizations by taking a more active stance on global events. Given the exceptional times we are in, I think this takes even more relevance and importance. I believe that members of Division 52 have so much to offer in this arena. It’s imperative that Division 52 becomes a leader among divisions on social justice issues.

4. Are there any specific goals that you aim to accomplish during your time in this position?

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A top priority for me is to engage our international leaders, members, early career psychologists, and students. We have much to learn from each other; thus it is my aim to reach out to all psychologists and professional organizations involved internationally, with the hope to foster and support collaboration among non-US and US-based psychologists. Another very important goal is to strengthen the relationship between Div52 and the APA's Office of International Affairs, as I truly believe we have a great deal to offer each other. I feel I'm in a unique position to do this, as I am currently the Chair of the Committee of International Relations in Psychology, which is a part of the Office of International Affairs.

5. What is your vision for international psychology?

My vision for international psychology is to promote and advance psychological practices globally through networking, interfacing, and communicating across all cultural groups, nations, and with psychologists globally. Ultimately I would like to move international psychological practices to a transnational perspective.

6. How do you plan on involving members of Division 52 in your future plans?

Through transparency and communication – I hope to enhance our already solid communication venues; thereby allowing our members to know what special projects, committees, and task forces are in place and inviting them to be involved at whatever level they can be. I also would like to encourage members to let me know what is important to them and support their interests; much like my experience with Division 52 when I was given the support and encouragement to start a Div52 Task Force on Human Trafficking which ultimately transformed into the APA system-wide Task Force on Human Trafficking of Women and Girls.

7. What would you do to promote international psychology?

If we can accomplish having a more active voice within APA, international psychology will be promoted.

1. What makes the mission of Division 52 so important to you?

D52 is important to me both because of the personal relationships I have been fortunate enough to form through the division over the years, and because the mission of promoting greater global awareness throughout the discipline fits so well with my role as Executive Director of Psi Chi.

2. What is your current vision for your new role?

As treasurer, I simply envision providing support to the division by maintaining and disseminating clear financial records.

3. Is there anything that you are excited to start working on as you begin your new position?

I am excited to prepare the 2018 budget for the upcoming Board meeting in January.

4. Are there any specific goals that you aim to accomplish during your time in this position?

My primary goal is to learn all about APA budget office guidelines and D52 bylaws in order to fulfill my role to the best of my ability.

5. What is your vision for international psychology?

My vision is for Psi Chi to play an integral part in promoting connections among psychology faculty and students around the world!

6. How do you plan on involving members of Division 52 in your future plans?

Psi Chi currently has 19 chapters in 14 different universities outside the U.S. 50 states (with two more under review right now). Future plans for Psi Chi's continued international growth dovetails nicely with the goals of D52. Psi Chi is uniquely situated to communicate with psychology faculty and students – across all of our chapters – about opportunities to promote international psychology.

7. What would you do to promote international psychology?

In order to promote international psychology, I will do all I can to fulfill the goals of the recently-approved D52 strategic plan.



**Treasurer, Martha Zlokovich,
PhD**



**Student Representative,
Adetutu Ajibose**

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1. What makes the mission of Division 52 so important to you?

The mission of Division 52 to “develop a psychological science and practice that is contextually informed, culturally inclusive, serve the public interest and promote global perspectives within and outside of APA” is very important to me. As a graduate student born in Nigeria and partially raised in Nigeria and the United States, I am quite familiar with how some societies may stigmatize mental health and limit mental health struggles to “karma” and “spiritual warfare.” I’ve witnessed how this limited viewpoint has impacted lives of both individuals and families. While I respect and understand the indigenous rationalization, I am also aware of the relevance of the field of psychology and its efficiency in treating mental health illnesses with evidence based practices. Knowledge of etiology, symptoms, and treatment of mental health illnesses should be promoted globally as that may be the only way that smaller regions around the world will gain exposure to psychological science and practice. It may also be the only way to achieve reciprocal knowledge, which promotes the field of psychology at large and paves the way for aspiring psychologists internationally. Hence the reason why the mission of Division 52 is important. It has the potential to bridge the gap between traditional reasoning and psychological perspectives. This is important to me because I believe that numerous lives will be saved through education and promotion of multicultural research. In addition, with many more countries becoming more diverse, the mission of Division 52 could aid with the reproduction of more culturally diverse clinicians worldwide.

2. What is your current vision for your new role?

My vision is to serve as a liaison between students, international psychologists, and other division members. I intend to increase student involvement in cross-cultural research studies through recruitment and promotion of the field of international psychology. In addition, I hope to eventually get at least one student representative per state to be a contributor and member of Division 52. My aim is to create awareness in the student community through outreach, developing workshops that may offer CE credits, developing a newsletter that will continue to highlight the relevance of this field and, most importantly, to work on creating opportunities for international immersions for students of

psychology.

3. Is there anything that you are excited to start working on as you begin your new position?

I am excited to begin the recruitment process. It is important that the student body at large is aware of the many opportunities in international psychology and that they can conceptualize the role they may play in the field. I am also excited to compile resources into a newsletter that will be distributed to many undergraduate and graduate programs

4. Are there any specific goals that you aim to accomplish during your time in this position?

My primary goal is to promote international psychology and create an awareness that would get many aspiring psychologists involved in the field of international psychology.

5. What is your vision for international psychology?

My vision for international psychology is to recruit undergraduate and graduate students into the field of international psychology, to share knowledge about the field and to integrate education, international service learning, multicultural/cross-cultural research and multicultural perspectives to advance the overall mission of Division 52.

6. How do you plan on engaging more students in the future?

As previously mentioned, my aim is to create awareness in the student community through outreach, developing workshops that may include CE credits, and developing a newsletter that will continue to highlight the relevance of this field. Most importantly, to work on creating opportunities for international students of psychology.

7. What would you do to promote international psychology, especially within the student population?

To promote international psychology, I intend to start small by recruiting interested members from my graduate program at William James College, encouraging them to join APA Division 52. We will create a team that will work on the newsletter and develop a strategic plan for more recruitment and distribution. The goal is to eventually distribute the newsletter to undergraduate and graduate programs nationally. The team will visit campuses during open houses to promote international psychology and create an awareness of the field. I am certain that the student population will be genuinely interested once they are cognizant of the myriad of opportunities that the field of international psychology offers.

Student Poster Awards at APA, 2017

(By Lynette H. Bikos)

Authors of 20 posters were presented with certificates of recognition for posters displayed during the Division 52 poster sessions at APA 2017 in Washington DC. Entrance into the student-first-authored poster competition required e-mailing the poster to the program chair in advance of the convention. Each poster was judged twice through a Qualtrics-hosted evaluation.

Many thanks to D52 colleagues who volunteered to judge posters and provided on-site support to the event:

Patricia Ang, Carrie Brown, LeAnn DeHoff, Brendan Gomez, Sharon Hollander, Eugen Iordanescu, Chandra Merry, Celso Oliveira, Kevin Rowell, Bernhard Seubert, Lee Sternberger, Renee Staton, and Max Sutton-Smolin, and Juan Manuel Torres Vega.

If you would like to sponsor a D52 student-first-authored poster contest at your regional conference (or other professional conference), please contact Lynette H. Bikos, PhD, ABPP, Professor of Clinical Psychology, Seattle Pacific University (lhbikos@spu.edu) for a copy of the Toolkit for Promoting D52@Professional Conferences.

Below is a summary of the placings:

Award	Title	Author(s)	Institution(s)
First Placings	A Comparison Between Brazilians and Americans on the Relationships Among Emotion-Regulation, Coping, and Life Satisfaction	Fernando C. Krause & Michael T. Moore	Adelphi University
	Implications of Supervision and Peer Influence on Child Pedestrians in Changsha, China	Jenni B. Rouse, Rachel Smith, Guoqing Hu, & David C. Schwebel	University of Alabama at Birmingham and Xiangya School of Public Health, Central South University, Changsha, China
Second Placings	South Korean College Students' Experience of Parental Expectation: A Qualitative Research	Myungsun Kim, Yaeon Kim, Mi Jeong Park, Soyoun You, & Kyujin Yon	Department of Psychology, Sogang University
	Sexual Harassment Against Female Volunteer Counsellors in Taiwan: perceptions and coping strategies	Jennifer Ho, Ada L. Sinacore, & Ling-fang Cheng	McGill University and Kaohsiung Medical University, Taiwan
	Discrepancy between Reality and Expectation: Pathway to Smartphone Dependency among Adolescents in Korea	Yeongkwang Lee, Dongho Choi, Juwon Choi, & Katie Koo	Handong Global University
Third Placings	Discrepancy between Reality and Expectation: Pathway to Smartphone Dependency among Adolescents in Korea	Esther Galletta & Lenore Walker	Nova Southeastern University
	2015-2016 Changes in Governmental Services Offered to Human Trafficking Victims in the Middle East	Eun-Seop Kim, Sung-Kyung Yoo, Jee-Suk Lim, In-Hye Lim, & Chan Jeong Park	Ewha Womans University & University of Missouri - Columbia
	Development of the Work-Family Reconciliatory Self Scale with Korean Dual-Earning Couples	Carmen Rocha, B.A., Jose J. Cabiva, & Israel Sanchez-Cardona	Universidad Albizu
	An International Analysis of the Relationship Between Human Development Indicators and Homicide Rates	Fiona J. Cunningham, Haruna Nail, Elizabeth Hallock, & Kristine M. Jacquin	Fielding Graduate University
	The Mental Health Costs of Perceived	Stephanie Aoki, Kristi	Arizona State

