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Submission Deadlines

International Psychology Bulletin

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

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

- *Book Reviews, Current Issues Around the Globe, Division 52 News,* and *Peer-Reviewed Research Articles:* Vaishali V. Raval ravalvv@miamioh.edu
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Submission Deadlines:

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

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Submission Guidelines for
Peer-reviewed Research Articles & Theoretical Reviews
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The *IPB* publishes peer-reviewed research articles and theoretical reviews that focus on important issues related to international psychology. The review process takes approximately two months.

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

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

Cover letter

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

Blinded Manuscript

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

Upon acceptance

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

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Message From the President

Crossing Borders: Where is International Psychology Going?

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APA 2015 Division 52 President
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As I prepared to write my spring column for the IPB, I began to think about the rough weather that we have had in New York this winter and my column was going to start out indicating something to the effect of with spring comes great anticipation for change. I then caught myself and recalled that globally not everyone experiences the same seasons at the same time. This was very Western-centric of me. Yes, we all do experience change…but not in the same way. Thinking about this provided me the opportunity to consider how global psychology truly is and how the field of psychology will continue to evolve. In my last column I presented data as to how international the APA membership is and how the number of international scientific citations continues to grow. But…I think we can and should do more to continue to develop the profession.

At the January meeting of the National Multi Cultural Summit, I was fortunate enough to be able to attend a talk on Exploring International Competencies for Science, Service, Training, and Policy. It was a fascinating exchange of ideas from a very distinguished panel (and many who are actively involved in Division 52), and the work of the Committee on International Relations in Psychology (CIRP) in developing the guidelines was highlighted. The panel focused on proposing definitions for international competencies for psychology, why these are important as they relate to education, practice, and science and how are these competencies (dis)similar to multicultural competencies? While extremely educational and informative, I left that panel discussion with more questions than answers. This is not necessarily a bad thing as progress will come from further questions, but it left me wondering: can we measure international competencies and if so….which competencies are most important to consider? I began to think about my own teaching and research and questioning would my work hold up under an international competency standard? I would hope so, but if not that kind of evaluation may really be important for clinicians, educators, and researchers to be aware of so that greater effort may be undertaken to develop and promote international competency. Dr. Frank Worrell made a comment during that panel that I probably have made reference to half a dozen times in the last 3 months: "the scientific laws of physics do not change when we cross geographic and national borders, but the scientific principles of psychology may." I think that it would benefit us as a division and as professionals to continue to look for how we can develop our own competencies and I look forward to the continued work of CIRP in this area and will share what I learn along the way.

As international psychology continues to evolve and grow, one way that I think we can develop our competencies is by crossing professional boarders and learning from and working with people from related but distinct backgrounds. This realization came about from my recent participation in a conference sponsored at James Madison University titled: *Cultivating the Globally Sustainable Self Summit Series on Transformative Teaching, Training, and Learning in Research and Practice. Dr. Craig Shealy (another active member of Division 52) and his colleagues organized this highly interactive and educational summit series* (http://www.jmu.edu/summitseries/) that brought people together from around the world from different professional areas of interest (i.e., education, fine arts, organizational leadership, non-governmental organizations, philosophy, and psychology). The summit was based upon a movement known as "Education for Sustainable Development" (http://www.unesco.org/new/en/education/themes/leading-the-internation al-agenda/education-for-sustainable-development/) which identifies the possibilities and challenges for transformation of local and global educational systems. I struggled initially to see where I fit in at this conference and how my research and teaching was related to the theme of the conference. In preparation for my presentation, I started evaluating my own values and how they may influence my research and practice. I looked back on lessons learned and successes and disappointments experienced along the way and how these have guided my research and teaching. I was pleased to learn that I was not the only conference attendee and presenter who wondered about how well they "fit in". Over the course of three days, I saw this as an opportunity to form collaborative opportunities for international psychology outside the more traditional branches of psychology. These systems and ideas do not exist independent of one another but rather influence each other perhaps at a higher level than we realize. I imagine many others within the division have expanded the parameters of their professional education, practice, research, and teaching beyond the arbitrary walls of psychology but maybe we need to do a better job communicating about this. I want to use this opportunity to encourage division members to post information to the division announce and discussion listserves. We can only learn about all the terrific accomplishments of our members if we know about them. This was the first of a three year planned sequence of the summit and I excitedly anticipate hearing about the next step(s) and hope to see many more involved.

I look forward to seeing many of you at the APA convention this summer and encourage you to use this as an opportunity to explore new areas to further your own education, practice, and research competencies and also as a way to help the field of international psychology continue to grow.

Have a great summer/winter!

International Committee for Women (ICfW)

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Division 52's Committee for women currently has over 60 members from 7 different countries. We have an active listserve that allows members to communicate about issues of interest. We meet annually at the American Psychological Convention in the Division 52 Suite.

The primary mission of the International Committee for Women (ICfW) is to identify substantive issues that affect the welfare of women globally and to recommend action to the Division. The committee promotes research, education, symposia, and projects that advance equality for women internationally and encourages the awareness and infusion of gender equity issues throughout the activities of the division.

At the APA convention next summer, we will be presenting a Symposium on International Research on Women. We have also been working with Division 35 of APA and other groups to help plan an International Summit for Women (From International to Transnational: Transforming the Psychology of Women) which will be held before the APA Convention in Toronto. See http://www.chestnuthillwebdesign.com/ for more information.

Anyone interested in the issues that affect women and girls around the world can become a member. Student and Early Career Psychologists are especially encouraged to join. Please contact the chair, Irene Hanson Frieze (frieze@pitt.edu) to become a member or ask questions. For more information about the Committee, see https://sites.google.com/site/apa52icfw/.

APA Council of Representatives Report

Harold Takooshian
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On February 19-22, 2015, the semi-annual APA Council meeting convened its 160 representatives in the Capitol Hilton Hotel in Washington DC. Council reviewed 29 items in a hefty 612-page agenda. By far, Council spent most of its time on its on-going restructuring--its massive effort to create a more streamlined APA governance structure.

Division 52 has had only one elected representative to Council since it formed in 1997. Still, an increasing number of international psychologists were in leadership roles at Council. This included APA President Barry Anton, the current and incoming heads of the Council Leadership Team (Rodney Lowman and Jean Lau Chin). Nancy Sidun spoke on her report on trafficking, and work with the IWG (Interim Working Group). Lori Foster Thompson spoke on her work with psychology in the United Nations and global arena.

The one international item at Council was New Business Item #32C, which I introduced in February of 2014, to "Help international colleagues with DORA" (detailed below). This was co-signed by 21 Council representatives, including three D52 past-Presidents (Norman Abeles, Frank Farley, and Danny Wedding), then reviewed and supported by the APA Board of Scientific Affairs. At Council, a passionate statement by Karen Hollis, was followed by passage of this proposal by a nearly unheard-of unanimous vote of 142-0-1 (with one abstention). APA will now endorse the Declaration on Research Assessment in 2015.

"Helping international colleagues with DORA." MOTION: The American Psychological Association joins other scientific organizations world-wide, to sign the 2012 San Francisco Declaration on Research Assessment (DORA).

ISSUE:** U.S. psychologists want to (1) support their international colleagues, as well as (2) promote the use of evidence-based science to improve public policies. One easy yet important way to do this is for APA to sign DORA, the 2012 Declaration on Research Assessment—published at **http://am.ascb.org/dora/

Sadly, the publishers of the 3 annual rankings of the World's Top Universities rely heavily on "journal impact factors" (JIF). This JIF was originally designed in 1955 as a an easy way to help librarians to order popular journals. But JIF has now morphed into a popular but unscientific metric that falsely equates the quality of one's research with the journal in which it was published. As a result, psychologists and scientists in many nations are increasingly coerced by their school or

government to publish their work only in high-impact U.S. journals, and punished for publishing in their own lower-impact indigenous journals. This has negative impacts on many levels: coercion of individual scientists, misleading rankings of their schools, flawed national science policies, and starving of indigenous journals while overflowing already-stressed high-impact U.S. journals.

Happily, APA can easily help international colleagues at no cost by simply signing the 2012 DORA petition. If so, APA joins over 400 other science organizations (including the Association for Psychological Science), to call for evidence-based assessment of one's research quality, to replace over-reliance on a popular but flawed JIF metric that has damaging consequences on society.

Photo: APA Council voted 142-0 (with one abstention) to agree to "help international colleagues with DORA."

The 2015 Winners of Division 52's Ursula Gielen Global Psychology Book Award

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APA Division 52's (International Psychology) Ursula Gielen Global Psychology Book Award was established in 2007 to recognize the author(s) or editor(s) of a recent book that makes the greatest contribution to psychology as an international discipline and profession. The recipients of this year's 2015 Award are Verónica Benet-Martínez, ICREA Professor in the Department of Political and Social Sciences at Universitat Pompeu Fabra, Barcelona, Spain, and Ying-Yi Hong, Professor at the Nanyang Business School of Nanyang Technological University, Singapore for their edited book *The Oxford Handbook of Multicultural Identity*. The volume presents a broadly conceived review of scholarly research on multicultural identities and their development. Honorable Mention for the 2015 Award is given to Robert N. Kraft, Professor of Cognitive Psychology at Otterbein University in Westerville, Ohio for his book *Violent Accounts: Understanding the Psychology of Perpetrators through South Africa's Truth and Reconciliation Commission.*

International Research Award for Graduate Students in Psychology

Call to students engaged in international psychology research!

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

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

- Four page double-spaced summary of research that describes the purpose, method, analysis, results, and discussion of your international research (excluding references and one table or figure). Please also exclude all identifying information on research summary document.
- Curriculum Vitae.
- One-paragraph email endorsement from faculty research advisor/sponsor providing:
  - ◊ Endorsement for the award;
  - ◊ Confirmation that research was an independent project, thesis, or dissertation effort conducted during graduate program; and
  - ◊ Assurance of student's good standing in the graduate program.

- Two-paragraph cover email from the student:
  - ◊ First paragraph should provide: contact information (email & phone), name of graduate program and research advisor, year in the program, expected graduation date, as well as member status with Div. 52. Student must be a member of Div. 52 as of application deadline.
  - ◊ Second paragraph should assure the committee that student's independent research project, thesis or dissertation is nearing completion and that student is not applying simultaneously for another similar APA research award. At least preliminary analysis and results must have been completed by May 2015.

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

Email all application materials BEFORE MIDNIGHT, Pacific Standard Time, on **MAY 3, 2015**, to the Chair of the Division 52 Student International Research Award:

Daria Diakonova-Curtis, PhD
St. Petersburg State University
daria.diakonova@gmail.com

The two-tiered blind rating process is designed to will evaluate the award applications under double-blind review based on: (a) the degree of relevance to international psychology, (b) progress to completion, (c) adherence to APA Style, (d) originality of research, (e) clarity of design and method, (f) complexity of analysis, (g) quality of findings, (g) recognition of limitations, (g) insight in the discussion, and (h) brevity and clarity.

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

Sad News: Passing of Dr. Gloria Gottsegen

As IPB spring issue was going to press, we learned that Gloria Behar Gottsegen, a charter member and past 2001 president of Div. 52, died on April 21 in Boca Raton, Florida. Dr. Gottsegen was a self-described "APA groupie" who held fellow status in 13 APA Divisions and who served in many positions for Division 52. She will be greatly missed. A tribute to her will appear in the next edition of the Bulletin.

On April 30, 2015, over 350 people participated in the 8th Annual Psychology Day at the United Nations, cosponsored by Division 52. Details in the next issue of this Bulletin.

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Global Expansion Protocol Applied to Crisis Intervention Team

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Abstract

This article discusses the responsibility of early career psychologists (ECPs) coming from American and European psychological backgrounds to adopt culturally appropriate and sensitive methods to expand programs internationally. The authors present a Global Expansion Protocol (GEP) to foster cultural awareness and competency for those wishing to expand the applicability of programs. This paper uses Crisis Intervention Team (CIT), a program being implemented internationally, as an example of how the Global Expansion Protocol (GEP) can be useful. CIT model is a systems approach designed to divert persons with mental illness in the community away from the criminal justice system and toward mental health treatment. There are persons with mental illness in every culture, and CIT may have international applicability to address some of the problems persons with mental illness face globally. The GEP employs a four-phase approach toward program adaptation: (a) systems analysis; (b) transcultural communication training; (c) stakeholder analysis, and (d) program evaluation. Early career psychologists may be approached to implement programs abroad. This protocol is based on relevant literature and has yet to be tested. It is the hope of the authors that GEP will provide psychologists with a guide for cultural awareness that will increase professional and programmatic effectiveness across their careers and the globe, and that this protocol will be empirically validated in the future.