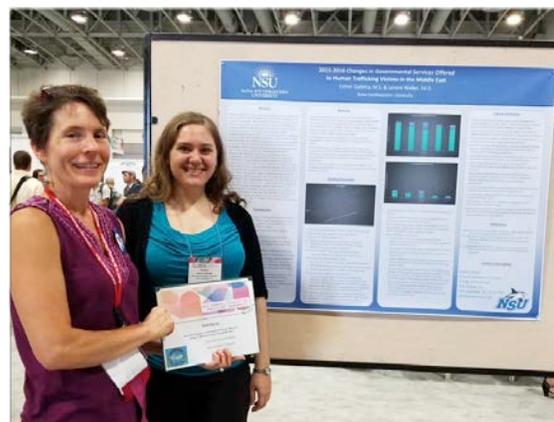
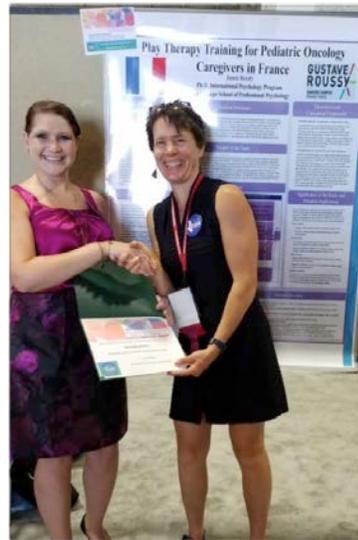
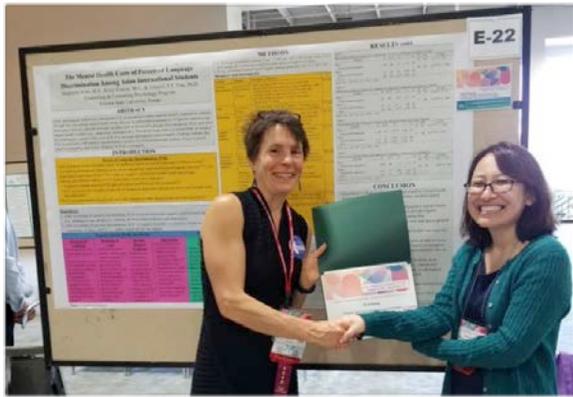
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	Language Discrimination among Asian International Students	Eustice , & Alisja G.T.T. Tran	University
Honorable Mention	Time in the U.S. as a Moderator of Distress and Post-migration Adjustment amongst Somali Refugees	Michael L. Dolezal & Jacob A. Bentley	Seattle Pacific University
	The Relationship between Facebook addiction and Stress: Focusing on Mediating Effect of the Self-control	Yong-su Song , Ju-suk Song , Jin-Han Bae , & Sung-man Shin	Handong Global University
	Mental Health Stigma, Acculturation, and Psychological Help Seeking in Taiwanese in Taiwan and the United States	Yung Fang Irene Chung Chavez & Richard H. Mendoza	California School of Professional Psychology, Alliant International University
	Imagine the Possibilities: The Impact of Conducting International Research	Jacqueline Fahey , Samantha Swanson , & Sunj Petersen	Alliant International University, Sacramento, CA
	Predictors of Job Search Self-Efficacy among Korean International Students	Yoon Young Sim & Ke Fang	College of William and Mary & Skidmore College
	Play Therapy Training for Pediatric Oncology Caregivers in France	Jamie Reedy	The Chicago School of Professional Psychology
Participation Award	<i>¿Por qué soy tímido?</i> : A Qualitative Analysis of What Shy Spanish Adults Say Caused Their Shyness	Samantha E. Escobar & Bernardo J. Carducci	Indiana University Southeast
	Think Psychologically: Helping Chinese International Students Succeed	Shengnan Li , Yujiu Lei , Min Du , Jingru Chen , Changming Duan , Kristen Sager , Clare Higgins , & Yilei Gao	University of Kansas
	'What Matters Most': Identifying Culture-Specific Dimensions of Stigma of Psychosis in Chile and Argentina	Shivangi Khattar , Silvia Nishioka , Saloni Dev , Danisha Baro , Dee Cao , Saige Stortz , Franco Mascavano , Maria Burrone , Norha Vera , & Lawrence Yang	Teachers College, Columbia University; School of Public Health, University of Chile; National University of Cordoba, Argentina; King's College, London; & New York University
	Division 52 -- International Psychology: Identifying Strategic Priorities	Alexis C. Kenny , Merry Bullock , Jean Lau Chin , LeAnn DeHoff , Conniesia Handford , Vesna Hart , Katelyn Lehman , Laura Reid Marks , Daigo Blanco Murakoshi , Mercedes Fernández Oromendia , Neal Rubin , Craig Shealy , Renée Staton , & Lee Sternberger	Division 52 International Psychology

Note: Eligibility for inclusion in the poster contest included (a) a student must be the first author, (b) poster and at least one student author must be present at the poster session, (c) poster must be displayed during one of the *Taking Psychology Global* poster sessions.

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As follows, some pictures of the student poster awards at APA, 2017:



Plan now to participate in the 2018 contest at the APA Convention in San Francisco (August 9-12). If your poster is student-first-authored and has content that is “of interest to international psychologists,” please select “39 international” from the “Subject Index for Convention Program.” Early next summer the program chair will send an invitation/instructions to all posters selected for the poster sessions sponsored by Division 52/International Psychology.



The Institute for Multicultural Counseling and Education Services (IMCES), Inc. Training Opportunities

IMCES has APA accredited clinical training programs for both doctoral interns and postdoctoral residents. Every year we graduate new and emerging professionals representing diverse cultures from around the world. Integral to our clinical training is the focus on leadership training and cultural proficiency.

Our clinical training program is designed as an effective and necessary workforce development to respond to our community's needs. Our clinical training program is designed to develop specific competencies with a strong emphasis on many aspects of leadership development. This model of training is a realistic response to the critical demands of our profession at this time. IMCES trains the future leaders in our profession for the local and global community.

IMCES provides a specialty in Evidence Based Practice

(EBP) certificated training. This is over and above the expected competencies. Graduates with this advantage will be well qualified for any advanced level practice and professional opportunities.

Another aspect of the training includes (yet not limited to): Advocacy projects such as working for legislative reforms; service to refugees; developing an international cross cultural research project; and exposure/participation in the Intervention for Stopping Recidivism developed by Dr. Tara Pir, PhD President/CEO, IMCES.

During the Graduation Ceremony, each of the interns reflected on their gratefulness for the opportunity to achieve the expected competencies and made a strong commitment with a clear statement to endorse the overarching goal of training: to remain a lifelong learner and reflective practitioner.



If interested, current training opportunities are available; contact Dr. Tara Pir, PhD at drtara.pir@imces.org for further information.



As follows, some photos with IMCES doctoral and postdoctoral residents:



Dr. Pir with happy faces of 2017 graduates representing the cultural and linguistic diversity of the world, including Arabic, Armenian, Chinese, Korean, LGBTQ, Persian as well as a Rabbi and a Pastor.



IMCES's multicultural graduates on the rooftop of our building/
IMCES clinic overlooking metropolitan Los Angeles, a microcosm
of the world.

The International Council of Psychologists' 75th Convention at Pace University, NYC

(By Makena Gachau & Omair Gill)

On 27-30 July, 2017, the International Council of Psychologists' (ICP) celebrated its 75th anniversary and held a convention at Pace University, NYC. The ICP is an organization that is committed to furthering world peace, promoting human rights and collaboration among mental health professionals and social scientists around the world. The Conference Theme, Psychology's Contribution to People, the Planet, and the World highlights the ways in which psychology can and must address the crucial issues of the day, reflected in the United Nations' Sustainable Development Goals (SDG). The Association for Trauma Outreach & Prevention, Meaningfulworld was invited to conduct a pre-convention workshop on Thursday, 27 July, 2017. This was an especially exciting opportunity for both of us as we are interning this summer at the United Nations Headquarters with Meaningfulworld. The authors, Makena Gachau is the African International Intern from Kenya, and attends University of Kent in Canterbury, and Omair Gill is Asian-American and attends University of California, Davis.

The participants at the ICP conference represented almost every continent, including North America, Europe, Australia, Asia, the Middle East, and Africa. Dr. Kalayjian's workshop was entitled 7-Step Integrative Healing Model: Nurturing self-care, peace and justice, forgiveness, and meaning-making. Dr. Ani began with introductions, and then sharing the humanitarian outreach programs organized and led by Meaningfulworld's Ambassadors. She focused on the most recent missions in Armenia and Haiti, in April and June

respectively. Dr. Kalayjian discussed the goals of each of these missions. The goals for the Haiti mission were to nurture sustainable education, to transform horizontal violence via collaborative discussions, and to nurture resilience. The goals for Armenia mission were to promote emotional healing and well-being, to work towards the transformation of the generational trauma of the Ottoman Turkish Genocide, and, try to transform horizontal violence via collaborative discussions. The workshop focused primarily on Dr. Kalayjian's 7-step innovative Integrative Healing Model.

The 7-Step Integrative Healing Model is at the core of our work at Meaningfulworld. The first step is to assess levels of distress, disagreement or conflict, through the use of various questionnaires and instruments, including the Harvard Trauma Checklist. The second step is to encourage the expression of feelings in regard to the trauma, and to help the individual understand, identify the feelings being expressed, and achieve catharsis. The third step is to provide empathy and validation as there is no healing without empathy and acknowledgment. The fourth step, which is the transformational step, is to facilitate the transformation of the trauma into meaning making, enhancing coping skills and building resilience through forgiveness and post-traumatic growth. The fifth step is to gather and share information and resources so that participants have concrete ways to cope with stress after the workshop. The sixth step is to instill eco-centered healing, in which tools for helping participants connect with Mother Earth are shared. The seventh step is using breath, movement-centered release, and affirmations for continued release of physical trauma, called Soul-Surfing, and ending with meditation, quieting the mind to create peace within oneself, as well as with others around us.

We all sat around the circle and experienced Dr. Kalayjian's 7-Step Integrative Healing Model first hand. We enjoyed group activities, including the assessment of recent trauma, group sharing exercises, embodying the role that empathy, affirmation, and validation plays, and various movements through Soul-Surfing, and opening and balancing our energetic body through breathing techniques, aiming to ground and empower ourselves.

Through the 7-Step model, Dr. Kalayjian is able to help individuals, as well as groups, to process the complex aspects

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of dispute, conflict, and disagreement. The 7-step Integrative Healing Model assists individuals and groups in assessing, identifying, and managing their emotions, and working through the various aspects of their traumas. The end goal is really to help individuals reintegrate the lessons learned from this process into their own lives. In addition, the goal is to give individuals a tool for a sustainable healing and transformation. The workshop was very well received, with participants left feeling encouraged, empowered, grounded, and relaxed. We really enjoyed participating in Dr. Kalayjian's workshop, as it was refreshing to see such a unique and personalized healing method. If interested in similar workshops, you can visit the website at www.MeaningfulWorld.com. Also, a link to a flier with the next activity is as follows: <http://meaningfulworld.com/wp-content/uploads/2017/06/UN-Day-26.pdf>

The International Society for Interpersonal Acceptance and Rejection, Call for Papers

(By Ronald P. Rohner)

The International Society for Interpersonal Acceptance and Rejection (ISIPAR) is pleased to announce that the 7th International Congress on Interpersonal Acceptance and Rejection will be held at Panteion University in Athens, Greece from May 15th through 18th, 2018. Included in the Congress are a wide range of topics dealing with interpersonal acceptance-rejection throughout the lifespan. Relevant topics include but are not limited to acceptance-rejection by parents, peers, adult intimate partners, and other attachment figures throughout life.

The International Scientific Committee will begin accepting Abstracts for papers and posters on Monday, October 2nd, 2017, as well as proposals for symposia and workshops. Please, see the information about Abstract submission online, conference registration, and other details about the Congress on its website (<http://isipar2018athens.panteion.gr/>).

Please note that ISIPAR members get a deep discount of up to 50% in the registration fee. Please share this email and Call for Papers with anyone who might be interested, and please distribute the flyer as widely as you can. We look forward to seeing you in Athens.

7th International Congress on Interpersonal Acceptance and Rejection Biennial Meeting, Athens, Greece

from May 15th through 18th, 2018

<http://isipar2018athens.panteion.gr/>

Abstract Submission Starts: Monday, October 2nd, 2017

Congress Dates: May 15th through 18th, 2018

Location: Panteion University, Athens, Greece

Leof. Andrea Siggrou 136, Athina 176 71, Greece

Phone number: +30 21 0920 1341; agiotsa@gmail.com

Erratum

(Submitted By Gloria Grenwald)

In: IPB 2017 Vol. 21 No. 2, p. 33, section, Teaching of International Psychology, Byron G. Adams. Reflections on Teaching Psychology in South Africa. Byron G. Adams affiliation should have been: Tilburg University in the Netherlands and University of Johannesburg in South Africa; not, Azusa Pacific University.

HAVE DIVISION 52 - NEWS & UPDATES?

Send them to the IPB editor,
Genomary Krigbaum, PsyD at
genomary.krigbaum@my.gcu.edu



**International Psychology – Division 52 Of The
American Psychological Association**
Celebrating 20 Years, 1997 – 2017

Special Featured, Our Members' Voice:

**20-Years of International Psychology,
Personal Reflections**

Genomary Krigbaum, MA, PsyD, BCB, LP -

Dear Colleagues,

As I reflect on 20 years of Division-52, the mission, vision, and values statement put forth by our executive committee, and experiencing current devastating events, such as (yet not limited to the those I am aware of), the earthquake in Mexico, hurricanes that have affected the United States of America (e.g. Houston, Texas; Florida) and the caribbean (e.g. Dominica; Puerto Rico; Dominican Republic; Turks and Caicos; U.S. and British Virgin Islands; Guadeloupe; St. Kitts and Nevis and so on), disasters and devastating aftermath..., I ponder on how easy it is to lose sight of or neglect the commitments to our identity. Thus, I encouraged us to:

- Take some time to remember those directly or indirectly impacted, the losses, and the devastation.
- Remember our identity as psychologists, more so, as Division-52, international psychology, and thus, in congruence with our mission, vision and values, be, in any way possible, of support and assistance, to those in need.
- Follow our “responsivity...to serve, at home and abroad” (refer to IPB-Summer 2017, page 8). To rise above ourselves, to facilitate healing, rebuilding, moving forward, and like the Phoenix, rise from the ashes.



<https://www.pinterest.com/pin/472455817128738330>

May the ashes become a fertilizer, a catalyst to move forward, and not a combust of stagnation. Lest we forget to have...

- "Pleasant words (*which*) are like a honeycomb, sweetness to the soul and health to the bones; *because*, A merry heart does good, like medicine, But a broken spirit dries the bones" (*Italics are mine*, Jewish proverbs).
- “Lo que puedes hacer hoy, no lo dejes para mañana” ([What you can do today, do not leave it for tomorrow], Dominican proverb), and, as Maya Angelou eloquently said,... ”the horizon leans forward, offering you space to place new steps of change.”

Thank you for being Division-52, international psychology,
Genomary

Paul T. P. Wong, PhD -

International Psychology and I: A Reflection.

My birth and historical and cultural background as a Chinese combined with my higher education and academic career as a Canadian have destined me to be an international psychologist. Since my days as a graduate student, all that is within me has recoiled from simple-minded, mechanistic mainstream psychology and compelled me to pursue a different path of integrating East and West.

In experimental psychology, I rebelled against the barrenness of S-R learning theory and argued for a contextual “field approach” to investigate the process of adaptation (Wong, 1995). In social-personality psychology, I rejected the bi-polar approach to locus of control and argued for the need of a two-dimensional model (Wong & Sproule, 1984). With respect to positive psychology, I objected to its binary approach and its focus on the positive only. I have argued for a second wave positive psychology (PP 2.0) that emphasizes the dialectical and dynamic interactions between positives and negatives. I again advocated the need for a contextual

approach of embracing the dark side of human existence as the natural context for studying well-being (Wong, 2011).

It has been a lonely and difficult journey trying to create a unique space for a bi-cultural researcher, but my trailblazing efforts have opened up new areas of research (Wong, 2017). Feeling marginalized, I created the International Network on Personal Meaning (INPM; www.meaning.ca) in 1998 as a “big tent” for all those interested in meaning research, irrespective of cultures and theoretical orientations. Our biennial International Meaning Conferences have attracted psychologists from over 30 different countries.

In addition to charting a new course in research, I have also had the good fortune of participating in various international research groups and teaching in numerous countries, such as Japan, Australia, China, Taiwan, Russia, and so on.

My collaborative project was on work stress with an international team (Spector et al., 2002). I was also part of a research team on stress and well-being in Asia (Wong & Ujimoto, 1998). Recently, I am also a part of the research group on Virtue, Happiness, and Meaning of Life, funded by the John Templeton Foundation (Wong, 2016).

The above constitutes only a tiny fraction of the vitality of Div. 52, which represent the future of mainstream psychology as an international and multicultural endeavour.

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Tara Pir, PhD

Contributions to the Advancement of our Profession and Necessary Cultural Change in the International Context.

As International Psychology Division 52 of the American Psychological Association celebrates its 20th anniversary, I reflect on my membership from the beginning and how my own professional contributions and accomplishments are intertwined with our shared values and mission. In 1989, I founded a community clinic, the Institute for Multicultural Counseling and Education Services, Inc. (IMCES), to provide direct services to the culturally diverse underserved community in parallel with workforce development/clinical training. Our clinical training program is structured to engage new and emerging mental health professionals from different cultural backgrounds to motivate their professional commitment and responsiveness to serve the most culturally and linguistically diverse population with their competencies in best practices.

At IMCES, there is a provision of critically needed integrated comprehensive health, mental health, social, legal, and advocacy services to the most underserved, culturally and linguistically diverse communities of Los Angeles County, California. IMCES was recognized as saving lives and helping empower children, youth, families, and individuals from disadvantaged and socially oppressed populations to reach their well-deserved basic human right of wellbeing and thriving. IMCES has APA accredited clinical training programs for both doctoral interns and postdoctoral residents. Every year we graduate new and emerging professionals representing diverse cultures from around the world. Integral to our clinical training is the focus on leadership training and cultural proficiency.

As an advocacy project, IMCES interns and staff

Division 52 - Twenty Years of International Psychology

delivered outreach and engagement at World Refugee Day, and provided information about services and resources to participants at the event. From its inception, IMCES has been at the forefront of providing culturally and linguistically appropriate services to refugees (from major points of exodus, resulting from various historic geopolitical crises, including Iranian, Russian, Armenian, and Syrian).

Each cohort at IMCES participates in developing an international cross-cultural research project, such as this year's research on *Approaches to Diversity*, which is being prepared for publication. Although diversity is a reality of our evolving world, our approaches and ways of handling diversity lead to different outcomes. For example, managing diversity in a variety of contexts ranges from *destroying those who are different* to *including those who are different*.

One of the studies examines how individuals from different cultural backgrounds in various communities respond to *diversity*, in order to determine which actions best manage these differences. The overarching objective of the study is to identify and promote best practices: in this case, how to best manage diversity nationally and internationally. The survey is available through SurveyMonkey at:

<https://www.surveymonkey.com/r/B5VZ6HZ>

Finally, at IMCES we support the Campaign to Change Direction because we share its goal of raising awareness about how we – including the media – consider, discuss, and represent mental illness, in an effort to eliminate stigma associated with mental illness. Change Direction is a national mental health initiative that urges Americans to recognize signs of suffering in family members, co-workers, or neighbors, and to change the way we talk about mental healthcare to be as common and open as the way in which we discuss physical illnesses. At IMCES, we recognize that stigma, as it relates to mental illness, has been a major barrier to both identifying and accessing services, which impacts the health and wellbeing of our society.

Trainees at IMCES



Dr. Tara Pir, PhD in an IMCES related presentation

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DIVISION 52
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International Psychology – Division 52 Of The
American Psychological Association
Celebrating 20 Years, 1997 – 2017

Spirituality As a Pillar of the Ideal Person: The Centrality of Religion and Spirituality for Guatemalan Adolescents

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&

Katelyn E. Poelker

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Abstract

Religion and spirituality play a central role in Guatemalan culture; religion is embedded in the country's social fabric. Moreover, adolescence is a formative time for spiritual development. In the current study, the Ideal Person Questionnaire was adapted to include an item related to spirituality/religiosity. Three hundred thirty-three adolescents attending school in Guatemala City (Mage = 12.77, SD = .96, 66.4% girls) rated how important it is for the ideal man and the ideal woman to be spiritual. A 2 (Participant Gender: Boy vs. Girl) X 2 (Ideal Person Gender: Ideal man vs. Ideal woman) X 2 (Grade Level: 6th grade versus 7th grade) mixed-model ANOVA revealed three significant main effects; girls and sixth graders rated spirituality as more important than did boys and seventh graders and spirituality was rated as more important for the ideal woman than for the ideal man. An interaction revealed that ratings of the importance of spirituality did not differ in sixth grade, but in seventh grade, spirituality was considered more important for the ideal woman than for the ideal man. To promote belonging and well-being, we propose that interventions for at-risk youth include a spirituality/religiosity component.*

Keywords: Guatemala, adolescence, spirituality, religiosity, gender roles.†

Spirituality and religion are central to Guatemalan culture (Fanjul de Marsicovetere, Gibbons, & Grazioso, 2014; Lykes et al., 1999; Programa de las Naciones Unidas para el Desarrollo [PNUD], 2005). Although there are no official statistics, studies suggest that about 90% of Guatemalans profess a religious affiliation, mostly Catholicism and evangelical Protestantism (Ashdown & Gibbons, 2012; Fanjul de Marsicovetere et al., 2014; PNUD, 2005). Mayan spiritual beliefs are also prevalent, although often practiced in conjunction with Catholicism (e.g., Consoli, Hernández Tzaquitza, & González, 2013; Hart, 2008). Nonbelievers in Guatemala may face exclusion and

discrimination (Fanjul de Marsicovetere et al., 2014). In a recent study of youth, ages 15 through 29, approximately half claimed a Catholic identity, about one third Evangelical, and 7% other Christian denominations. Fewer than 10% said they had no religion or were non-believers (PNUD, 2011/2012).

Spirituality and religion may be especially important for women in Guatemala. "Marianismo," the idea that women should emulate the Virgin Mary, serves as a gender prescription for Guatemalan women (Sierra de Gamalero et al., 2014). One of the five core dimensions of marianismo is that women should serve as the spiritual pillar of the family (Castillo, Pérez, Castillo, & Ghosheh, 2010). In a study of

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different generations of Guatemalan women, Sierra de Gamalero and colleagues (2014) found support for women's role as the family's spiritual pillar.

Note that although there has traditionally been a tendency to conceptualize spirituality and religiosity as two distinct constructs, many scholars consider the two as more similar than different (e.g., Ammerman, 2013; Zinnbauer, Pargament, & Scott, 1999). Some go so far as to say that there is no theoretical basis for separating religiosity and spirituality – that they are better understood as integrated instead of opposing constructs (Murphy, 2017). Thus, in line with the recent literature, we use religiosity and spirituality interchangeably throughout this article.

Faith, Religion, and Spirituality among Adolescents

Adolescence is a critical period for faith development, in part because of the cognitive advances that make critical thinking about religious and spiritual issues possible (Stolz, Olsen, Henke, & Barber, 2013) and in part because of its role in identity development (Fowler, 1981). Kimball (2008) argues that adolescent spiritual development is interpersonal and cultural, fostered by interactions between the adolescent and others, such as parents and friends. According to Fowler's theory of faith development (1974, 1981), most adolescents are in Stage Three ("Synthetic-Conventional Faith") of his six-stage sequence. At this juncture, adolescents' faith identity is influenced by a desire to conform to others' beliefs, given adolescents' intensified concern for how they are perceived by their peers. Because young people oftentimes begin to experience new ideas and contexts during this developmental stage, many look to their faith to guide their actions in their ever-expanding environments (Ashdown & Gibbons, 2012).