Keywords: Crisis intervention team, Cultural, Global expansion protocol, mentally ill

Western psychology, developed in the United States and Western Europe, is poised to address global issues through its history of developing evidenced based practices and publishing research results. Early Career Psychologists (ECPs) may be tasked with exporting Western programs into diverse cultures. It is important that ECPs are cognizant that Western psychology is indigenous to its culture and should not be blindly exported and supported as the panacea to eradicate social ills globally (Stevens & Gielen, 2006). Effective and ethical programming must be adapted, modified, and evaluated to ensure cultural appropriateness.

This article proposes a Global Expansion Protocol (GEP) to foster cultural awareness and competency for those wishing to expand the international applicability of programs and uses Crisis Intervention Team (CIT) as the example to highlight this proposed protocol. The Crisis Intervention Team (CIT) model is a systems approach to improve the circumstances of persons with mental illness in the community and may have international applicability, as there are persons with mental illness in every culture (Dupont & Cochran, 2000; Funk, Drew, & Freeman, 2010). Effectively expanding CIT to other nations requires teams to assess the cultural, political, and religious contexts. These include the criminal justice and mental health systems as well as attitudes and stigma toward mental illness. Teams can use GEP to make culturally appropriate modifications to CIT for new nations. The GEP's sequential phase approach introduces teams to macro- and micro-level topics critical for understanding programmatic factors for successful global expansion. The program's four phases are: (a) systems analysis; (b) transcultural communication training; (c) stakeholder analysis, and (d) program evaluation. This protocol is derived from conceptual precepts, which have yet to be tested empirically.

Background

The CIT model, considered a gold standard of specialized policing responses in the United States and Australia, is a pre-booking jail diversion program to divert persons with mental illness away from the criminal justice system and toward mental health treatment, through improving their experience during law enforcement contacts (Cochran et al., 2000; Compton, Bahora, Watson, & Oliva, 2008). Though CIT can be implemented in varying ways across locations, the two main components of CIT are (1) officer training and (2) partnership and collaboration between mental health and criminal justice systems, persons with mental illness, and their families (Cross et al., 2014). Though further research is necessary to confirm it as evidenced-based, available CIT research has shown promising results (Lord, Bjerregaard, Blevins, & Whisman, 2011).

CIT has been implemented predominantly in the United States, Australia, and Canada with the support of CIT International, a non-governmental organization aimed at developing and implementing CIT worldwide (CIT International, n.d.; Franz & Borum, 2011; T. McCuddy, personal communication, July 16, 2013; Watson & Fulambarker, 2013). The word *stakeholder* is used within the CIT literature to describe any person or entity that has an interest in improving the lives of persons with mental illness in the community. Stakeholders include law enforcement, mental health professionals, those with mental illness, families, advocates, non-governmental organizations or governments. Throughout this paper we will use the term *team* to describe the group of people and professionals that may seek to implement CIT internationally. Teams may include any of the above mentioned stakeholders and may or may not be local. Non-local teams must work to establish a CIT with local stakeholders to take ownership of CIT once the non-local team leaves.

GEP Phase One

Genograms and ecomaps are systems analysis tools that have been used in family systems research and therapy for decades to assist practitioners in understanding the systems dynamics affecting their clients (Hartman, 1978). A genogram is a "graphic portrayal of the composition and structure of one's family and an ecomap is a graphic portrayal of a person or family's social relationships" (Rempel, Neufeld, & Kushner, 2007, p. 2). In the planning stages of a CIT, teams can construct a genogram to create a visual representation of the structure of stakeholder systems in a location (Abatemarco, Kairys, Gubernick, & Hurley, 2012). Further, teams can create an ecomap to conceptualize the nature and direction of the impacts of social relationships among stakeholders (Rempel, Neufeld, & Kushner, 2007). Together, these tools can create a comprehensive illustration of the ways stakeholders are structured and interact. Using these tools can illustrate cultural differences and provide the foundation for culturally specific modifications to CIT or assessing whether it is inappropriate for a particular culture.

GEP Phase Two

The next phase of GEP provides teams with key transcultural communication strategies needed when bringing stakeholders together to evaluate, adapt, and implement the CIT model in their country. Klopf and McCroskey (2007) define competency in intercultural communication as possessing the "knowledge, motivation, and skills to act effectively and appropriately with members of different cultures" (p. 265). Culturally competent teams follow these strategies Klopf and McCroskey (2007) stress as critical to intercultural communication and negotiation: (a) Learn self-awareness and understanding of how ethnocentric, imperialistic, and colonial attitudes, stereotypes, and prejudices relate to one's national and micro-cultural identities; (b) Learn to use passive, active, and/or interactive strategies to reduce uncertainty while communicating; (c) Learn to recognize and regulate negative emotions that impact verbal and nonverbal behavior and increase misunderstanding; (d) Learn to be an active listener and use strategies to ensure one understands messages the way the sender intended; (e) Learn effective verbal and nonverbal cues that facilitate trust and non-defensiveness; and (f) Learn to determine and use the appropriate communication styles on the direct-indirect continuum.

GEP Phase Three

The third phase of GEP consists of a stakeholder analysis to evaluate a country's relevant systems and the interest and power of each stakeholder within the target area (Ackermann & Eden, 2011). The analysis for each location asks: (a) Who are the stakeholders and what is their significance to the team's ability to expand into this location? (b) What are the relationship dynamics between stakeholders? (c) What are the stakeholders' power and interest in CIT that influences how the team will secure their buy-in? (d) What priority will be placed on each stakeholder and how critical is each to the success of implementation in their location? Based on the answers to the questions, teams can make decisions on whether to use top-down, middle-out and/or bottom-up strategies to develop stakeholder collaborative partnerships (Wessells & Dawes, 2007). Teams are encouraged to determine appropriate data collection and analysis procedures that are culturally competent. Using the Ackermann and Eden (2011) power and interest grid for classifying stakeholders, the team can learn how to prioritize resources and attention to target stakeholders (Figure 1).

Figure 1
Power and Interest Grid for Prioritizing and Managing Stakeholders

INTEREST		
	SUBJECTS (Low Power & High Interest) Focus on partnership and coalition building to increase power and convert players or use strategies to decrease power or remove players.	**PLAYERS** (High Power & High Interest) Focus attention on these stakeholders - they are the most powerful ones to reach goals and objectives.
	CROWD (Low Power & Low Interest) Not technically stakeholders, but could be if interest or power were increased. Organizations tend not to spend resources on this group unless potential stakeholders are needed from here.	**CONTEXT SETTERS** (High Power & Low Interest) Focus on raising interest among these stakeholders and converting them to players because their power could be critical for success.

POWER

Cultural and historical contexts surrounding stakeholders are vital to stakeholder analysis. Contextual information can illustrate ways that culture and history impacts stakeholder's reactions to mental illness (Vaughn, 2010). The remainder of this Phase Three section explores potential CIT stakeholder cross-cultural issues to consider when expanding CIT. Each stakeholder category includes descriptions of the stakeholder across various cultures and issues that could affect the global expansion of CIT.

Stakeholder: Persons with Mental Illness, Their Families, and Communities

According to the World Health Organization (WHO), there are 151 million people, globally, living with depression, 26 million with schizophrenia, and 125 million with alcohol-related substance abuse disorders (Funk, Drew, & Freeman, 2010). In virtually all societies, persons with mental illness are stigmatized and marginalized to the extent they qualify as vulnerable populations in need of immediate and sustained attention from humanitarian human rights programs (Funk et al., 2010; Rosen, 2003). While stigma associated with mental illness comes in many forms across cultures, its presence and consequences are a worldwide problem (Arthur et al., 2010; Chiu & Chan, 2007; Corrigan, 2007; Funk et al., 2010; Quinn, 2007; Rosen, 2003; Switaj et al., 2012; Thoits, 2011; Tomlinson & Lund, 2012). Research findings imply common worldwide stereotypes that persons with mental illness are possessed by evil spirits, are violent, and dangerous (Funk et al., 2010; Thoits, 2011). As a result of such persistent false beliefs, these individuals are at increased risk for being crime victims, abused, and mistreated in their families, communities, psychiatric facilities, and prisons (Funk et al., 2010; Tomlinson & Lund, 2012).

Despite the large numbers of persons with mental illness worldwide, approximately 80% do not have access to adequate treatment (Flisher et al., 2007; Funk et al., 2010; Rosen, 2003). Governments in low- and middle-income countries either do not fund mental health services, or fund them at less than 1% of their total public health budgets. Some of these countries require persons with mental illness or their families to pay for mental health treatment (Flisher et al., 2007; Funk et al., 2010; Tomlinson & Lund, 2012). A disproportionate number of incarcerated persons have a mental illness and treatment in jails and prisons is limited, if available (International Association of Chiefs of Police [IACP], 2010; James & Glaze, 2006).

In many countries, such as Argentina, Mexico, and Peru, persons with severe mental illness are renounced by their families and many face homelessness. In Argentina, an estimated 75% of patients in psychiatric facilities are there only because they cannot find housing (Funk et al., 2010). Rosen (2003) makes the counter-argument that low-income countries have the community and familial systems in place to make community-based care for mental illness work. For persons with mental illness in Taiwan, Hong Kong, and Mainland China, family members serve as caregivers, rehabilitation specialists, and crisis intervention first responders due to the belief that mental illness is a familial, rather than a societal, issue to manage (Chiu & Chan, 2007; Hsiao & Van Riper, 2010).

Some research indicates that stigma by families and the extended community might not necessarily be universally negative or marginalizing (Quinn, 2007; Rosen, 2003). According to Rosen (2003), persons with mental illness experience more community integration, have more "communal involvement in traditional healing rituals," and possess an extended family network to help share the caretaking burden than those in more individualistic and less communal societies found in the West (Quinn, 2007; Rosen, 2003, p. S90). In Senegal, if families and the community believe the person with the mental illness is responsible for it, they stigmatize the person, but do not stigmatize the person if they believe the illness was caused by "social and spiritual forces beyond his control" (Quinn, 2007, p. 177). In these cases, the family and community have significant power over mental health outcomes of the person with mental illness. Considering both arguments, CIT's goal of stigma reduction would manifest differently within differing cultural contexts. Further, teams expanding CIT globally must consider adapting the traditional CIT model to reflect the power, status, and interest differences of stakeholders in other cultures. After gathering information about the cultural and political context, CITs in different locations will prioritize and focus on different areas and stakeholders. In the case of Argentina, CITs may choose to focus on housing as a programmatic element. In Taiwan, Hong Kong, and Mainland China, CITs will want to engage families of persons with mental illness as key stakeholders.

Stakeholder: State and Local Governments

It is critical that teams expanding CIT gain an understanding of international laws, human rights, and country-specific governmental structure to determine CIT program viability within international contexts. Potential CIT teams looking to geographically expand CIT may benefit from training about international human rights specific to persons with mental illness, which reinforces that each person has the right to live with dignity, equal protection, freedom from discrimination, access to mental health care, protections from cruel and inhumane treatment (United Nations [UN] General Assembly, 1948, 1988, 2006), and finally, that detention or imprisonment is not a justifiable reason to limit access to appropriate mental health care (UN General Assembly, 1988, 1991). The aim of CIT mirrors that of a social justice movement; therefore, the team implementing CIT can educate and encourage stakeholders to adhere to human rights laws as they operate their program.

Eaton and colleagues (2011) report data indicating that political leaders in 26 countries have high power and low awareness, priority, interest, and commitment to mental health issues. This gap between power and interest makes these leaders context setters and potential CIT allies can encourage them to embrace the CIT model within their countries. To increase the likelihood of finding receptive members of government who are or could be players, teams may prioritize countries that have signed and ratified the following UN treaties and principles of human rights: (a) Body of

Principles for the Protection of All Persons under any form of Detention or Imprisonment (1988); (b) Convention on the Rights of Persons with Disabilities (2006); (c) The Protection of Persons with Mental Illness and the Improvement of Mental Health Care (1991), and (d) The Universal Declaration of Human Rights (1948).

The CIT model may be well received in countries with governments that have prioritized mental health on the national level through policies and laws that address the needs of persons with mental illness. For example, China and Brazil are two countries that recently raised their mental health agendas through legislation (China Briefing, 2013; Mateus et al., 2008). Political leaders might provide the support required to adapt and implement the CIT model as part of efforts to improve local and national mental health systems (Saraceno et al., 2007).

Stakeholder: Law Enforcement

The CIT model was conceived as a law enforcement program to improve encounters with persons with mental illness (Dupont, Cochran, & Pillsbury, 2007). In the United States, law enforcement officers are probable first responders to mental health emergencies (NAMI-Wake County, 2008). Evaluating CIT applicability within a region involves assessing the extent to which law enforcement responds to mental health crises and which other groups play the role of first responder. If another professional or volunteer group is the most frequent responder, then it may be more appropriate to develop a program specific to that group of responders. In the United States, mental health advocacy or law enforcement agencies have been the driving force in CIT development and implementation (Ellis, 2011; IACP, 2010; Oliva & Compton, 2008; Tyuse, 2012). The first hurdle of expanding CIT is securing buy-in and resource investments from local law enforcement (Dupont et al., 2007; NAMI-Wake County, 2008). Systems and stakeholder analyses may reveal no mental health entities organized or powerful enough to start a CIT, but all locations have law enforcement. Thus, outside the United States and particularly in low- and middle-income countries, teams working to implement CIT might have more success by focusing initial attention on securing the buy-in from law enforcement and nurturing their invested interest. Without agency buy-in, officers will not be sent to CIT training, and without individual officer buy-in, training will not lead to behavioral changes in the field.

Law enforcement buy-in involves identifying incentives that appeal to both leaders and individual officers that increase the likelihood that CIT will be incorporated in agency training priorities and individual officers will utilize CIT concepts (Wells, Davis, & Wood, 2012). Incentives for law enforcement in the United States to incorporate CIT include the following: (a) officer's increased knowledge about mental illness and feeling better prepared to respond to calls involving mental illness crises; (b) lower arrest rates of persons with mental illness; (c) cost savings from reduced officer time and agency funds for calls involving persons with mental illness; (d) decreased injury for officers; (e) decreased use of force in encounters with persons with mental illness, and (f) improved law enforcement and community relationships (Compton et al., 2008; NAMI-Wake County, 2008). A needs assessment of the community and law enforcement can determine culturally relevant incentives for and benefits of CIT (Dupont et al., 2007; NAMI-Wake County, 2008). To that end, the team would ask local law enforcement, "What is the main problem your department faces when it comes to calls where an individual is having a mental health crisis?" (Stewart, 2009, p. 5).

Since law enforcement will likely remain a central stakeholder in CIT programs in any country, it is critical for the team to ascertain the dynamics at play in the relationships between law enforcement and other stakeholders. Acknowledging attitudes and stereotypes will help officers understand the attitudes they must overcome to communicate effectively with stakeholders and thus, be effective CIT officers (NAMI-Wake County, 2008). Additionally, CIT trainers will need to determine culturally appropriate ways of conducting law enforcement CIT training. In the United States, mental health CIT trainers are advised not to address issues regarding officer safety or attitudes because it is better received when law enforcement CIT trainers address such topics (Wells et al., 2012).

Central elements to the CIT curriculum are information regarding mental health and substance abuse disorders, community resources, communication and de-escalation skills, and international human rights law, national mental health law, and other laws relevant to carrying out law enforcement duties (Cochran et al., 2000; Dupont et al., 2007; NAMI-Wake County, 2008). A culturally relevant and ethical CIT in all nations should include efforts to educate law enforcement in ways to perform functions while maintaining human rights. International human rights law can be incorporated in CIT curriculum anywhere in the world, while national and regional laws regarding mental illness and law enforcement, such as use of force, will be unique to individual programs (U.S. Department of State, 2008).

Stakeholder: Mental Health Practitioners and Mental Health Advocates

In many Western countries, mental health practitioners and advocates are key stakeholders with high interest and power in the CIT model (Dupont et al., 2007). Organized networks of people with mental illness and allies at national and international levels within civil society play a vital role in advocating for humane treatment of persons with mental illness, particularly in low- and middle-income countries (Funk et al., 2010; Saraceno et al., 2007). In many countries, spiritual, religious, and indigenous healers are sought to address mental health needs (Teuton, Bentall, & Dowrick, 2007). With little or no funding for mental health in low- and middle-income countries, mental health practitioners and advocates might have a lesser role in CIT as families, indigenous healers, family doctors, and communities rise up to be powerful stakeholders of CIT in such nations. Stakeholder analyses are vital to help uncover the ways the CIT model could be used in countries that do not have adequate mental health treatment or powerful, mental health practitioners, or advocates. Further, Western teams looking to implement CIT elsewhere must be

prepared for mental health treatment to look different in other cultures. For example, in many Asian and African cultures, mental health treatment emphasizes mind-body approaches, rather than the Western biomedical model (DeSilva, 2005; Graham, 2005; Honwana, 1998).

It is essential for mental health practitioners to foster strong relationships with law enforcement, to pave the way to educate officers about mental illness and collaborate during psychiatric crises (Akland, 2008). Collaborative relationships allow law enforcement to seek consultations from mental health practitioners on how to effectively approach specific mental health emergencies (Dupont et al., 2007). Mental health practitioners (defined culturally) might also need to play a large role in public education and stigma reduction programming, such as disseminating culturally appropriate information about (a) causes of mental illness and symptoms; (b) available treatment approaches; (c) strategies for managing the illness; (d) the role of mental health practitioners in treatment; (e) what to expect in encounters with law enforcement, and (f) anti-stigma campaigns (Tanaka, Ogawa, Inadomi, Kikuchi, & Ohta, 2003).

The CIT model was designed to divert persons with mental illness from prisons to treatment centers (Dupont et al., 2007). Countries, with little to no organized or powerful mental health practitioners and advocates, lack stakeholders with a vested interest in assisting law enforcement with diversion strategies. However, since many cultures have families, communities and indigenous healers with high power and interest in issues related to mental illness, these stakeholders are de facto mental health advocates. Effective CIT implementation must be accompanied by sensitivity to various compositions of mental health practitioners and advocates across cultures. Regardless of composition, a strong partnership among the stakeholders in any location is essential (Lustig, 2012).

GEP Phase Four

The final phase of GEP is program evaluation, including formative and summative components. The first stage, formative evaluation determines how effectively a program is implemented (Center for Disease Control and Prevention [CDC], n.d.). This evaluation continually asks: (a) How are we doing? (b) Are we on track to meet our objectives? (c) What can be improved? Quantitative and qualitative data are collected to evaluate activities. Formative evaluation determines at early stages if implemented processes lay the foundation for the project to achieve desired outcomes and if not, what adjustments are indicated (CDC, n.d.). Summative evaluation focuses on programmatic outcomes and is a continuous evaluation cycle (CDC, n.d.). Summative evaluation's central question is "What did the program achieve and what difference did it make" (CDC, n.d.)? Quantitative and qualitative data are used to determine the changes that occurred. The data will often indicate the need for refined strategies and when those occur.

Expected internal outcomes include increased (a) understanding of how culture could impact CIT operations; (b) understanding of how culture impacts the interest and power of the stakeholders; (c) awareness of how the CIT model may need to be modified in cultures, and (d) skills in identifying and securing appropriate stakeholders per location. Expected external outcomes include (a) increased number of CIT programs worldwide; (b) reduced incarcerations, injuries, and deaths of persons with mental illness during encounters with law enforcement where CIT is present; (c) decreased law enforcement injuries during encounters with persons with mental illness; (d) increased number of persons diverted from detention to treatment, (e) an increase in scientific research on CIT models worldwide, and (f) increased partnerships among CIT stakeholders worldwide.

Conclusion

In this article, it is illustrated how Global Expansion Protocol can be followed using the Crisis Intervention Team (CIT) model. This GEP provides four steps in making culturally appropriate program modifications. Early Career Psychologists (ECPs) have the opportunity to implement Western programs abroad, and the responsibility to do so in culturally competent ways. It is our hope that this protocol provides ECPs with a guide for cultural awareness that will increase professional and programmatic effectiveness across their careers and the globe.

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Burst Your Bubble: In Support of Cross-Cultural Learning in the Graduate Psychology Curriculum

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"Certainly, travel is more than the seeing of sights; it is a change that goes on, deep and permanent, in the ideas of living." – Mary Ritter Beard

In an age of sharply increasing globalization, how is graduate education in psychology responding? Unfortunately, it is probably safe to say that many of us in the field have remained contentedly inside our academic and professional bubbles. However, these authors believe that this stagnant response contradicts many of the values that we are taught as graduate students. As budding psychologists, we are told that it is our responsibility to be cognizant of diversity-related issues both internationally and within our own culture in order to be fully competent in our research, teaching, and applied practice. Although being educated on the importance of cross- cultural psychology through traditional classroom methods should not be discounted, only a basic level of competency can be achieved through these means. For clinicians and researchers alike, the knowledge and skills needed to develop cultural competency are best acquired through first-hand experiences, which offer unique opportunities to deepen our understanding of the world. Drawing from our own experiences and the scientific literature, this article outlines the importance of cross-cultural learning and how to go about planning a meaningful study abroad excursion in a psychology graduate program.

Each of the authors knows firsthand that with the many demands of graduate school, it can be very difficult to find time for an international learning experience. However, without a broader view of the world, we limit our understanding of the human mind to an ethnocentric perspective. Psychologists are increasingly serving individuals with highly varied cultural and ethnic backgrounds. Studying abroad may increase our understanding of diverse individuals, challenge innate assumptions of universality, and facilitate the development of perspective taking skills. Breaking out of our bubble also allows for international collaboration with other psychologists, which can have bidirectional benefits. For instance, while in Guatemala we were able to do clinical supervision exchanges with other psychology students and compare methods of treatment and case conceptualization, which offered rich information for both parties. Finally, international experiences can have personal benefits including further developing our identity, talents, flexibility, relationships, and contributing to the realization of our dreams and aspirations.

Not only can it be difficult to find time for an international learning experience, our graduate programs rarely offer a well-organized international experience as an aspect of training. A recent PsycINFO search yielded no studies investigating study abroad experiences for graduate students in psychology. In contrast, other fields including social work, nursing, and education have provided empirical support for the merit of international experiences for their students. For example, research by Greenfield, Fedor, and Davis (2012) with social work students supported the notion that greater self-rated cultural sensitivity can be achieved through study abroad courses compared to courses taught on their home campus, suggesting that a complete appreciation for your and other cultures can be aided by such experiences. Qualitative research on nursing students, whose education included time abroad, noted personal gains and changed attitudes toward larger professional domains such as international healthcare issues, practices, and politics (Callister & Cox, 2006). These kinds of personal and professional advances were summed up insightfully by one participant "You can't have a profound experience like I've had and not have it change you. It changed how I practice my profession. It changed my life" (Callister & Cox, 2006, p. 98). Nursing students studying in Ecuador supported this sentiment with advances reported both intellectually and personally (Smith & Curry, 2011). Moreover, the time abroad enhanced their professional development and their vantage point on international issues. Personal and professional growth reported by educators abroad parallels the gains and enhancement described by nursing students across many studies (Hamza, 2010). In sum, research suggests that time abroad seems to foster diversity in thinking and a freedom to explore the activities of daily life of others around the world (Lee, 2004).