During late adolescence and emerging adulthood, the shift to "Individualist-Reflective Faith" (Stage Four) commences and young people take ownership of their faith and the values that accompany it, as they adopt an autonomous set of beliefs and values (Arnett & Jensen, 2002; Fowler, 1981). In a study of emerging adults in the U.S. and Guatemala, university students from both countries who endorsed more collectivistic values reported less independence and autonomy in their beliefs, suggesting that cultural factors influence the developmental trajectory (Ashdown & Gibbons, 2012). In sum, the universality of

Fowler's theory should not be assumed.

Religion also serves as a protective factor for young people (King & Furrow, 2004). For example, youth who score higher on measures of religiosity are also less likely to engage in sexual behavior, although religiosity's relation with contraceptive use in both Ghanaian (Amoako-Agyeman, 2012) and U.S. adolescents (Manlove, Logan, Moore, & Ikramullah, 2008) is more complex. Guatemalan, Costa Rican, and Panamanian adolescents who endorsed a personal belief in God reported lower lifetime substance use compared to their peers who did not hold such a belief (Kliwer & Murrelle, 2007). This benefit was not shared by participants who simply indicated that they attended religious services or endorsed a sense of spirituality. In this case, it seems the individual *relationship* to God is the key element.

Mental health benefits have also been documented. In Malaysian adolescents, spirituality emerged as a moderator among hopelessness and depression and suicidal behavior (Talib & Abdollahi, 2015). Those reporting high levels of hopelessness and depression along with high levels of spirituality reported less suicidal behavior. Finally, religiosity makes contributions to positive youth development by way of advances in prosocial behavior and moral development (King & Furrow, 2004; Youniss, McLellan, Su, & Yates, 1999).

Understanding Adolescents' Values through the Ideal Person

Guatemalan adolescents' values, ideas about gender roles, and plans for the future have been extensively investigated using the mixed-methods ideal man/ideal woman paradigm (e.g., Gibbons & Stiles, 2004; Gibbons, Stiles, Schnellmann, & Morales-Hidalgo, 1990). Adolescents are first asked to rate the importance of 10 characteristics of the ideal man and/or the ideal woman. Those characteristics comprise the Ideal Person Questionnaire (Clifford, Grandgenett, & Bardwell, 1981; Stiles, Gibbons, & Schnellmann, 1987) and include: likes children, has average height and weight, is intelligent, has a lot of money, is kind and honest, is fun, is popular, has good looks, is sexy, and has a good job. Then adolescents draw the ideal man and/or the ideal woman and write a brief description of what he/she is doing; the drawings are then scored for various elements (Stiles & Gibbons, 2000). Compared to adolescents from 19

other international settings, Guatemalan adolescents rated liking children, being intelligent, and popular as more important for the ideal person, and being fun and sexy and having a lot of money as less important (Gibbons & Stiles, 2004). Since those original findings, a study (Flores et al., 2016) has shown that fun and sexiness have increased in importance, although being kind and honest has maintained its relevance for Guatemalan teens. Despite the insights gleaned about Guatemalan adolescents' values using this approach, the characteristic of spirituality and religiosity is absent from this procedure.

Current Study

The purpose of the current study was to understand the importance of spirituality in the ideal person as perceived by Guatemalan adolescents. Because many consider spirituality to be a core pillar of Guatemalan families and culture, it is a critical domain to include in adolescents' characterizations of the ideal person. Given that the ideal person paradigm has been successfully implemented with Guatemalan adolescents in previous studies (Flores et al., 2016; Gibbons et al., 1990; Gibbons & Stiles, 2004), it was adapted to include the spirituality domain.

In light of the extant literature, we hypothesized first that the importance of being spiritual/religious would be among the most important characteristics of the ideal person. Second, we anticipated that spirituality/religiosity would be related to the other values of the ideal person in meaningful ways. Third, adolescent girls would rate spirituality as more important for the ideal person than would adolescent boys (e.g. Piña-Watson, Castillo, Castillo-Reyes, Jung, & Ojeda, 2014). Fourth, consistent with the gender prescription for Guatemalan women, we anticipated that adolescents would rate spirituality as more important for the ideal woman compared to the ideal man (Sierra de Gamalero et al., 2014). Finally, grade-level analyses and potential interactions were exploratory.

Method

Participants

Participants in the current study included 333 Guatemalan adolescents ranging in age from 11 – 16 years ($M_{age} = 12.77$, $SD = .96$, 66.4% girls). Participants were students living in an urban area; they were recruited from the grades *sexto primaria* (58.3%) and *primero básico* (41.7%)

in nine different schools in Guatemala City. *Sexto primaria* is equivalent to the 6th grade in the U.S. system and signals the end of primary school, while *primero básico* is equivalent to the 7th grade and is the start of secondary school.

Procedure

Participants had written parental consent and provided verbal assent. As part of a larger study (Flores et al., 2016) in which adolescents completed the full 10-item Ideal Person Questionnaire (Clifford et al., 1981; Stiles et al., 1987), participants completed two new items related to the importance of spirituality in the ideal person. They were asked to rate how important it is for the ideal man and for the ideal woman to “support and maintain religion/spirituality in the family.” Responses were reported on a 7-point Likert scale ranging from 1 (“not at all important”) to 7 (“very important”). A pilot study with 51 participants at two schools suggested that this item was worded clearly for adolescents. Basic demographic information was also collected (e.g., age, gender). Data collection took place in classrooms at a minimally disruptive time during the school day. The instructions and the items were presented in Spanish, using previous Spanish versions of the instruments (Gibbons et al., 1990).

Results

In general, participants rated spirituality as a highly important characteristic of the ideal person ($M_{ideal\ man} = 6.14$, $SD = 1.44$; $M_{ideal\ woman} = 6.33$, $SD = 1.25$). See Table 1 for additional descriptive information. It was also positively correlated with many of the other characteristics of the ideal person. See Table 2.

Table 1.
Descriptive Statistics

	Ideal Man		Ideal Woman	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
Participant Gender				
Adolescent boys	5.89	1.72	6.14	1.53
Adolescent girls	6.27	1.26	6.42	1.07
Grade Level				
<i>Sexto primaria</i>	6.28	1.36	6.38	1.28
<i>Primero básico</i>	5.94	1.52	6.24	1.25

Table 2

Correlations between Original 10 Characteristics and Spirituality in the Ideal Person

	Ideal Woman	Ideal Man
Likes Children	.21***	.24***
Avg. Height/Weight	.14**	.13*
Intelligent	.26**	.17**
Money	.05	.04
Kind and Honest	.22***	.23***
Fun	.30***	.20***
Popular	.08	-.03
Good-Looking	.11	.11*
Sexy	.02	.10
Has a Good Job	.15**	.18***

* $p < .05$, ** $p < .01$, *** $p < .001$

Two one-way repeated measures Analysis of Variance (ANOVA) were conducted to assess whether spirituality differed significantly in importance from the other 10 characteristics on the Ideal Person Questionnaire – one for the ideal woman, $F(6.66) = 202.57$, $p < .001$, partial $\eta^2 = .387$, and another for the ideal man, $F(7.12) = 166.24$, $p < .001$, partial $\eta^2 = .339$. For the ideal woman, spirituality was significantly more important than having an average height and weight, having a lot of money, or a good job and being intelligent, popular, good looking, or sexy. The pattern was the same for the ideal man except that spirituality was also significantly more important than liking children. For both the ideal woman and the ideal man, being spiritual was less important than being kind and honest. Because we assessed multiple comparisons, we performed a Bonferroni correction to reduce Type I error, yielding a new critical p value of .005. All comparisons reported were significant at $p < .001$, except that spirituality for the ideal man differed from the importance of having a high IQ with a p value of .004.

A 2 (Participant gender: Male vs. Female) X 2 (Ideal person gender: Ideal man vs. Ideal woman) X 2 (Grade: *Sexto primaria* vs. *Primero básico*) mixed-model Analysis of Variance (ANOVA) was conducted to assess for gender and grade-related differences in the importance of spirituality in the ideal person. Participant gender and grade level were tested as between-subjects variables; ideal person gender was the sole within-subjects variable.

The main effects of participant gender, $F(1, 329) = 5.80$, $p = .017$, partial $\eta^2 = .017$, ideal person gender, $F(1, 329) = 20.55$, $p < .0001$, partial $\eta^2 = .059$, and grade level, $F(1, 329) = 4.00$, $p = .046$, partial $\eta^2 = .012$ were all significant. A pairwise comparison revealed that adolescent girls ($M = 6.33$) rated spirituality as a more important characteristic of

the ideal person than did adolescent boys ($M = 5.97$), $p = .017$. There was one significant interaction, ideal person gender X grade level, $F(1, 329) = 4.23$, $p = .041$, partial $\eta^2 = .013$. Two paired-samples t -tests, one for *sexto primaria* and the second for *primero básico*, were conducted to follow up the interaction. The younger students in *sexto primaria* did not significantly differ on the importance of spirituality for the ideal man ($M = 6.28$) compared to the ideal woman ($M = 6.39$), $t(193) = 1.96$, $p = .052$. The older students in *primero básico* did differ significantly, however, $t(138) = 3.86$, $p < .001$. More specifically, they thought it was more important for the ideal woman ($M = 6.24$) to be spiritual than the ideal man ($M = 5.94$). See Figure 1.

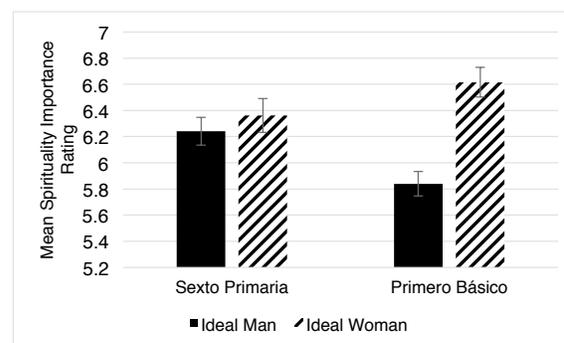


Figure 1. Ideal Person Gender X Grade Level Interaction

Discussion

Spirituality and religiosity are important values for this group of urban Guatemalan adolescents. Other than being kind and honest, participants endorsed spirituality and religiosity as the most important characteristic of the ideal person. This is consistent with our hypothesis and the extant literature on the central role that spirituality and religion play in Guatemalan culture (Fanjul de Marsicovetere et al., 2014; Lykes et al., 1999; PNUD, 2005).

Adolescent girls rated spirituality as more important for the ideal person than did adolescent boys. This finding aligns with that of Piña-Watson et al. (2014) in which Mexican-American girls, more than boys, affirmed the importance of a woman's role as the spiritual pillar of the family.

With respect to gender of the ideal person, participants, in general, rated spirituality and religiosity as more important for the ideal woman than for the ideal man. This finding is consistent with the gender socialization of Latin American

cultures; marianismo prescribes that women act as the spiritual leaders of their families (Castillo et al., 2010; Piña-Watson, 2014; Sierra de Gamalero et al., 2014). For example, women have the responsibility to oversee the religious education of their children (Castillo et al., 2010).