With much of the above information in mind, we (three clinical psychology and one developmental psychology graduate students) helped design and implement a study abroad experience based in Antigua, Guatemala for psychology graduate students in our department. Like most departments, ours did not offer organized international educational experiences, and coordinating such an experience was a daunting task and required significant planning. The planning

process prior to our Guatemalan journey started nearly one year prior to the trip itself. We met frequently with faculty advisors who had experience traveling to or living in Guatemala, and they helped us establish some connections within the country. In this way, we were able to collaborate with faculty members to customize our experience to meet educational, professional, and personal needs. Based on our experiences, the remainder of this article shares some suggestions that may be helpful for graduate students interested in making international learning part of their training experience.

First, graduate students considering study abroad need to consider the challenges that accompany international research and applied work. It is essential to consider whether or not your research question or application of psychology is appropriate within the culture of interest. For example, one author (R.W.) in our group had considered exploring issues relating to race and the experience of racism; however, these concepts are understood and experienced differently in Guatemala as compared to the United States. Racism in Guatemala is less focused on clear skin color differences but instead centers more on the devaluation of language and cultural customs. Thus, the international researcher needs to consider how the questions they ask are being perceived by participants in the host culture.

Another research consideration is how proposals are reviewed in your country of interest. Although our university has an Internal Review Board (IRB) that governs and approves international research projects, institutions or communities in your selected country may or may not have the same type of review processes. Instead of needing approval from an entire review board, the project may be reviewed by one key person or gatekeeper to the community. Finding the appropriate person to contact can be difficult, and earning this person's trust to allow you to complete the project can be even more of a challenge. One suggestion would be to travel to the community that you would like to research and first establish a relationship. One author (K.P.) was able to do this when she traveled to Guatemala one year prior to our joint trip. Her efforts to establish connections in the community and local schools paid off as she was able to conduct her research with adolescents during our trip together. Although the remaining authors were also able to complete research during our trip due to previously established relationships, we focused on developing these relationships further and creating new connections at local organizations so that future students might also be able to participate.

Although we emphasize the importance of planning prior to arriving in your host country, do not be fooled; being able to adapt to your environment was one of the most important lessons we learned during our journey! We labeled this adaptability as having an explorer's mindset. An explorer's mindset includes being able to be curious, open, flexible, and non-judgmental. During the study abroad experience, you will encounter customs, values, and belief systems that are different than your own. When visiting a new place, your initial reaction may be to judge and question the validity of these value systems, but a study abroad sojourner with an explorer's mindset would withhold judgment and would instead ask questions about how the values, customs, or beliefs were established within the context of culture in order to properly interpret behavior. The importance of this perspective was exemplified in one author's (S.W.) interest in researching domestic violence in Guatemala. Knowing the high prevalence of domestic violence in Guatemala, it was easy to assume that Guatemalans might be aggressive or dangerous. Only through considering the cultural context and understanding Guatemala's history can we accurately interpret behavior. For example, it could be that current violence may simply reflect systematic remnants of a brutal civil war. Furthermore, in order to establish rapport with participants, we found that consulting with local collaborators helped bridge the gap between cultures For instance, in K.P.'s research on adolescents' experiences with gratitude and envy, she found that the presence of a Guatemalan collaborator, a psychologist herself, was essential in connecting with and achieving participants' trust during the interviews. In particular, the collaborator's knowledge of psychology and the research process made her invaluable in helping the youth feel comfortable sharing their stories, while following the interview protocol.

An explorer's mindset also includes being prepared to have your plans change or fall through unexpectedly. In our case, our experiences in Guatemala highlighted that U.S. culture places a much higher value on planning ahead, and we became acutely aware of how our automatic assumptions about planning could influence our emotional reactions. As such, the disappointed and somewhat affronted reactions we experienced when plans were suddenly dropped were not reciprocated by our Guatemalan counterparts. On several occasions, we set a time for a meeting, arrived on time or early, and were disappointed when the other party involved showed up thirty or more minutes late. At first, this led to frustration, but we soon realized that we needed to reconceptualize our concept of time in order to understand (and work in) Guatemalan culture. Arriving thirty minutes after the agreed-upon time may be considered late in terms of U.S. standards; however, native Guatemalans may feel that a set appointment time is more of a general time to aim for in terms of arrival. Surprising to us, this conceptualization of time held true for both professional and social contexts. Once we learned to let go of rigid schedules, we could also let go of frustration that arose when something did not go as planned.

Perhaps you are already thinking about a country where you might want to apply an explorer's mindset. The hidden benefit to the lack of established graduate level study abroad experiences is that the interested student can decide where he/she wants to go and what the experience might look like. There are many factors to consider when selecting a country of interest. First, consider what sorts of international connections already exist within your department. Forging your own path can be exciting, but capitalizing on pre-existing relationships can save you quite a bit of time and energy. Keep in mind also that connections may exist outside of your particular program; they may be found through a colleague of a faculty member or through a personal

relationship. A second factor to consider is the nature of your overall goals. For example, our goals included establishing and developing in-country connections, conducting international research, and learning more about how psychological interventions were conceptualized and disseminated in Guatemala. In our case, our goals were shaped by the opportunities available to us; however, in the beginning stages of planning, you may not know what opportunities may exist for you. Establishing specific details about what you would like to accomplish will aid in the selection of a location. A final consideration when selecting a location is the personal characteristics of those involved. Consider what sorts of strengths or skills you might already have such as language skills or previous travel experience. It is also important to assess your comfort level and flexibility in terms of commodities (e.g., ready internet access, air conditioning), as resources can vary greatly by destination. Each of us going to Guatemala had some knowledge of Spanish ranging from broken conversational skills to fluency, and we relied on each other when language became a barrier. Further, each of us was an experienced traveler and we were accustomed to the explorer's mindset that international travel often requires. Selecting Guatemala for our trip allowed us to capitalize on these connections, skills, and past experiences, which made the trip much more enjoyable.

In our experience, many graduate students believe that there is inadequate time or resources for a study abroad experience or that their graduate program would not support them. We concede that finding time to design a meaningful experience, making arrangements for your academic responsibilities, and convincing your program of the merits of study abroad are challenging; however, our world today actually lends itself well to designing a fulfilling study abroad experience. For example, modern technology allows us to easily communicate with international professionals through instantaneous means such as email and video conferences, and websites that provide contact information are becoming increasingly common around the world. There are resources for cross-cultural research and collaboration abound on the American Psychological Association's Division 52 website, and international travel is more accessible today than ever before. Further, for students yearning to burst out of the bubble of their own graduate program with minimal financial strain, the amount of support is sometimes surprising when contributions from your program, department, graduate student association, university, and external scholarships are combined.

Perhaps some of you are still thinking, "How am I going to convince my program/mentor to let me go?" This is a reasonable concern and there will be substantial variability between programs and individual professors. Being able to clearly articulate how the experience will be beneficial to educational and professional goals as well as how you will address your responsibilities while away are paramount to gaining support from faculty. Each of the students on this trip was appreciative of the support we received from our programs and individual mentors. In fact, this trip is now a cross-cultural experience that the faculty supports being continued in future years. Our advice is: if the door is going to be closed to this opportunity, make sure it is your program closing it and not your false assumptions!

In sum, the benefits of international learning are abundant and difficult to achieve in a classroom. Certainly, our time in Guatemala was meaningful and educational, and it furthered our professional development. The experience abroad presented a perfect opportunity to put into practice the cultural sensitivity we were taught in our human diversity course. Moreover, this trip was the ultimate exercise in perspective taking. We learned a good deal about our own biases, assumptions, and privilege that may not have been apparent without exploring them in the context of another culture. We were also able to develop leadership and critical thinking skills that we have been able to apply in our therapy rooms, classrooms, and research labs. Ultimately, we felt compelled to communicate our experiences to the field and express our strong belief that we owe it to our colleagues, our clients, and ourselves to seek out and learn from cultural experiences. We thank the faculty at our university who saw the merit in our experiences. Finally, we thank everyone in Guatemala who supported us during our trip; their openness and hospitality had positive impacts on each of us and allowed us to explore meaningful issues through a new cultural lens for which we are exceedingly grateful.

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Conceptualization and initial testing of the Alliant Intercultural Competency Scale (AICS)

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Abstract

The purpose of this study was to develop and test an outcome assessment tool associated with an articulated vision and competencies for the integrated intercultural skill set needed for both local and global professional practice. The vision and competencies herein built upon prior conceptualizations of multicultural and international psychology, intercultural competency, cultural intelligence and negotiated space. The study itself focused on the development and initial testing of the Alliant Intercultural Competency Scale (AICS), based on responses from 81 students, predominantly graduate level, from a university in the Western United States. Descriptive statistics, reliability analysis, including inter-item correlations and Cronbach's alphas were used to assess, reduce, and refine scale items within the following five domains, established a priori based on relevant theory: *knowledge, communication, attitudes, professional practice*, and *negotiated space*. The resulting 53-item scale demonstrated adequate internal consistency within each domain to justify further research. It is our hope that this integrated vision of the interculturally competent skill set needed for local to global professional practice, along with competencies and an assessment tool will provide a framework for future research. We encourage interested researchers to explore, debate, and improve upon this assessment tool from the vantage of their unique local to global perspectives.

Keywords: intercultural, multicultural, international, competency assessment

A challenge for many universities in the U.S. is educating psychology professionals with sufficient competency to thrive professionally both locally within their own communities and globally in their fields**.** In the journey to meet this challenge, many university programs now offer diversity courses for their students (Zalaquett, Foley, Tillotson, Dinsmore, & Hof, 2008). Other universities are pushing beyond the standalone diversity course by gradually infusing multicultural education and international perspectives into university curricula across academic disciplines (Nelson Laird, 2014). Even though best practices for course transformation are readily available, true curricular infusion can take years to accomplish.

There are at least three challenges that universities are likely to face on this ambitious path. One challenge is the philosophical and professional divide between multicultural education and international training—emerging from different paradigms, supported through separate university offices, emphasized unevenly across academic disciplines, and promoted through different professional associations (Olson, Evans, & Shoenberg, 2007). The second challenge is the complexity of the knowledge, awareness, attitudes, and skills required to function successfully within local cultures and

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across national cultures making *effective* competency training difficult to accomplish. Finally, the third challenge is the institutional focus required to establish new competencies and student learning assessment relevant across disciplines. For these reasons, only the most determined universities have succeeded to date in full curricula infusion.

To address these challenges, the conceptual divide between multicultural education and international training is explored below, followed by a vision for professional functioning with intercultural competence, from both local and global perspectives (cultures within one's own country and those elsewhere in the world), and articulated through specific competencies. As explained below, this vision and competencies built upon prior conceptualizations of multicultural and international psychology, intercultural competency, cultural intelligence and negotiated space. Finally, the purpose of this study was to develop and test the Alliant Intercultural Competency Scale (AICS).

This study was conducted during Alliant International University's participation (Borowski, 2013), as one of eight universities, in the American Council on Education's (2104) *At Home in the World* initiative.

The Differing Paradigms of Multicultural and International Training

The practical implications of educating students for *both* local and global professional practice can raise tensions among higher education administrators and faculty. Educators may tend to focus on local *or* global dimensions but often not both. Olson et al. (2007) noted this divide and the associated tensions and offered a broad explanation: "…multicultural education focuses largely on domestic diversity [local], while internationalization focuses on knowledge of cultures outside the United States, on relationships between nation-states, and on global trends and systems" (p. v). Our question is, *can professional practice in one domain be truly culturally competent without grounding in the other?*

Professional practice internationally most likely entails competency in local diversity dynamics within one or more countries—a capacity that is more often associated with multicultural competency (e.g., understanding the dynamics of power and privilege, intersecting cultural identities, intra- and intergroup norms, and interaction patterns within and between cultural groups living in that country). Similarly professional practitioners working locally in U.S. communities are often called to draw on international competencies, in order to serve refugee and immigrant communities. In this case, while multicultural competency is paramount, immigrant and refugee clients may respond better to professionals who use an approach consistent with their home country's culture. In local to global professional service, a practitioner must have the capacity to maintain cultural empathy and cultural humility relative to how globalization may have capsized individual and collective livelihoods within these communities (Chung & Bemak, 2002; Hook, Davis, Owen, Worthington, & Utsey, 2013). Students who somehow accomplish a blend of local and global competency training, of course, develop the knowledge, awareness, attitudes, and skills to function professionally within and across cultures more successfully (Olson et al. 2007).

There are education paradigms that inherently integrate local and global competency in education and training (see Banks et al., 2005; Bennett & Bennett, 1994; Cortés, 1998). Global citizenship education, for example, promotes seamlessly both diversity education and international perspectives. In *Democracy and Diversity*, Banks et al. (2005) argued for the need to "…enable students to acquire reflective cultural, national, and global identifications … as well as to take action to make their communities—local and global—more just" (p. 25) and offered local to global competency guidance. Similarly, the American Association of Colleges and Universities (AACU) advocates for educating students "to develop the skills they need for participation in a diverse and globally connected democracy" (para 1, *Diversity and Democracy, 2014)*. In the last decade, the American Council on Education (ACE, 2014) has lead programs to build expertise in blending multicultural and international competency training in higher education, perhaps best punctuated by ACE's 2008 *Bridging the Gap Symposium*, the 2009 and 2013 *At Home in the World Institutes*, and the 2010-2013 *At Home in the World demonstration project.* This blend is also reflected in more recent literature (see Chung, 2013; Lowman, 2013; and Platt & Laszloffy, 2013).

Our question: *Is this much needed local to global citizenship training in college sufficient without professional practice training in both local and global functioning?* In this article, we advocate for global citizenship education to serve as an undergraduate platform for later graduate training in local to global professional practice, offered by graduate programs, for example, in psychology, business, and law.

The Complexity of Intercultural Competence

For early professionals, the ability to interact successfully and solve problems effectively in their local communities and in other countries is a tall order. In psychology and business (and perhaps other fields), the construct of *intercultural* competence appears to most closely approximate this blended local and global cultural perspective. In the best sense, intercultural competency bridges the paradigms of multicultural competency development and international training. The Bennetts were some of the early proponents of intercultural competency (Bennett & Bennett, 1994). However when the sound bite "think globally, act locally" emerged, Bennett (no date) later cautioned about the broad array of competencies required to make this soundbite real and advocated for individuals and groups to begin developing an intercultural mindset, skillset, and sensitivity. Bennett also emphasized the importance of "learning how to learn" in the continuous process of developing such competencies and advocated for organizations to use assessment as one way to help individuals understand their strengths and areas needing development (Bennett, no date, 2009).

How is intercultural competency defined in psychology? Based on the results of a Delphi study, Deardoff (2006) presented the most common definition of intercultural competency among experts: "The ability to communicate

effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (pp. 247-248). Similar to Bennett, Deardorff (2006) emphasized the complexity of the construct and offered a model for building intercultural knowledge, attitudes, and skills over a lifetime. Our team sought a definition of intercultural competency that more fully articulated the complexity, to which Bennett and Deardorff referred.

Looking to the business field, the concept of *cultural intelligence* appeared to capture the essence of intercultural competency in professional practice language. For example, Thomas et al. (2008) described cultural intelligence as the ability to function fluidly across local and global cultures by quickly ascertaining and embracing others' worldview and cultural lens (e.g., see p. 126). In attempt to further ground the definition in professional practice terms, Newman (2013) proposed intercultural competency as the ability to observe and embrace mindfully one's own and others' worldviews and behavior in the interests of finding common ground for collaboration and cooperation on professional issues (e.g., p. 2).

From the pedagogy perspective, Banks et al. (2005) cautioned educators about the inherent tension for students and professionals in finding common ground with others, while at the same time, embracing diversity. In this case "tension" appears to refer to the rocky terrain of negotiating social power and privilege, norms, and belief systems associated with different heritages and intersecting identities. Doing so in practice requires developing, as Newman (2013) reflected, "the ability to not act prematurely on the basis of one's own culture and experience and to work to gain a sufficient understanding of another person's interpretation to guide any action that ultimately occurs" (p. 2). In collaborative settings, it may be far easier for individuals to find common ground on the team than to make room for embracing critical differences in functioning, beliefs, and approaching problem-solving. Historically in the U.S., it has been the dominant societal culture that has established norms for group functioning in this respect (Markus, 2008).

It appeared to our team that the construct of intercultural competency plus cultural intelligence may have captured the knowledge, awareness, attitudes, and skills entailed for this high level of professional functioning but still lacked a description of context. Looking further, we embraced the concept of *negotiated space* described in different ways by several scholars in psychology, business, and education (see Antal & Friedman, 2008; Grandison, 1999; Mila-Schaaf & Hudson, 2009). Negotiated space is a progressive milieu, in which decision-making and problem-solving is conducted by evenly weighting the dominant norms (e.g., discussions dominated by hierarchy, the most assertive talking for the group, and so forth) with those of underrepresented groups (e.g., time spent on sharing ideas, mutual perspective taking, and cultural reflection as part of the process). One critical element of negotiated space is the process of balancing cultural norms includes fostering culturally respectful relationships as part of the decision-making and problem-solving goal. More specifically, negotiated space is a forum where students and professionals can actively engage in solving real world problems together through process-oriented dynamic interactions, involving critical thinking and analysis but done so within inclusive rules of engagement. This process allows each person present in the space to communicate and work together at a higher level of inclusion, thereby building trusting relationships, than is typically the case when the rules of engagement are inherently reflective of the dominant culture.

Negotiated space is a positive aspiration for all professionals in this decision-making and problem-solving milieu. High levels of linguistic, cognitive, and social agility are required to engage effectively in this model of culture-sharing. In this negotiated space, our team anticipated that the creativity of problem-solving would be directly correlated to the quality of the cultural relationships fostered. For our team, therefore the intercultural competency was a blend of traditional definitions as well as concepts within cultural intelligence, behavioral mindfulness, and a sophisticated approach to professional decision-making and problem-solving, in which critical thinking and linguistic ability play into an intentional culture sharing and relationship building process.

A Proposed Vision with Companion Competencies

We recognize that any attempt at a single sentence definition for *intercultural competency* would surely fall short of describing the full depth of true intercultural competence in professional practice. Perhaps intercultural competence is therefore better illustrated through an explicit portrait of a local to global professional along with specific competencies that define the knowledge, awareness, attitudes, and skills required. In this spirit, our team established the vision and competencies presented below, which were created through (a) reviewing extensively the multicultural and international competency literatures, (b) gleaning from publically available multicultural and international competencies prescribed by professional associations in business (CILT, 2008), education (Banks et al., 2005), and psychology (APA, 2003), and (c) examining the line items of multicultural and international competency scales. The initial drafts were discussed and refined through conversations with Alliant faculty experts and alumni working in other parts of the world. We ensured the relevance of the interim drafts to Alliant's educational mission by vetting the interim drafts against Alliant's graduate level business, education, and psychology program competencies. Similarly, we ensured completeness by circling back to the above-mentioned literature summary looking for any concepts that may have been inadvertently dropped through the iteration of drafts. Consensus on the final version is reflected below.

Vision

In the quest to balance finding common ground with embracing differences, an interculturally competent individual is one who maintains an intercultural intelligence and behavioral mindfulness when engaging with others in their field of professional practice. This individual is able to apply their portfolio of intercultural knowledge, awareness, attitudes, and skills fluidly within and across local to global

contexts.

Across national contexts, the ability to negotiate language differences (including professional language differences) becomes a mediator of this professional's ability to accomplish meaningful and productive professional and personal interactions and relationships that lead to effective cooperation and collaboration. In addition, the professional level of interculturally competent functioning required increases exponentially as the professional moves from local to global contexts, due to the scale complexity of cultural diversity variables that must be taken into consideration. Scale complexity, in this context, refers to how the dimensions of diversity variables change in degree, scope, and salience within and across borders, making culture sharing a dynamic process.

Intercultural Competencies

Domains. The specific competencies associated with the above are the ability to (a) learn and embrace intercultural knowledge; (b) communicate and relate interculturally; (c) maintain inclusive attitudes, (d) conduct professional practice effectively within and across cultures; and (e) work effectively to create and maintain negotiated space. Below are the overarching and specific competencies.

Competencies. The first overarching competency is to acquire and integrate multicultural and international knowledge, research & scholarship, and develop cognitive flexibility & critical thinking skills that would allow the student to (cognitively) move from separate 'contested territories' to shared 'negotiated spaces' where meaningful and ethical encounters and purposeful deliberations between cultures can take place. The specific competencies (necessary to achieve this overarching competency) are to demonstrate, through an embrace of at least two cultures, understanding of, respect for, curiosity about, and advocacy toward:

- Cultures and their interconnectedness
- One's own culture within a global and comparative context
- The ever-changing nature of globalization and the ways in which economic, political, cultural and technological changes affect local, national and transnational cultures and communities (common problems, collective efforts and movements/global solutions)
- Cultural differences and similarities (examined in a comparative historical and political context)
- Social and political construction of identities (gender, ethnicity, sexual orientation, religion, class, ability, etc.) and issues associated with multiple identities
- The relationship between power, knowledge, language (discourse) and privilege in a global context

The second overarching competency at the level of skills and attributes is the ability to partner with diverse populations to conceptualize and deliver culturally competent professional services to diverse populations in the 'negotiated space.' The related specific competencies in this area is the ability to:

- Connect, integrate, and apply general multicultural and international knowledge and research and scholarship competencies in new modes of professional practice and problem solving
- Transfer insights from one's own group/region/nation-state/culture to another to create new knowledge and understanding in areas of professional practice
- Communicate with people/clients of diverse backgrounds
- Work in diverse/international teams
- Mediate/resolve intercultural conflict in diverse work environments

Once the vision and competencies were articulated, our team moved on to solving the conundrum of effective assessment of interculturally competent professional functioning.

Impediments to effective intercultural assessment

Considerable progress has been made in recent years to unravel the mystery of how to assess intercultural competency in general and in particular fields of professional practice (Deardorff & Banta, 2014). One strategy in assessment is to use scales that are publicly available. These competency assessment scales appear to fall into four broad areas: (a) multicultural knowledge, self-awareness, and skills for working across cultures; (b) intercultural skills in working across international borders (such as, flexibility, sensitivity, open-mindedness, perceptual acuity, personal autonomy, empathy, and respect); (c) behavioral assessments; and (d) vignette assessments (Henderson, Horton, Saito, & Shorter-Gooden, 2014). Response to any instrument that entails people reporting their perceptions of their own cultural competency can be significantly biased by the respondent's desire to (a) appear better than they are, or (b) by the respondent's lack of insight on where they need to improve (Worthington, Mobley, Franks, & Tan, 2000). In that respect, the behavioral and vignette assessment categories (c) and (d) may offer advantages. Henderson and colleagues (2014) offer a more detailed discussion of scales in each category, in addition to sources on comparative reviews and an example of a new vignette assessment tool.

Independent of category, the search for the ideal assessment scale is fraught with additional difficulties. Many of the intercultural scales in both categories, though markedly in category (b), have been "privatized", are sold at a fee, and offer only summary reports of results. The multicultural and intercultural instruments have also been critiqued for their lack of scope, in that they do not cover the skills needed to work with the more complex issues of (a) power/privilege, and (b) complexities of identity associated when individuals are marginalized by race as well as by sexual orientation, socioeconomic status, religion, gender, body size, immigration status, health, disability, and other dimensions (Hays, 2008). Thus similar to our team's decision, many organizations attempt to overcome this contextual issue by designing their own assessments contextualized to their operations.

The Present Study

The research question that guided the methodology, and procedure, and initial testing of an assessment scale was simply, *how can the aforementioned intercultural vision and competencies be assessed in student learning?* The resulting

assessment scale, which our team entitled, Alliant Intercultural Competency Scale (AICS), contributes to the literature by integrating a blend of competencies traditionally associated with multicultural competency and international training.

Method

The AICS was developed within a standard protocol of design, testing, and launch followed by psychometric evaluation.

Participants

Eighty-one students at a university in the Western United States, with a predominantly graduate student population, were recruited by distributing paper surveys in intercultural competency related courses and through posting a university-wide call for online research participation. Paper and online participation was incentivized through raffles of four $100 Visa gift cards.