The significant interaction between the gender of the ideal person and the grade level of the participant suggests there are age-related differences in the value of spirituality that are linked to gender ideology. Participants in *sexto primaria* did not differ in their ratings of importance for the ideal man versus the ideal woman. The participants in *primero básico* did significantly differ on their importance ratings, however, such that spirituality and religiosity were rated as more important for the ideal woman than for the ideal man. Although the participants only differed by a single grade and, on average, only by 1 year in age, the social and academic contexts of *sexto primaria* and *primero básico* are quite different. Students in *sexto primaria* are in their final year of primary school. Those in *primero básico* are in their first year of secondary school. Thus, while the students in *sexto primaria* are spending time with younger peers, students in *primero básico* are spending time with older peers and adjusting to a more challenging academic environment. Moreover, the difference of being 12-years-old (the average age of students in our sample in *sexto primaria*) and 13 (the average age of those in *primero básico*) may evidence other developmental transitions such as the onset of puberty. The combination of a more complex social and academic world, as well as the physical changes of puberty, are likely to make gender a more salient construct for the students in secondary school. This is consistent with the theory of gender intensification, which posits that during early adolescence, youth experience increasing pressure to adhere to culturally prescribed gender roles (Hill & Lynch, 1983).

From a cultural perspective, this finding may also be related to the *quinceañera* tradition for Latin American adolescent girls. The celebration, which occurs at a girl's 15th birthday, marks the transition to adulthood (Davalos, 1996). The *quinceañera* celebration has been described as fundamentally religious, as "an extension of the Sacraments" (Davalos, 1996, p. 108). Part of the *quinceañera* ceremony is celebrated in the church, reinforcing a central component of marianismo - that women are responsible for

upholding the family's religious base (Castillo et al., 2010). The public recognition by a girl's community that she is ready to assume traditional familial and religious roles may shape older adolescents' understanding of religion and spirituality (here, students in *primero básico*). Those constructs may be seen by adolescents as more central for the ideal woman than for the ideal man, given that boys do not have an experience parallel to the *quinceañera*.

As described earlier, spirituality and religiosity are well-documented protective factors against risk behaviors such as delinquency, sexual activity, and substance abuse for youth from diverse cultural backgrounds (e.g., King, Carr, & Boitor, 2011; King & Furrow, 2004; Kliever & Murrelle, 2007). In addition, more religious youth report higher civic engagement, better physical and mental health, academic achievement, and identity development (King et al., 2011). Furthermore, in highly religious countries, religiosity is associated with well-being (Gebauer et al., 2016). In a large cross-cultural study, Guatemala scored 17th of 65 countries with respect to religiosity; there was a small but significant relation between personal religiosity and self-esteem (Gebauer et al., 2016). In another Guatemalan study, interesting patterns between religiosity and other variables were revealed (Valenzuela, Scully, & Somma, 2009). Participants who scored higher in religiosity were happier, knew more of their neighbors by name, and expressed more confidence in civic institutions. Religiosity was not significantly correlated with the number of close friends, generalized trust, political affiliation, or tolerance of homosexuality or racial or social class diversity.

Despite the apparent advantages for adolescents of adhering to religious beliefs, several studies have revealed unfavorable associations. In two studies, the acceptance of marianismo was correlated with higher levels of depression among girls and women (Perez, 2011; Piña-Watson, Castillo, Ojeda, & Rodriguez, 2013). Perhaps the expectation to imitate the purity and holiness of the Virgin Mary may encourage women to self-silence and to be submissive (Martín-Baro, 1986). Within religious institutions, some women have expressed concern over the misalignment of religious teachings with their needs and empowerment as women (Lykes et al., 1999).

Those conflicting results about religiosity's correlates

along with the low correlation between religiosity and well-being in Guatemala (Gebauer et al., 2016) suggest that further investigation is warranted. Specifically, studies designed to reveal mediating and moderating factors as well as the mechanism(s) that drive religiosity and spirituality's relation to well-being should be prioritized. Furthermore, because most of the evidence reported here is based on self-report, designing studies that utilize behavioral measures would greatly contribute to knowledge. In light of Gebauer et al.'s (2016) findings in which religiosity was positively related to well-being only in religious countries, participants from diverse countries should be sampled.

With respect to the limitations of the current study, recall that the adolescents were all students living in an urban area. In countries like Guatemala, many youth are not enrolled in school and many live in rural communities. Future investigations should sample a more diverse group of young people including non-students and those living in rural areas. Demographic items regarding ethnicity and participants' own religious affiliations should be included. Given its centrality to Guatemalan adolescents' values, we argue that the spirituality/religiosity item should be added to the Ideal Person Questionnaire for future administration to adolescents in a variety of cultural contexts. It would be interesting to assess, for example, the importance of spirituality in the ideal person in less religious countries.

A longitudinal investigation from middle childhood through adolescence would afford researchers the opportunity to better understand the age-related differences reported here. Using a mixed-methods approach would allow for a richer, more in-depth analysis of how cultural events like the *quinceañera* shape adolescents' understanding of gender roles and the importance of spirituality and religiosity for the ideal person. Furthermore, researchers could more directly investigate the role that the church plays in shaping gender roles for adolescent boys versus adolescent girls.

In sum, these Guatemalan youth reported that spirituality and religiosity were highly valued in their characterizations of both the ideal man and the ideal woman. Combined with the extensive evidence that suggests that spirituality and religiosity are protective factors against diverse risk behaviors, we propose that interventions for at-risk youth should consider including a spirituality dimension

to promote a sense of belonging and to foster well-being (Guardiola, González-Gómez, García-Rubio, & Lendechy-Grajales, 2013; Ley & Rato Barrio, 2012; Winton, 2004).

Note: This manuscript is based on data collected for the first author's undergraduate thesis.

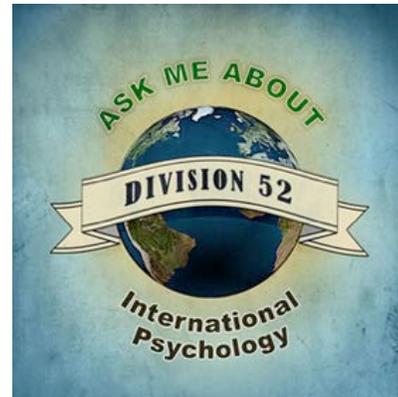
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Mind the Gap! WEIRD Psychological Assessment of Caribbean Children

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The English-speaking Caribbean consists of an island chain of countries that are largely former British colonies sharing similar ethnic groups, linguistics, cultural norms, political and educational systems (Maynard, 2014). In addition, the majority of practicing psychologists in the Caribbean are educated outside of the region (Ward & Hickling, 2004) and have been trained to practice with non-Caribbean children and adults. This is of great concern given that, “Caribbean society ... is distinctly unique from that of European or North American cultures” (Lipps & Lowe, 2006; p.425). For those psychologists who are trained in the region, they experience a predominantly foreign model of education and training that is based on British and North American programs (Maynard, 2013; Ward & Hickling, 2004). As a result, psychology in the Caribbean is largely “imported” - from the psychological theories applied, to the instruments used, in order to understand and test various behavioral and psychological constructs. The psychometric instruments used in the Caribbean for psychological assessment of children were created for Western, Educated,

Industrialized, Rich and Democratic (WEIRD) contexts and were normed largely on North American populations (Henrich, Heine, & Norenzayan, 2010). Therefore, in the absence of a robust Caribbean Psychological science and practice, the use of foreign psychological measures in the assessment of Caribbean children by practicing psychologists may have detrimental implications for this clientele. Supporting literature and in some instances, the views of practicing psychologists who work with children in Barbados will be presented in order to highlight issues that can arise when using WEIRD tests with Caribbean children. We will focus on one Caribbean territory, Barbados, in order to contextualize the potential effects of WEIRD assessment practices for psychologists in these small island states. It is in this way that we will bring to the fore the many gaps, which still persist today in the psychological assessment practices of psychologists in Barbados.

Are WEIRD tests psychometrically sound measures for use with Caribbean clientele?

Psychological assessment is a process that involves the

holistic assessment of individuals, which includes administering and interpreting norm-referenced tests. When WEIRD tests are used, it is recommended by the test developers that the results obtained are interpreted based on the norms provided. These norms are derived from extra-regional contexts. In addition, WEIRD psychometric tests are culturally specific and they contain inherent cultural biases because they are not developed for contexts other than those within which they were created. Cautionary statements have been made by leading measurement theorists when using WEIRD tests in other contexts; they stress the importance of taking into consideration issues related to cultural specificity in instrument design, administration and interpretation (Mischel, 1973; Robie, Schmit, Ryan, & Zickar, 2000; Schmit, Ryan, Stierwalt, & Powell, 1995). Caribbean scholars have also supported the need for culturally specific research to be conducted to adequately address the psychological assessment of Caribbean people (Ferguson, Bornstein, & Pottinger, 2012; Lambert et al., 2013; Maynard, 2013; Mcdermott, Watkins, Drogalis, Chao, Worrell, & Hall, 2016; Mount, Lambert, Essau, Samms-Vaughan, & Bokszczanin, 2011). Lambert et al. (2013) suggested that the heavy reliance on the use of WEIRD measures to study the functioning of Caribbean children called into “question whether such measures held appropriate validity for these [Caribbean] nations” (p.16).

Normative standardization of WEIRD psychometric instruments is essential. If cultural validity issues are continued to be ignored, it is possible that test items may convey significantly different meanings to individuals in one cultural context versus the next. In addition, the indiscriminate use of WEIRD tests may serve to undermine the valid representation of the construct(s) being assessed (Mcdermott et al., 2016). For example, psychologists in Barbados have indicated that some items, on measures of intelligence used with children, are culturally loaded. Those items refer to different climates, currency and political systems that are not part of Caribbean children’s everyday reality (Zoe, 2015). Hence, such tests compromise the construct validity when administered to Caribbean people as indicated by Weiner, Freedheim, Graham and Naglieri (2003) in their explanation of construct bias in cross-cultural research using psychological assessment.

For these reasons, assessment tools developed in high-income countries cannot be indiscriminately applied in other countries or communities, as their capacity to detect and accurately measure disability in different sociocultural contexts is often untested. Frames of reference may vary, and survey tools may fail to sufficiently capture local customs, cultural understanding, languages or expressions (United Nations Children’s Fund, 2013, p.65).

Do practicing psychologists in the Caribbean experience difficulties when using WEIRD tests with children?

The majority of practicing psychologists in Barbados are largely trained extra-regionally and thus would have been taught through a WEIRD lens. Consequently, their training exposed them to relatively foreign concepts, foreign ways of being, and psychological research and theories from contexts outside of the Caribbean. Hence, their training prepared them to form clinical impressions and interpret test data derived from WEIRD populations. Upon their return to the Caribbean, the frame of reference for these psychologists when practicing may be biased, specifically as it relates to psychological assessment. In a study of the experiences of psychologists when using a WEIRD intelligence test in Barbados, Zoe (2015) noted that the psychologists interviewed:

...perceived that the . . . scales of [the test] are the most widely used measures of intelligence in Barbados, even though these tests were designed for and normed with U.S. populations. . . [they] indicated that they believe this is the case because it is the one most people are trained to use; interestingly this notion was expressed by participants whether they trained in the U.S., U.K. or the Caribbean. . . [Four psychologists] posited that it is widely used because it is commonly accepted around the world, while . . . [two other psychologists] view it as a comprehensive measure (p.101).

When interpreting WEIRD tests, feelings of incongruence by psychologists practicing in the Caribbean may surface, as the test developers recommend interpreting the results in accordance with the extra-regional norms. Zoe (2015) noted that psychologists practicing in Barbados experienced an “ethical impasse” when administering and

interpreting WEIRD intelligence tests. These psychologists expressed that there were cultural limitations for Caribbean children in terms of language and concepts presented in the test items. For example, they noted that there are items relating to seasonal patterns and the U.S. President, neither of which are part of the everyday reality of Caribbean children. However, given that WEIRD tests are used extensively in psychoeducational assessment batteries in Barbados, these psychologists felt as though they had no other option but to use these foreign instruments. It was also found that the Barbadian psychologists managed the “ethical impasse” by engaging in subjective, yet culturally sensitive syntheses of all data obtained; not just by using the test data alone, but by incorporating interview data from the client, their parents and teachers so as to provide a holistic picture of habitual functioning within other social environments. Because psychologists expressed that they felt conflicted when using WEIRD tests with Caribbean clientele, they employed caveats, provisos or addenda to communicate potential limitations in the use of test findings for their clientele; a practice supported in the literature (Butcher, Perry, & Atlis, 2000; Campbell et al., 2002). This is also in accordance with the Barbados Society of Psychology Ethical Principles and Code of Conduct (2014), which recommends that psychologists:

...use assessment instruments whose validity and reliability have been established for use with members of the population tested. When such validity or reliability has not been established, psychologists describe the strengths and limitations of test results and interpretation and take into consideration cultural factors when writing reports. (9.02 - b, p.12).

Can WIERD testing lead to faulty diagnoses and recommendations for Caribbean children?

Failure to take culture into consideration when engaging in psychological assessment can lead to misdiagnoses (e.g., overpathologizing; American Psychological Association, 2013) of Caribbean children. Many studies have been conducted which highlight the problems in the assessment process when WEIRD tests are used with clients from non-Eurocentric backgrounds (Kennepohl, Shore, Nabors, & Hanks, 2004; Tek & Landa, 2012; Whatley, Allen, & Dana, 2003). Even within North America, different minority groups

when tested using standardized psychological instruments can demonstrate differences in the presentation of developmental disorders. For example, in a study of differences in autism symptoms between minority and non-minority infants in the U.S, it was found that these groups, “differed from each other on the clinical presentation of autism symptoms: minority children with ASD [Autism Spectrum Disorders] had scores that were indicative of more delayed or atypical language and communication scores on standardized tests...” (Tek & Landa, 2012; p.5); results possibly due to cultural differences between the participants. There have been other instances where students from diverse cultures have been misdiagnosed and incorrectly placed in special education programs based on the findings from WEIRD psychometric assessment instruments (Ortiz & Yates, 1983; Wright & Cruz, 1983). In their examination of racial identity, Whatley, Allen and Dana (2003) found that African-American males performed disproportionately higher on items generally associated with antisocial personality disorder features on the Minnesota Multiphasic Personality Inventory (MMPI). These findings caused the researchers to question the integrity of this test as it may pathologize males from this racial group.

WEIRD tests largely represent North American and European concepts, hence cultural realities of Caribbean clients are not well reflected in some items; thereby, increasing the possibility that these children (from an ethnically diverse region) may be placed in low ability groups early in their education based on the tests’ prescribed performance cut-off points. This is in keeping with the views of practicing psychologists in Barbados who assert that the level of exposure that the child has of Western concepts could significantly improve overall test performance (Zoe, 2015); as one psychologist said, “I often will mention [in the psychoeducational report that] if there’s a low IQ or low score it could be an issue of deprivation in terms of exposure” (p. 112) to North American concepts. Research in North America has also found that the performance of test-takers whose culture is rooted in Afrocentric values, generally underperform on WEIRD tests. Brown, Vinson and Abdullah (2015) in their discussion of cross-cultural assessment considerations for African-American clients, cited a number of studies that indicate that African-

Americans tend to score poorly on measures of verbal skill, dexterity and working memory (Kennepohl et al., 2004; Manly et al., 1998). These cognitive functions are commonly evaluated using psychological assessment instruments developed and standardized within Euro-American populations (Brown et al., 2015).

Therefore, it can be argued that the use of WEIRD tests based on US cutoff points may not be culturally sensitive and all results and recommendations need to be interpreted with caution until there is psychometric evidence to provide further guidance. For clients, parents, and clinicians, the central issue is one of long-term consequences that may occur when mean test results differ from the standardized sample. "Important concerns include, among others, that . . . clients may be overdiagnosed, [and] . . . disproportionately placed in special classes..." (Reynolds & Suzuki, 2012, p.82) because of potential biases in standardized tests, when used in non-WEIRD contexts.

Conclusion

Education is of utmost importance in the Caribbean, a good education is considered to be the key to upward mobility in a region that is scarce of natural resources and, thus relies heavily on its human resources for national development. "It has been indicated by the UNICEF Office for Barbados and the Eastern Caribbean that there is a high number of students in Barbados transitioning from primary to secondary school without the necessary competencies and foundational skills to access the academic curriculum." (UNICEF, 2011). Hence, there is need for reliable and valid psychoeducational assessment of Caribbean children suspected with learning disabilities. Furthermore, given the predominance of the use of WEIRD tests in the psychoeducational assessment of Barbadian youth, it is critical to investigate the factor structure of the test items based on regional, context specific samples. It is in this way that psychologists can empirically discern the extent to which the performance of Caribbean children on psychological tests may differ to those reported on extra-regional samples. In addition, the discipline of psychology is relatively new in the Caribbean; therefore, much work is still needed to build the scientific research base and the practice infrastructure to train researchers and practitioners.

For these reasons there is an urgent need for Caribbean

standardized instruments to be developed and normed for Caribbean populations, as many of the assessment tools and protocols currently used are developed outside of the region (Jules, 2015). Psychological assessments are critical to identifying and addressing the social, emotional, and developmental difficulties demonstrated by school-age children and hence, test development should be made a national priority. A research endeavor of this magnitude would ensure that culturally appropriate, relevant and psychometrically sound assessment procedures can be employed by practicing psychologists in Barbados; thereby acting to fill the gaps of current psychological practices within this small island state. It should be noted that one of the main hindrances for progress in this field of study is the lack of research funding available to developing nations such as Barbados. Despite this limitation, such an investment would lead to better interventions for students suspected with learning disabilities and ultimately act to enhance the performance of our Caribbean education systems (Jules, 2015).

We recognize that there are gaps to be filled by psychologists practicing in non-WEIRD contexts such as the Caribbean. These psychologists may consider adopting the following three strategies to increase the likelihood of culturally fair psychoeducational assessment of Caribbean children when using WEIRD psychometric tests.

- a) Consider triangulating the data obtained from the child's teachers, parents and the test in order to gain a complete picture of the client's psychoeducational functioning. This will ensure that the recommendations made would not solely depend on WEIRD test scores.
- b) Disregard the prescriptive categories outlined in WEIRD test interpretation manuals, which are geared towards grouping students into categories such as "superior," "above average," "average," "below average" and "borderline" based on their performance on these tests. These categories are based on WEIRD norms and hence practitioners may consider detailed descriptions of performance rather than labelling children in this way.
- c) Engage in joint interpretation of clients' WEIRD test results with other practicing psychologists working within the same cultural context. In the absence of culturally-specific normative data, this team approach may act to

increase the validity of the conclusions drawn and serve to remove discrepant information being included in the final psychoeducational report.

We hope that these suggestions and the aforementioned discussion brings forth a greater awareness of the cross-cultural considerations which ought to be made when conducting psychoeducational assessments in non-WEIRD contexts.

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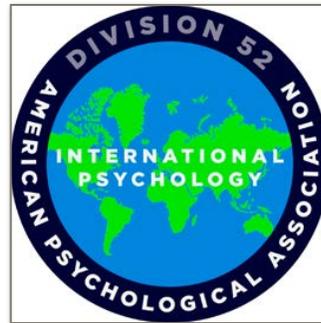
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Student Column

Section Editor

Marta Págan-Ortiz, MS
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The Division of International Psychology Recognizes Three Outstanding Student Researchers

Daria Diakonova-Curtis
daria.diakonova@gmail.com
*Chair of the Division 52 Student Award for International Research
New York, NY*

It is with great honor that I present to you the three winners of our Division's Graduate Student Award for International Research. As with every year, this time we received a competitive pool of diverse applications describing research projects spanning several continents. Every year I am impressed by the depth with which students apply themselves to bring their international perspectives to research. I am excited to see that graduate schools are recognizing the need for international research and I feel encouraged by the support these students receive from their mentors. It speaks to the work many of us are doing to nurture multicultural and multinational perspectives in psychology, and I see great things ahead for our division and the field.

Below are the words of wisdom from the awardees themselves, as they explain how they became interested in international research, what challenges they encountered, and what rewards they garnered. Finally, awardees offer their advice to other students who may be interested in or attempting to conduct an international project.



Yujia Lei, PhD

The Chinese Mental Health Value Scale: Measuring Chinese College Students' Cultural Values, Values of Mental Health, and Subjective Well-being

Department of Educational Psychology, University of Kansas, Lawrence, KS.

Advisor: Changing Duan, PhD

Student Column

Yujia had seven years of counseling experience in college counseling centers—three years in China and four years in the US—which is where she became interested in studying Chinese college students’ cultural values. “My research interests are always nurtured by my clinical curiosity,” Yujia explains, and says that her research question was developed out of her clinical observation. Yujia already had a history of studying Chinese college students, as her previous research project found that mental health values impacted clients’ preferences of theories and the effectiveness of counselors’ intervention styles. As a result, she conducted her dissertation study to develop a Chinese mental health value scale. Yujia did encounter some challenges when completing her study, including balancing school-family demands with a newborn baby girl (congrats, Yujia!). Nonetheless, her friends and family were a great support that helped her accomplish this goal. Her study was particularly important for Yujia, because, as a Chinese international student, she found it meaningful to integrate multicultural awareness into clinical practice, especially when working with clients holding varying cultural values. Yujia explains that mental health is a culturally indigenous phenomenon and the cultural values related to mental health in China differ from those held by people in the US. Yujia also found it surprising that the seven subscales of the Chinese Mental Health Value Scale were not only positively related to the Collectivism scale, but also to the Individualism scale. She thinks that this suggests that Chinese cultural values in mental health continue to evolve under the influence of both traditional values and contemporary social forces. Therefore, Yujia hopes that her study will shed some light on the need for mental health professionals to shift their paradigm when counseling Chinese college students from using Western theories to developing and using theories rooted in the indigenous cultural values.

Congratulations, Yujia! As far as advice for fellow students interested in pursuing international research, she suggests the following: passion, patience, and support!