Among the 81 participants, 58 (71.6%) were women and 21 (25.9%) were men, with 29 (35.8%) participants born outside the United States. All participants were over 18 years. In terms of cultural identification, 13 (16%) identified as LGBT, and 57 (70.4%) reported English as their primary language with the next most common being Chinese (9, 11.1%) followed by Russian (3, 3.7%) and Spanish (3, 3.7%). Among the 76 participants who responded to the question about ethnicity, about half were European-American followed by 13 (16%) Asian/Asian-American, 12 (14.8%) Hispanic/ Latino, and 4 (4.9%) African/African-American, 2 (2.5%) Caribbean/ Caribbean-American, and 7 (8.6%) other. For degrees achieved, 43 (53.1%) reported Bachelor's degrees, and 33 (40.7%) reported Master's degree and higher.

Only 5 (6.2%) student participants indicated that they needed help while taking the survey, and 49 (60.5%) students strongly or somewhat agreed with the statement "I understood all survey items without assistance". One third of the participants (27, 32.1%) strongly or somewhat disagreed with understanding the survey on their own, which raised the issue of whether or not to include these participants in the subsequent analyses. To assess this, ANOVAs were run between students who agreed that they understood all survey items and those who professed otherwise. No significant differences were found between the two groups ($.158 < p < .775$), except on the negotiated space subscale scores. For that subscale, students who reported understanding the survey scored ($N = 49$) significantly lower that students who did not [$F(5, 1) = 3.596$, $p = .003$]. Conversely, students with English as their primary language ($N = 57$) scored higher on the domain subscales for attitude [$F(1,79) = 8.408$, $p = .005$] and negotiated space [$F(1,79) = 4.919$, $p = .030$]. Since these results appeared inconsistent across domains, it seemed prudent to acknowledge these patterns as limitations to the study and continue with the data analyses on the entire sample ($N = 81$) rather than parse the data prematurely at this initial stage of testing.

Procedure

Scale development. As discussed above, the five domains that guided the scale development consisted of the ability to (a) learn and embrace intercultural knowledge; (b) communicate and relate interculturally; (c) maintain inclusive attitudes, and (d) conduct professional practice effectively within and across cultures; and (e) work effectively to create and maintain negotiated space. A subteam of the authors wrote the scale items with original wording to correspond to the detailed competencies within each domain. In many cases, one concept was described by several items in order to test for the most optimal wording of a particular concept. All scale items were designed in a 5-point Likert format from "strongly disagree" to "strongly agree". For the purposes of initial testing, one additional response option was added to end of the Likert response format: "I am unclear on the meaning of this item." The resulting scale items were then grouped by common stems (such as, "I can explain thoroughly how…" or "I AM exceptionally skilled at...") within each domain. After the initial authoring, the draft scale was reviewed and critiqued by a convenience sample drawn by the team, consisting of team members and their colleagues who had experience with scale development as well as helpful alumni known to team members. Once revised based on the resulting feedback, an 80-item scale was uploaded to Qualtrics (an online survey tool) along with a consent form and demographic questions. The online version was also printed to create the paper and pencil surveys for any professors who might have been willing to reserve class time and distribute the survey to their students. IRB approval for the study was granted and the scale was launched. The pre-test and psychometric testing discussed below resulted in trimming of the items. See Table 1. The final scale presented in the results section has 53 items, grouped within 5 scale domains, with 9 to 14 items per domain (see Appendix I).

Results

Strategy for data analysis. Data from paper surveys were input into SPSS directly, and the Qualtrics online data were downloaded and added to the SPSS dataset. The goal of the analysis was to evaluate the scale logically and statistically in order to succeed in a parsimonious scale by reducing statistically weak, logically inconsistent, unclear, and redundant items. The descriptive statistics (e.g., mean, standard

Table 1.
Reasons for 27 item eliminations during scale testing

Reason for elimination	# Items	% of items
Unclear wording	4	15%
Redundant wording w/less favorable statistical properties	4	15%
Weak inter-item correlations plus unclear wording	13	48%
Overlap with another domain (in a logical sense)	6	22%
Total	27	100%

Table 2.
Descriptive statistics of subscales of the Alliant Intercultural Competency Scale (AICS)

Subscales	# Items	Cronbach's alpha	Grand mean	Average scores	*SD*	*N*
Knowledge	11	.93	42.5	4.3	7.75	79
Communication	10	.94	36.6	3.7	8.58	81
Attitudes	9	.95	37.9	4.2	7.21	81
Professional Practice	10	.93	39.2	3.9	8.07	62
Negotiated Space	14	.96	57.2	4.1	10.82	61

Notes: 5-point Likert scale response format (from 1 = strongly disagree to 5 = strongly agree. *N* varies due to non-response and an issue with the paper surveys.

deviations, minimum and maximum values, skew metrics, and frequency counts) resulted in flagging items for elimination that exhibited ceiling or floor effects, frequent missing values, and/or inadequate variance. This was particularly useful in choosing the most robust item among a similar set of items that were written to evaluate different approaches to a particular concept. In addition, the items that were noted by participants as having unclear meaning were flagged for deletion. Finally, additional items were flagged, which appeared in hindsight to logically overlap more than one domain. Because the sample size in this study ($N = 81$) was too small to support reliability and factor analyses on the full scale (Field, 2005), we were able to use reliability analysis to evaluate inter-item correlations within each domain. Items that yielded weak inter-item correlations (which included many items that had been previously flagged by unclear meaning) were flagged for deletion. Once all deletions were made, a 53-item scale remained. Table 2 displays the average scores yielded by the final set of items within each domain, ranging from 3.7 to 4.3 on a 5-point Likert scale (5 indicating Strongly Agree). The Cronbach's alphas generated for each of the five final domains (also shown in Table 2) ranged from .93 to .96. Inter-item correlations across items within each of the five domains were as follows: Knowledge (.35 to .83), Communication (.45 to .89), Attitude (.46 to .80), Professional Practice (.44 to .82), Negotiated Space (.45 to .90). Table 3 displays the Kendall tau rank correlation coefficients run across domains to test for the degree of independence between domains, which range from .39 to .63, indicating independence across domains as well as some overlap. For the benefit of future researchers, Appendix I lists the scale items within each domain.

Discussion

In this study we addressed the following research question: *how can the intercultural competencies that accompany the vision put forth in this article be assessed in student learning?* This study offers students and faculty researchers a framework for conceptualizing, defining, and assessing the knowledge, communication, attitudinal, professional practice, and negotiated space skills of graduate students preparing for local to global careers across disciplines. This study, which initially tested an assessment scale to test student learning, had the limitations of a small sample size and selection issues associated with convenience sampling of participants from one university in the U.S. Also as noted, there were participants who reported that they may not have understood all

Table 3.
Kendall tau rank correlations among the five subscales

		1		2		3		4		5
1	Knowledge	--								
2	Communication	0.39	**	--						
3	Attitudes	0.34	**	0.38	**	--				
4	Professional Practice	0.34	**	0.50	**	0.50	**	--		
5	Negotiated Space	0.39	**	0.44	**	0.56	**	0.63	**	--

Notes: $N = 79$ - 81; ** $p < .01$

questions in the survey. For these reasons, we recommend that future researchers examine the scale (listed in Appendix I) to make their own judgments about any remaining redundancies between domains, awkward or overly complicated wording, or better or preferred domain stems—all toward the goal of succeeding in a shorter and more refined scale that maintains adequate construct and content validity. We also recommend that the AICS be further tested psychometrically with large (300-500+) diverse graduate student samples drawn from two or more universities in different locales, preferably across international borders, with participants ideally ranging significantly in English language ability, ethnic/racial heritage, and intersecting cultural identities. Large diverse samples should enable robust factor analyses to test whether latent factors correspond to the five scale domains, conceptualized a priori. Mixed method approaches to scale validation could evaluate how the students are interpreting items versus what was intended relative to the original vision and competencies.

Global citizenship education serves as a model for integrating multicultural education and international training. In the ideal world, all undergraduates experience multicultural education and learn deeply about cultures around the world. If that were the case, graduate programs would be the ideal forums to all students to bring an integrated perspective to their graduate level professional practice education. Since many undergraduates may not enter graduate school with this foundation, graduate programs in psychology, education, business, and other disciplines are behooved to infuse their professional practice training according to an integrated vision of local to global intercultural competency.

The most unique aspect of the vision, competencies, and companion scale discussed in this research is the use of negotiated space in professional practice functioning across cultures. The construct of negotiated space is not yet well known in the literature. Therefore demonstration projects of students and professionals learning to create and maintain negotiated space for solving critical problems in their field would make significant contributions to education and research. The authors of this article seek opportunities to collaborate on cross-cultural efforts in this regard with the goal of making a new level of local to global functioning possible for students who carry our collective future.

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Appendix I

Alliant Intercultural Competency Scale (53 items total)

Knowledge Domain (10 items) Item stem: *I CAN explain thoroughly how …*

1. The complexity of human diversity leads to many different cultural ways of life
2. Social, political, and historical constructions shape diverse cultural identities
3. Global influences can affect local ways of life
4. To think about my own culture/country of origin into a global context
5. Local political, cultural, and/or technological change in one culture can affect cultures around the world
6. To think about my own culture/country of origin from the perspectives of someone from another culture
7. Diverse aspects of identity combine and create many diverse ways of life
8. People in others cultures could perceive equality, opportunity, and human rights differently than I do
9. The social, political, historical context of diversity has shaped my country
10. The balance of power and privilege varies across cultures/countries

Communication domain (10 items) STEM: *I AM exceptionally skilled at discussing …*

1. Race and ethnicity issues and diversity
2. Nationality issues and diversity
3. Ability issues and diversity
4. Social class issues and diversity
5. Gender identity issues and diversity
6. My own country of origin's role in the historical, social, economic, and political marginalization of its own cultures
7. Religious issues and diversity
8. Sexual orientation issues and diversity
9. Language issues and diversity
10. Another country's role in the historical, social, economic, and political marginalization of its own cultures

***A*ttitudes Domain** (9 items) Stem: *I AM exceptionally skilled at …*

1. Investing in overcoming issues, beliefs, values, and assumptions that may hinder my intercultural competency growth
2. Exploring how my values, beliefs, and communication style may come across to people from other cultures/countries
3. Challenging and adapting my assumptions about diverse ways of life in different cultures/countries
4. Refraining from open criticism when I encounter unfamiliar ways of life in different cultures/countries
5. Seeking out and learning from intercultural opportunities

as a way of life
6. Responding with openness when I encounter unfamiliar ways of life in different cultures/countries
7. Demonstrating interest in and appreciation of unfamiliar ways of life in different cultures/countries
8. Investing in my intercultural competency growth as a lifelong process
9. Effectively addressing stereotypes, prejudice, or racism expressed intentionally or unintentionally

Professional Practice Domain (10 items) Stem: *I AM exceptionally skilled at …*
1. Explaining human rights issues from the perspective of one other culture/country
2. Explaining professional ethics in my field from the perspectives of one other culture/country
3. Incorporating intercultural research and scholarship to create new ideas for solving problems in my field
4. Utilizing my intercultural knowledge to create new ideas for problem solving in my field
5. Accommodating the different ways that people of diverse cultures may think, analyze, and process information
6. Bringing a spirit of intercultural cooperation to my work/school setting
7. Accommodating how people of diverse cultures may approach their workplace or school projects, events, issues, and solutions
8. Being flexible with the different work or school styles among people of diverse cultures (e.g., time, food, hierarchy, working pace, attendance, participation)
9. Considering local problems in my field in context to global influences
10. Comprehending the different ways that people of diverse cultures may use language to express their ideas

***N*egotiated Space Domain** (14 items)
STEM: *I AM exceptionally skilled at …*
1. Building trust and cooperation among team members of diverse cultures
2. Establishing mutually agreeable decision-making practices for working together, even if different than what i am used to
3. Establishing mutually agreeable ground rules for working together, even if they are different than what i am used to
4. Finding mutually agreeable approaches to mediating and resolving misunderstandings, even if different than what I am used to
5. Adapting my communication style and vocabulary to accommodate people from diverse cultures
6. Cultivating new professional relationships with people from diverse cultures
7. Explaining issues from team members' diverse cultural perspectives, even if different than my own
8. Finding solutions that maintain a balance between team members' diverse worldviews
9. Engaging in dialogue in a way that fosters team member relationships as much as creating a group solution
10. Tolerating periods of confusion as team members of diverse cultures work together to approach and solve problems in new ways
11. Considering and understanding how my own cultural heritage may challenge group trust and cooperation
12. Accommodating language differences to enhance communication between team members
13. Explaining the dynamics of power and privilege that may be complicating the team process
14. Putting priority on team member relationships when working through difficult issues on a project

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Identity In flux: Clinical and Research Implications of Working with Global Nomads and Third Culture Kids

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Abstract

Over the centuries, globalization has been a perennial phenomenon responsible for connecting countries and cultures with socio-political and economic gains. Recent globalization has been characterized by rapid advances in technology as illustrated by frequent air travel and mass global interconnectivity. Global citizens are having ever-more regular contact with diverse cultures. The increase in global life experiences, or global encounters, has transformed the individual's context to a global context. The result is that people are navigating between multiple cultures simultaneously. Global Nomads and Third Culture Kids are among those who are regularly navigating and negotiating an assortment of cultural differences which can impact self-identity and have relational consequences. In this paper, the author aims to: 1) explore identity development in the lives of Global Nomads and Third Culture Kids and 2) offer suggestions for clinical practice and future research in this area.