Rosanne M. Jocson, MA, MS

Risk and Protective Factors Among Low-Income Urban Mothers and Fathers in the Philippines

Department of Psychology, University of Michigan, Ann Arbor, MI.

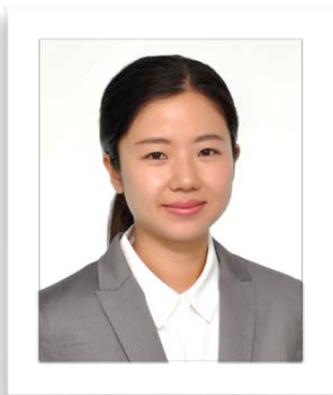
Advisor: Rosario Ceballo, PhD

Rosanne is interested in international research, particularly that focusing on families in developing countries. She was fortunate to be in a graduate program that offered several opportunities for international research, and knowing that she wanted to do her dissertation in the Philippines, Rosanne actively sought information about grants and fellowships as early as her first year, and applied for those grants in her second and third year. She also consulted with colleagues and more senior graduate students who had done international research, and gained helpful advice regarding timelines, funding, collaborations, and other important considerations. Rosanne felt that it was important to her to conduct this study because it was a way to contribute to her home country, while being away. She hopes that her findings on the effects of poverty and exposure to community violence could be a starting point for more research that could be directly applied to local interventions and policies for poor and low-income Filipino families. While conducting her study abroad, Rosanne’s challenge was that the entire process required coordination of several groups of people and institutions. She had to be sure that she was meeting the needs and timelines of her own research team, her local collaborators, the host university, and the three research sites. She was able to conquer this challenge by establishing strong ties and maintaining close communication with all

Student Column

collaborators throughout the process, while also allowing for flexibility and compromise such that everyone's goals were achieved in the most efficient way possible. The biggest take-away from Rosanne's study is that poor living conditions and community violence exposure are risk factors for low-income urban Filipino parents' psychological functioning and parenting, while religiosity and neighborhood social cohesion serve as protective factors. Rosanne also found it surprising that family-oriented values amplified the negative effect of neighborhood adversity on Filipino fathers' parenting, instead of serving as a protective factor. She explains that it is possible that fathers who place a very high value to their family are also the ones who are most negatively affected by neighborhood conditions that put their loved ones at risk. Overall, Rosanne hopes that this research will offer international psychologists useful information on culturally relevant risk and protective factors for low-income urban parents in non-Western settings.

Congratulations, Rosanne! To her peers conducting international projects, Rosanne says, "Be proactive in seeking resources that could support your research, and do not hesitate to ask several people for advice. Establish partnerships with local collaborators as early as possible, and be sensitive to their needs. I strongly recommend conducting pilot studies to help ensure that the research design and methods are culturally sensitive and valid."



Fang Hong, MA

Childhood Maltreatment and Negative Mental Health Outcomes in U.S. and Korean Young Adults: The Mediation Role of Emotion Regulation Strategies

Department of Psychological & Brain Sciences, Boston University, Graduate School of Arts & Sciences, Boston, MA
Advisor: Kathleen Malley-Morrison, EdD

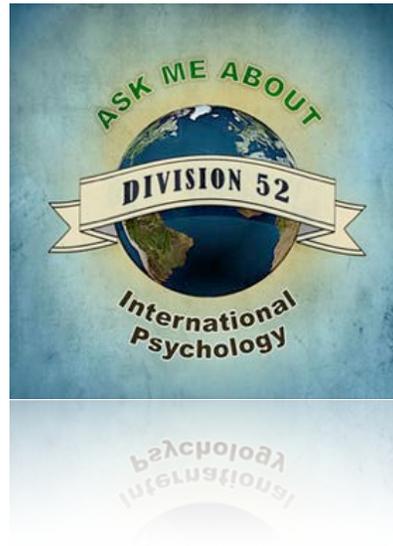
When Fang first arrived in the US, she noticed that the way people expressed their emotions and responded to those of others was different from her home culture. She began asking questions like, "How do people end up so differently?" and "How can culture, early parenting, and individual traits shape emotions and emotion regulation?" These curiosities guided her toward her current project. An opportunity to do international research presented itself to Fang through her great advisor, Professor Kathleen Malley-Morrison. Fang and her advisor contacted a former student, Professor Mikyung Jang, who agreed to administer the survey that Fang helped develop for US samples in Korea. Fang was especially glad she had the chance to work on this project because it allowed her to develop an international component to the work she was already doing in her lab on the Childhood Experience and Cortisol Study. She explains that this allowed her to pursue her interest in correlates of emotion regulation cross-culturally, in addition to the experimental work she was doing in the lab in Boston. A challenge Fang encountered was making sure that the US-developed measures had good reliability for use in Korea. In the end, she found good reliabilities in both samples, although she did need to drop one item from one scale because the alpha coefficient analysis revealed that the item greatly reduced the internal consistency of that scale in the Korean sample. With her study, Fang was able to demonstrate that the harmful effects of childhood maltreatment on the suppression of emotions may not be as associated with mental health problems in Korean culture as they were in the US. Fang found it surprising that the associations of gender and her variables differed between the US and Korean samples. For example, in the US, the associations between childhood maltreatment, issues with emotion regulation, and negative mental health outcomes were found primarily among women, while in Korea, they were found for both men and women. Fang believes that the results of her study are important to consider for international psychologists because they suggest that the interventions we use with children to help them implement particular emotion regulation strategies following an incident of maltreatment

Student Column

must also consider the cultural background, situation, and context.

Congratulations, Fang! Her advice to those seeking an international research study is: 1) before conducting international research, think twice about the theoretical foundations of your study, and do not simply replicate a study you are conducting in your own country in another country; 2) doing international research is sometimes time consuming and requires good collaborating skills, so please be prepared to face a lot of difficulties; 3) do not hesitate to seek opinions from others, like your advisor and collaborators in another country when you encounter any problems.

The Division 52 wishes all three awardees the best of luck in their future endeavors and looks forward to seeing such promising talent represent the field of psychology in general, and our shared international perspective and vision in particular.



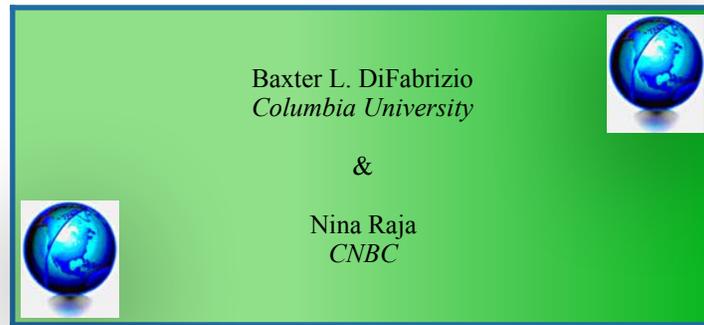
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Forum on U.S. Psychology vs. Global Psychology

"Is our International Psychology truly International?"

As the International Council of Psychologists (ICP) convened in New York to celebrate its 75th anniversary on July 27-30, 2017, about 30 global psychologists gathered at Pace University for the opening forum on July 28, which raised concerns that U.S. psychology research does not represent the world outside the United States. While many behavioral findings have been extensively tested and validated in the USA, would these results hold true in parts of the world with completely different cultures?

Sonia Suchday was the first speaker. Dr. Suchday is the Chair of the U.S. National Committee for Psychological Science (IUPsyS), a subgroup of the National Academy of Sciences, and serves on the faculty at Pace University. She noted that Indian psychology chafes with some of the Western notions of human behavior, and that some of the constructs she tries to study defy easy measurement. Dr. Suchay described how IUPsyS now offers generous travel awards and grants to inspire cross-continental research, especially as the Western conception of life and development

is losing its dominance.

Charles M. Super was the second speaker. Dr. Super studies development across cultures at the University of Connecticut. He presented his work with the U.S. National Committee for Psychological Science (IUPsyS), providing data to detail how Germany established psychology as a lab science in the 1880s, but World Wars I and II ultimately shifted the majority of psychology research across to America—hence away from the rest of the world. Dr. Super noted major complaints raised by Heinrich, Heine and Norenzayan (2010), who conducted an extensive meta-analysis of modern research and found that most research samples are, to borrow their acronym, “W.E.I.R.D.,” Western, Educated, Individualistic, Rich, and Democratic. These sample characteristics raise the question of whether such samples are truly generalizable to societies that are more poor, tribal, communal, and use different narratives of reality from that established by Western Science. Dr. Super emphasized that the institutional tools Dr. Suchday put forward—transnational collaboration, research abroad, and

United Nations Activities

culturally cross-validated studies—as well as the notion that not everything should be considered in terms of how it maps onto Western constructs, could help bridge the gap to address this deficit in our global mutual understanding.

This forum was hosted by the Pace University Center for Global Mental Health. For any details on the International Council of Psychologists, check www.icpweb.org/

Note:

Baxter L. DiFabrizio is a graduate of Brown University working at Columbia in the Department of Epidemiology in Psychiatry.

Nina Raja holds a Masters in Media Studies at The New School and currently works at CNBC as a journalist and video producer.

Related References

IUPsyS: <http://sites.nationalacademies.org/pga/biso/iupsys>

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National Academy of Sciences: www.nasonline.org





Internationalizing Psychology: How Can We Go Beyond English?

"How can our Division 52 best go beyond English to promote international psychology?" This question is timely, as our APA Division 52 (D52) marks its 20th year in 2017, seeking ways to expand. When APA awarded its 2000 Award for Outstanding Contribution to International Psychology to Juris Draguns, he identified "English-only" as a major impediment to international psychology (Draguns, 2001). Among the 193 nations in the United Nations in 2017, less than one-third use English as a primary language.

Past. Starting in 2003, the Division 52 outreach committee developed a long-range plan to go beyond the English language in order to promote outreach throughout the world. The late **Rivka Bertisch Meir** (1921-2014) assembled a large team of D52 "international liaisons" to represent D52 in over 80 nations (Meir, 2011). A multilingual psychologist herself, Rivka invited her liaisons to translate the one-page history of D52 into their native language, to

circulate electronically among their colleagues.* To give credit where due, and to assure accountability, Rivka carefully had each history include the translator's name as the co-author of that history.

Though few of us can read more than two or three languages, even the most monolingual among us could marvel at the score of eye-candy alphabets that began populating our D52 website--from Amharic, Arabic, and Armenian to Thai, Ukrainian, and Urdu.†

Starting in 2014, when Rivka's untimely death in a traffic accident ended the D52 liaison program (Rivka, 2014), **Anjhula Mya Singh Bais** kindly stepped forward to direct and expand the D52 "beyond-English" program, tapping her extensive global contacts. Anjhula is also a multilingual international psychologist and activist, well known for the use of her erstwhile heritage and celebrity to promote international psychology (DeAngelis, 2014). Under

* English: <https://div52.org/images/PDF/shorhistory/d52-history-english.pdf>

†Languages: <https://div52.org/index.php/resources/history-of-division-52>

Anjhula's chairing, this webpage nearly doubled by 2017 to 33 languages on the D52 website, alphabetized from Amharic to Urdu. In most cases, the co-authors are native speakers in their home nation, who are helping non-English speakers in their nation to learn about D52 and other global psychology groups.

As of our anniversary in 2017, the bold new D52 website that was developed by our Webmaster Merry Bullock now offers the history of Division 52 on-line in 33 languages: Amharic, Arabic, Armenian, Bengali, Chinese - Mandarin, Chinese - Traditional, Dutch, English, Estonian, Farsi, Finnish, French, German, Greek, Hebrew, Hindi, Hungarian, Indonesian, Italian, Japanese, Kinyarwanda (Rwanda), Korean, Latvian, Malaysian, Maltese, Polish, Russian, Sinhalese, Somali, Spanish, Thai, Ukrainian, Urdu.

Current. It is estimated that there are 6,909 living languages, 6% of which comprise over a million speakers and encompass 94% of the world's population (Takooshian, Takooshian, Dondiego, & O'Roark, 2016). D52's current list of 33 languages subsumes eight out of the ten top languages in terms of the numbers of people that speak it. Once Portuguese and Javanese are added, the history and mission of D52 could hypothetically be read by 2.484 billion people (Simons & Charles, 2017). As psychologists practicing globally in innumerable settings from clinics to field work in villages, language is the common thread enabling an exchange of creativity, ideas, and ethics. As an oral and written tool, language becomes a phenomenon that comes closest to describing cultures, societies, traditions, and values.

Whether research and practice focuses on a cultural, global, cross cultural, indigenous or international theoretical lenses, awareness is gleaned most feasibly through language. It is these identities and understandings that D52 hopes to facilitate around the world. The founders of D52 struggled for over 20 years to gain APA approval of their international division in 1997. Now that we are marking the precious 20th

anniversary of our D52 in 2017, this is an apt time to look back at past efforts, and ahead to future goals. As the last quarter of 2017 commences, D52 is inviting members to add a total of ten languages by end year and to increase Rivka's indispensable international liaison list by ten countries so that international psychology's network is strengthened and North American and European hegemonies are dismantled (Arnett, 2008).

If you know any psychology colleague or student (including yourself) who can translate one of the 47 languages listed in the footnote[‡] below, please contact us soon at: anjhula@internationalpsychology.com

Note:

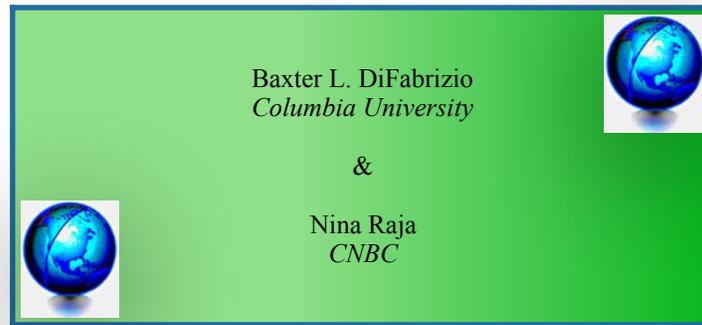
Anjhula Mya Singh Bais, PhD, is an international psychologist and humanitarian. As founder of the Bais-Selvanathan Foundation, she concurrently serves on the board of the Institute of Semitics at Princeton and Amnesty International, Malaysia. anjhula@internationalpsychology.com

Harold Takooshian, PhD, of Fordham University is a charter member (1997) and Past-President (2003) of Division 52, takoosh@aol.com

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[‡] We still seek translators for many languages, including these 47 languages (with the number of humans who speak that language, in millions): Afrikaans (7 million), Albanian (16), Basque (1), Belarusian (3), Bosnian (3), Bulgarian (8), Cambodian (14), Catalan (4), Croatian (5), Czech (10), Danish (16), Esperanto (1), Galician (2), Georgian (4), Gujarati (46), Haitian Creole (7), Hausa (25), Hawaiian (.02), Icelandic (0.3), Irish (0.1), Javanese (84), Kannada (37), Khmer (14), Lao (3), Lithuanian (3), Macedonian (2), Marathi (72), Mongolian (6), Nepali (16), Norwegian (4), Portuguese (203), Punjabi (63), Romanian (23), Serbian (15), Slovak (5), Swahili (150), Swedish (9), Tagalog (24), Tamil (69), Telugu (74), Tibetan (8), Turkish (71), Vietnamese (68), Welsh (0.7), Yiddish (1), Zulu (12).



Forum Discussed Internationalizing the Teaching of Psychology

"Does psychology taught in U.S. universities accurately describe people world-wide?" Seventy-five percent of the world's psychologists today reside outside of the United States (U.S.), yet U.S. psychology classrooms today seem remarkably ahistorical, focused on U.S. research, and make little use of work from other disciplines such as anthropology, medicine, literature, neuroscience, sociology or economics. This was the focus of a message at the meeting of the International Council of Psychologists (ICP) in New York City on July 30, 2017.

Professor **Uwe P. Gielen**, PhD is an Emeritus Professor of Psychology at St. Francis College, where he is the Executive Director of the Institute for International and Cross-Cultural Psychology, focusing on cross-cultural research and teaching methods. Dr. Gielen discussed the value of a multimodal approach to teaching that focused on differences in developmental milestones in children across cultures—for example, three-year-old Tibetan children are given slingshots to defend their sheep herds from wolves, unlike preschool children in the United States. Studying

cross-cultural differences in parenting and the conception of personality lends itself to more holistic and polysemic approaches to psychology than those traditionally accepted in U.S. scholarship.

Perspectives and practices of psychotherapy also vary tremendously from culture to culture, and U.S. clinical programs do not arm clinicians with all the tools they need to treat patients from different cultures or in different countries. In Japan and China, therapists can freely give rigorous behavioral homework to their patients, whereas in Africa, therapists invoke the departed spirits of the patient's family to help resolve a patient's suffering. Different cultures have adopted widely divergent attitudes on the self, education, and freedom—and these differences have been quantified and explored to some extent. Japanese children are given much more freedom to learn on their own while Chinese students are forced to learn in a much more regimented way. These differences, while known by people who live them, should be promulgated in class.

Industrial/Organizational (I-O) Psychology has been the

United Nations - Around the Globe

most widely disseminated, and is perhaps the most uniform across cultures—but it is still heavily Westernized and usually frames other cultures in terms of Western conceptions of organizational problems. Dr. Gielen proffered cross-cultural dialog and study abroad programs through ICP and IUPsyS as great options and recommended reading anthropological treatises on such content as a good way to learn about the chromatic world of psychology outside the USA. For any details, contact ugielen@hotmail.com

Note: Baxter L. DiFabrizio is a graduate of Brown University working at Columbia in the Department of Epidemiology in Psychiatry. Nina Raja holds a Masters in Media Studies at The New School and currently works at CNBC as a journalist and video producer.

Note:

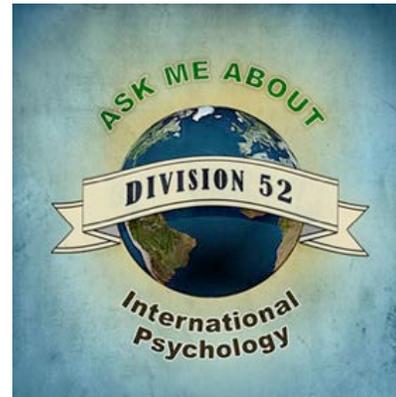
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Related References

Book Link: <http://www.infoagepub.com/products/Internationalizing-the-Teaching-of-Psychology>

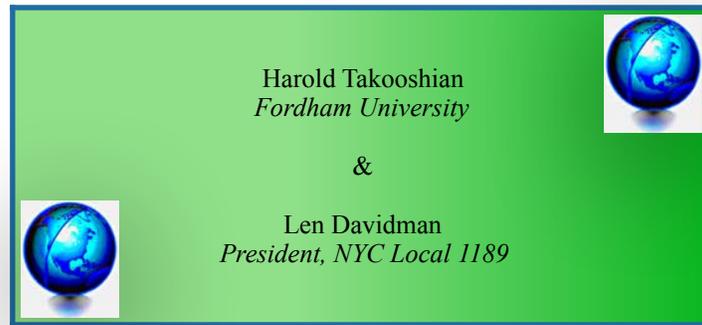
IUPsyS: <http://sites.nationalacademies.org/pga/biso/iupsys>

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Forum Discussed a Global Living Wage

"Does increasing a nation's minimum wage reduce or increase poverty?" This urgent question was the focus of a public forum on July 31 at Fordham University in New York City. Surprisingly little solid research addresses this important question, as billions of "working poor" families struggle to survive while others grow more wealthy.

The forum's keynote speaker was Professor **Stuart C. Carr** of Massey University in Auckland, New Zealand, who collaborates on global research with the Society for Industrial-Organizational Psychology (SIOP). Carr presented data from his Project GLOW (Global Living Organizational Wage), which has members and research "hubs" across many nations,* studying several of the United Nations' 17 SDGs (Sustainable Development Goals).†

This forum included three experienced discussants:

Leonard Davidman of Local 1189 NYC Psychologists Union, past-President of the NYS Psychological Association; Sharon Brennan, past-President of the NYS Psychological Association and its Division of OCW (Occupational, Work, Consulting Psychology); Mary O'Neill Berry of SIOP, the International Association of Applied Psychology (IAAP), and the Global Organization for Humanitarian Work Psychology (GOHWP). Discussants raised several issues about the challenge of sharing behavioral data with UN and governmental decision-makers, legislation to cap CEO compensation, and the validity of research on the noted website, <http://www.procon.org/>

This forum was chaired by I-O Psychology Professor **Harold Takooshian**, and hosted by the Organizational Leadership Program of Fordham University, in cooperation

*Project GLOW: www.massey.ac.nz/massey/learning/departments/school-ofpsychology/research/project-glow/project-glow_home.cfm
GLOW video: <https://youtu.be/zbZafHgqumo>
GLOW statement: www.massey.ac.nz/massey/fms/Colleges/College%20of%20Humanities%20and%20Social%20Sciences/Psychology/Research/project-glow/CSocD55_UN2016.pdf?72F91EA0D650F770EEC059F70598191D

†The United Nations' 17 UN SDGs: <https://sustainabledevelopment.un.org/sdgs>

United Nations - Around the Globe

with several professional groups: Manhattan Psychological Association, Local 1189 NYC Psychologists Union, SPSSI-NY, Psychology Coalition of NGOs Accredited at the UN (PCUN), and NYSPA Division of OCW Psychology. For any details, contact takoosh@aol.com

Related References

Join GLOW: <http://www.massey.ac.nz/massey/learning/departments/school-of-psychology/research/project-glow/project-glow-registration.cfm>

PCUN: <http://psychologycoalitionun.org>

NYS OCW: www.nyspa.org/default.asp?page=OCWDivision

MPA: www.mpapsych.org

SPSSI-NY: www.spssi.org/ny



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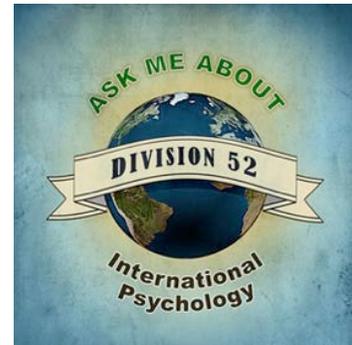
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