Keywords: Global nomads, Globalization, Third culture kids, Self-identity-in-context

Introduction

We live in an era where our global village is filled with more opportunities for its diverse inhabitants to interact with one another both in person and via virtual reality more so than any other time in history. The term "globalization" is used to describe the current state of the world economically, politically, linguistically, and socio-culturally. It refers to the expansion of human interaction, making the world smaller by bringing together diverse languages, customs, and lifestyles (Kroes, 2000; Niezen, 2004). The phenomenon of globalization is often historically addressed in relationship to the expansion of the British Empire in the 17th century, although arguably globalization has been occurring since the beginning of humankind (Lee, 2006).

Immigration, colonization, imperialism, and slavery are examples of drivers of human mobility in the history of globalization. Globalization has led to a massive exchange of information and ideas (Arnett, 2002) and has arguably had both positive and negative effects on humanity. Proponents of globalization say it has led to "increased concern for human rights, the establishment of democratic governments…and even freedom from the fear of war" (Lee, 2006, p. 10). Others comment that globalization creates opportunity for "new understanding of experience" (Tomlinson, 1999, p. 30) and frees people from the "tyranny of geography" (LeGraine, 2003, p. 2). Less optimistic views of globalization blame it for its "international reach," spreading Westernization, or Americanization (Lee, 2006, p. 10). Pop culture is blamed for global homogenization and is hypothesized to lead to the eventual cessation of indigenous or original native cultures in the long-run (Adams & Carfagna, 2006; Arnett, 2002; Lee, 2006). Technology is also considered responsible for globalization at the cost of valuable human interaction (Gomez-Pena, 2001), however, advancing technology also facilitates global encounters.

Social media, increased smartphone usage, and artificial intelligence are only a few of countless examples of how technology has impacted our culture and the way we live our lives worldwide. However, a more dated form of technology that has undeniably had an immeasurable and permanent effect on the boundless existence of human beings in the world is air travel. The ease of international travel has led to increased interactions with diverse groups of people adding layers of complexity as people learn to navigate new cultural contexts and new ways of relating to others and to themselves (Young, Natrajan-Tyagi, & Platt, 2014). Furthermore, air travel has led to increased transnationalism, expatriation, and repatriation with more individuals living-in-between cultures (Bhatia & Rum, 2004). In essence, who 'we' are changes in relation to our contexts and transforms our sense of identity (Arnett, 2002; Tomlinson, 1999) making us a product of our social environment (Christopher & Bickard, 2007).

Despite processes of globalization narrowing the cultural gap, social scientists suggest that crossing cultures has psychological consequences (Arnett, 2002; Heater, 2002; Hermans & Kempen, 1998; Horrocks & Callahan, 2006; Milstein, 2005; Suarez-Orozco & Qin-Hillard, 2004; Tomlinson, 1999). Individuals adjusting to a new culture can experience

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\ irritability, confusion, panic, helplessness, and a distrust or disdain toward the dominant culture. This phenomenon is known as culture shock (Martin, 1986). Upon returning home, individuals also struggle with readjusting, known as re-entry shock (Gaw, 2000; Martin, 1986). Returnees have reported feeling disoriented, confused, angry, and depressed (Adler, 1981; Church, 1982; Hannigan, 1990; Locke & Feinsod, 1982; Raschio, 1987; Zapf, 1991 as cited in Gaw, 2000), and have experienced conflict in personal relationships (Lijadi & van Schalkwyk, 2014), as well as difficulty with occupational and academic performance (Cox, 2004). These effects can last long after their return home (Ward & Kennedy, 1993). Furthermore, those who experience multiple re-entry may have a compounded experience of distress and chaos which can eventually cause a sense of confusion with place in the world and impact personal identity and relationships (Onwumechili, Nwosu, Jacksinn, & James-Hughes, 2003).

One group of individuals that share in the unique experience of multiple repatriation are Third Culture Kids (TCK), and Global Nomads (GN). The potential impact of multiple re-entry on individuals' psychological and relational health is notable, however, there is a lacuna of literature in this area (McLachlan, 2005; Young et al., 2014). A literature search performed by the author in December of 2014 on two dozen online databases using keywords "global nomad" and "therapy" or "third culture kid" and "therapy" yielded no results. Modest results were also available when replacing the keyword "therapy" with "relationships" or "identity." This suggests that existing literature is bereft in understanding the psychological and relational impact of the TCK and GN lifestyle on identity development. This article aims at exploring identity development considering the constant changing contexts of this group in hopes to offer suggestions on how to conceptualize clinical work with GNs and TCKs and advance future research.

Who are Global Nomads and Third Culture Kids?

The term TCK was originally coined in the 1960s by sociologists John and Ruth Hill Useem in their work examining the effects of expatriation and repatriation on American missionary families living in India. Useem defined TCK as an individual who spent their formative years living outside of their passport country, or home culture, often due to their parents' employment (Pollock & Van Reken, 2009). Useem noticed that missionary families living abroad did not find a complete sense of belonging in the host culture, or "first culture". Upon returning home, they no longer felt they belonged to their home culture, or "second culture". These families actually created a "third culture" to which they belonged – one that was in between their home and host cultures. The original use of the term TCK was in relation to children living abroad due to their parents' work. Yet, additional subgroups have arisen such as international adoptees, refugees, and children of immigrants who also have similar experiences as TCKs. To avoid diluting the term TCK, the term "cross-cultural kids" has been invented to include these subgroups (Pollock & Van Reken, 2009).

Although GN and TCK are often used interchangeably, the traditional definition of GN is an individual of any age who has lived a significant part of their lives in more than one country outside of their passport country, or country of citizenship, due to parents' work (McCaig, 1991; McLachlan, 2005; Schaetti; 1998). However, modern usage of GN includes individuals who have lived in more than one country outside of their passport country for a variety of reasons, regardless of parents' work (Bardhi, Eckhardt, & Arnould, 2012). GNs and TCKs are comprised of missionary members, military families and service members, diplomats, corporate expatriates, and foreign-service members, among others. For the purposes of this paper, the term GN will be used as an umbrella term to refer to all aforementioned experiences.

Side Effects of Globe-Trotting

GNs possess many attributes such as being internationally savvy, highly adaptable, high achievers, skilled in crisis management, adept with language acquisition, and often serve as fortuitous cultural ambassadors (Bonebright, 2010; Kebschull & Pozo-Humphreys, 2006; McLachlan, 2005; Pollock & Van Reken, 2009). According to Pasco (1994), GNs have a "migratory instinct" and are prepared to move at a moment's notice (as cited in McLachlan, 2005, p. 15). This explains their perpetual attraction to global careers and international interests (Bardhi et al., 2012; Bonebright, 2010). However, GNs also experience challenges distinct from non-GNs such as lacking a sense of belonging, feeling rootless, difficulty with intimacy and commitment, and feeling a pervasive sense of otherness in all contexts. Furthermore, GNs often feel misunderstood and separate from society regardless of the cultural context in which they find themselves (Dixon & Hayden, 2008; Fail, Thompson, & Walker, 2004; Kebschull & Pozo-Humphreys, 2006; Pollock & Van Reken, 2009).

Culture, Context, and Identity

The definition for the term "culture" varies across disciplines in the social sciences and is considered to be one of the most difficult terms to define (Gardiner & Kosmitzki, 2008; Marsella & Yamada, 2007). As such, no universal definition has been agreed upon. Existing definitions include concepts of learned or shared beliefs, values, attitudes, practices, and behaviors of a group of people when describing culture (Gardiner & Kosmitzki, 2008; Triandis, 1996). The literature suggests that culture for TCKs embodies a third space where individuals carry some of their home culture and host culture(s). However, it has also been suggested that the GN's cultural context is more complex. Cultural context for the GN is a constellation of all the distinct experiences accumulated by previous host countries visited, which extends beyond adjustment to the culture of the current host country. Instead, culture for the GN is like carrying a bag filled with all the cultural norms, memories, life lessons, and relationships experienced in each host country. Furthermore, GNs revisiting past host countries may find variance in their current experience. As such, each experience of a host country is unique to that specific visit and adds to the multi-layered cultural context of the GN.

As an individual adapts to a new cultural context,

self-identity is negotiated (Swann, Milton & Polzer, 2000; Ting-Toomey, 1999; Young et al., 2014). "Identity" is yet another term that is difficult to define and lacks a universal definition. Identity is often discussed in reference to self, self-concepts, self-image, and self-construal (Bailey, 2003; Kim, 2014; Markus & Kitayama, 1991; Onorato & Turner, 2004; Turner, 1984). Shared concepts in defining identity include an individual's beliefs, desires, aspirations, achievements, abilities, relationships, sexual orientation, socioeconomic status, culture, ethnicity, interests, personality, and physical attributes (Alessandria & Nelson, 2005; Kim, 2014; Santrock, 2009). Scholars agree that self-identity transforms with changing contexts (Jensen, 2003; Schachter 2005a) but a more developed understanding about the process of identity negotiation for global nomads is needed (Gudykunst & Mody, 2002; Rascanu, 2011; Young et al., 2014).

Historically, identity has been understood as a developmental process. Psychology is replete with identity development theories that are further delineated by the areas of diversity addressed. Examples include sexual orientation, race, and ethnic identity development (Cass, 1979; Cross, 1978; Helms, 1990; Phinney, 1992). Traditional identity theories as defined by European and North American psychology formulate identity as a stable state to be achieved after a period of exploration (Bailey, 2003; Cass, 1979; Erikson, 1968; Marcia, 1966, Phinney, 1992). For instance, in Erik Erikson's psychosocial development model, identity achievement was a stage arrived at only after an individuals' resolved conflict with their environment, also known as an identity crisis. Individuals who did not achieve a resolution were considered identity diffuse, or lacking a solid sense of self (Erikson, 1968). James Marcia expanded on Erikson's identity work by creating four stages to outline the identity development process: Foreclosed, Moratorium, Diffuse and Achieved. Marcia suggested that those who acquired a solid sense of self (Achieved) compare and contrast the identity given to them by caretakers with that existing in their environment and resolve conflicts that may arise, also known as a crisis (Moratorium). Individuals who never reached identity crisis were either willing to accept the identity given to them by caretakers or society (Foreclosed) or were neither able to do that nor commit to exploring their identity (Diffuse). However, among GNs, identity achievement is ever elusive. GNs do not remain in a monoculture and thus to compare and contrast their sense of self autonomously from caretakers does not provide the insight or clarity that it does for individuals who predominately remain in a monoculture. The author suggests that a postmodern view of identity is more appropriate when working with GNs.

Postmodernists acknowledge the hybridity of identity and comment on the inadequacy of traditional identity models, in which its linearity fails to honor the complexity and multiplicity inherent in the identity of human beings (Adam & Carfagna, 2006; Camerson, 2004; Eisenberg, 2001; Schachter, 2005b). Frequent exposure to diverse cultures nullifies the concept of a universal, definitive formation of identity (Jensen, 2003). Many scholars agree that identity is undergoing transformation with changes in contexts (Jensen, 2003; Schachter 2005b), however, the "interplay of how it is negotiated is neglected" (Gudykunst & Mody, 2002. p. 238). Psychologists may discover that to understand the human experience of an individual in a global world is to see the individual as a "subject in process" (Sarup, 1996, p. 47) and the identity as in-flux (Young et al., 2014). Understanding identity for GNs requires a lens outside of the traditional identity models that were developed predating present day globalization. The constant change in contexts requires that GNs continuously re-examine self-identity. As such, examining identity negotiation literature is also important when trying to understand GN identity.

Identity Negotiation

Existing literature on identity negotiation mostly originates in the discipline of intercultural communication. Scholars of identity negotiation propose that acquisition of identity occurs through social interactions and individuals entering into new contexts grapple with feelings of insecurity and vulnerability as they navigate these new contexts (Swann et al., 2000; Ting-Toomey, 1999). According to intercultural communications scholar Ting-Toomey (1999), identity negotiation occurs when one's secure image of themselves is threatened when faced with different or unfamiliar contexts. Identity negotiation is a transaction where individuals "attempt to evoke, assert, define, modify, or challenge, and/or support their own and others' desired self-images" (Ting-Toomey 1999, p. 40). When negotiating identity, individuals will (a) bring their self-image or perceptions of themselves; (b) acquire their identity via social interactions, and (c) feel secure when engaging with supportive people in a familiar environment (Ting-Toomey, 1999). When feeling threatened, insecure, or vulnerable from engaging with dissimilar others, individuals decide to either assert or redefine existing self-images (Swann et al., 2000; Ting-Toomey, 1999).

Self-identity for a GN is constantly negotiated, evolving, and in flux (Young et al., 2014). GNs are continuously challenged in each new country and find themselves adjusting their self-image and identity with each changing context (Fail et al., 2004; Pollock & Van Reken, 2009). The result can often involve an overwhelming sense of being culturally unbalanced (Kebschull & Pozo-Humphreys, 2006) and can lead to depression, anxiety and low self-esteem (Fail et al, 2004; Limberg & Lambie, 2011). More specifically, an individual adapting to multiple cultural contexts finds that they are never au courant, or are rarely in rhythm with their environment (Pollock & Van Reken, 2009). Thus, committing faux pas and having to face embarrassing situations due to cultural differences can highlight a sense of being different, or otherness. This can cause confusion in the GN's sense of self which can lead to other detrimental effects which will be discussed below.

Clinical Implications

Presenting concerns of a GN seeking psychotherapy are not remarkably distinct from individuals in monoculture environments at first. To a mental health professional, GNs may report symptoms of depression, homesickness, anxiety,

relationship concerns, or academic and occupational difficulties to name a few (Dixon & Hayden, 2008; Pollock & Van Reken, 2009). In their research of international students, Dixon and Hayden (2008) found that TCKs reported physical symptoms, such as stomach discomfort, a vague sense of fear, worry, sadness, anxiety, and loneliness when transitioning to host countries. Although feelings of excitement and happiness are also experienced when transitioning, worry about leaving old relationships and developing new ones never lessens (Dixon & Hayden, 2008).

Mental health professionals working with GNs must be aware of the psychological and physiological impact of multiple migrations that can be caused by identity concerns, unresolved grief and loss of previous life and relationships, and the stress of adjusting to a new context (Dixon & Hayden, 2008; Lijadi & van Schalkwyk, 2014; Limberg & Lambie, 2011; Onwumechili et al., 2003; Pollock & Van Reken, 2009). GNs often report a general sense of confusion about their place in the world, commitment difficulties, and challenges sustaining long term relationships (Dixon & Hayden, 2008; Kebschull & Pozo-Humphreys, 2006). GNs are often unaware of the impact of multiple migrations and will feel as if something is inherently wrong with them.

Additionally, psychologists lacking in knowledge of the effects and challenges of the GN can possibly be misinformed in their assessment, diagnosis, and case conceptualization. Having an incomplete understanding of the GN's context can lead to minimizing (Limberg & Lambie, 2011) or magnifying challenges of the GN client. For example, a history of relationship difficulties, frequent mobility, chaotic transitions, and identity confusion, all of which are common complaints of the GN, can indicate specific diagnoses for an assessing clinician. One example is illustrated by personality disorders which are characterized by impairments in self-identity and interpersonal relationships. Although the DSM acknowledges that sociocultural environments may explain impairments as normative, a clinician who is not privy to the GN context risks overlooking or underestimating the impact of multiple transitions on a client's presentation. While it is possible that a GN can legitimately meet criteria for a personality disorder, it is important to consider the GN context to avoid an inaccurate diagnosis or incomplete assessment, which may lead to a treatment plan that may be less effective in addressing client concerns. In a diagnostic evaluation, it is recommended that clinicians ask additional questions to GNs. Examples of areas that require further inquiry are: 1) the length of time spent in each country; 2) the age of the individual during each transition; 3) reasons for moving; 4) ability to acculturate to each country; 5) the cultures that were easiest to feel a sense of belonging; 6) the countries where the individual has/had the closest relationships; 7) amount of contact the individual currently has with loved ones in each country. The responses to these inquiries can provide contextual information that can guide clinical work, whether it is suggesting appropriate coping strategies or discovering areas in need of grief work. More specifically, if a 30 year-old client initially reports that he/she has never been able to make or maintain a relationship in friendship or romance for longer than a year, a clinician may wonder about the client's interpersonal impairment. However, if it is discovered later that the client has moved every few months for the last 10 years, the clinician may decide to attend to attachments and/or multiple losses suffered by the client. To illustrate, let us consider an example of a GN client identified as an international student. The client indicated symptoms of moderate depression, and reported mild suicide ideation and high conflict with several relationships in the U.S. The client coped by constant Skype sessions with friends and parents in the home country, which seemed to hinder the adjustment process, increase isolation, and prevented development of a local support system. After addressing risk factors and depression, a treatment plan was developed that included working toward decreasing the client's reliance on digital communication and expanding local social support systems. However, upon further assessment, it was discovered that the client was a GN who had developed a stable and joyful life in the previous host country. Upon receiving pressure from parents, the client moved to the U.S. for academic reasons and was currently suffering from a great deal of grief and identity confusion. The client was confused about social rules in the U.S. and struggled with feeling frustrated, alone, insecure, and vulnerable. Thus relying on support from the home country helped the client feel grounded.

Given the client's status as a GN, it was apparent that psychotherapy needed to address the multiple layers impacting the client's identity and relational difficulties. The therapist explored the client's identity in previous host countries and addressed issues arising with that identity in the U.S. Identity confusion was normalized and therapy focused on empowering the client by facilitating dialogue about identity negotiation within changing contexts. Furthermore, maintaining close contact with the home country was very important. Adequate time to grieve losses from previous lives in host countries while gradually forming new relationships in the U.S., provided relief for the client. This example illustrates that without having a comprehensive understanding of the challenges of GNs, psychotherapy may have taken a different direction and focused on different treatment goals, possibly neglecting key concerns. Thus, it is important that psychologists further advance in their knowledge, awareness, and skills to build competency when working with GN clients.

Suggestions for Future Research

The aforementioned literature on TCKs and GNs primarily focuses on supporting students in their transition to international schools (Dixon & Hayden, 2008; McLachlan, 2005) and adjusting to workplace environments (Bonebright, 2010). Limited research exists to support mental health professionals in providing services to the TCK and GN population.

Given the critical salience of identity for GNs, it is important for future researchers to utilize both qualitative and quantitative research methods to explore identity development. Specifically, qualitative research examining identity negotiation for GNs can help in developing a theoretical paradigm to understand GN identity and the negotiation process,

and such a framework can inform treatment approaches to address psychological distress experienced during negotiation process. Quantitative research examining identity concerns and its relationship to psychological or relational distress can also be useful in informing treatment. Additional research examining the efficacy of using specific therapeutic interventions when working with GN clients can work toward establishing evidence based practices. In summary, as global citizens continue to interact from opposite sides of the world - co-existing, interrelating, intermarrying, forming multicultural families, and blending layers of differences upon difference - psychologists will benefit from comprehensive understanding of GN in their global context. Given the dearth of the literature, significant research efforts need to be invested in understanding the functioning of GNs, and clinicians need to be educated about the unique lives and challenges of this population.

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Articles

Psychology in Latin America: Legacies and Contributions - Part 3

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The purpose of this series is to advance the dissemination of psychological knowledge generated in Latin America and the Caribbean in an effort to balance the predominant influence and presence of European psychology and, more recently, Asian psychology, in the U.S.A. This is the third and final part of a series discussing the Interamerican Society of Psychology (www.sipsych.org), known as SIP (for the acronym of its name in Spanish, *Sociedad Interamericana de Psicología*) and featuring the Spanish or Portuguese speaking psychologists distinguished with the Interamerican Psychology Award. Every two years, SIP's board of directors, in consultation with nominations from SIP's membership, grants an award to an English or French speaking psychologist and another to a Spanish or Portuguese speaking psychologist[1] whose work has advanced psychology as a science and profession in the Americas.

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[1]Since 2007, the award for a Spanish or Portuguese speaking psychologist has been entitled the Rogelio Díaz Guerrero Award.

In the first article of the series (Consoli & Morgan Consoli, 2012), we noted the accomplishments of the first six of the twenty awardees, organized in chronological order: 1976 – Rogelio Díaz Guerrero, Mexico; 1979 – Arrigo Angelini, Brazil; 1981 – Jacobo Varela, Uruguay; 1983 – Rubén Ardila, Colombia; 1985 – Aroldo Rodrigues, Brazil; 1987 – Carlos Albizu Miranda, Puerto Rico, awarded posthumously. In the second installment we featured the next six awardees: 1987 – Emilio Ribes-Iñesta, Mexico; 1989 – Eduardo Rivera Medina, Puerto Rico; 1991 – Ignacio Martin Baró, El Salvador, awarded posthumously; 1993 – José Miguel Salazar, Venezuela; 1995 – Maritza Montero, Venezuela; 1997 – Rolando Díaz-Loving, Mexico. In this final article we highlight the accomplishments of the most recent eight awardees: 1999 – Héctor Fernández-Álvarez, Argentina; 2001 – Silvia Maurer Lane, Brazil; 2003 – Euclides Sánchez, Venezuela; 2005 – Irma Serrano-García, Puerto Rico; 2007 – Isabel Reyes Lagunes, Mexico; 2009 – José Toro Alfonso, Puerto Rico; 2011 – Susan Pick, Mexico; and 2013 – Wanda Rodríguez Arocho.

Dr. Héctor Fernández-Álvarez (1944-), from Argentina, received the Interamerican Psychologist award in 1999. The son of Spanish immigrants, he earned a *licenciatura* degree in psychology at the *Universidad de Buenos Aires* (UBA) in 1967. At the UBA, he was exposed to psychoanalysis through León Ostrov and Emilio Rodrigué, and to Soviet reflexology through José Itzigsohn (Consoli, Corbella Santoma, & Morgan Consoli, 2013). As a student and then as an early career professional, Fernández-Álvarez read widely and showed a timely interest in U.S.A. psychology, which was not a type of psychology readily accepted in Argentina. In fact, in his first publication, he reviewed work recently published in the U.S.A. (Fernández-Álvarez, 1969). In 1995, Fernández-Álvarez earned a doctoral degree from the *Universidad Nacional de San Luis*, the first accredited doctoral program in Psychology in Argentina. He has since been in academia for almost 50 years, teaching at the *Universidad de Belgrano* as well as many other institutions throughout Argentina, Latin America, and Spain.

Dr. Fernández-Álvarez' areas of expertise include psychotherapy, personality disorders, group therapy, anxiety disorders, and the training of psychotherapists, including supervision. His work has focused on the relationship between experience and the singular capacity of a psychotherapist to alleviate human suffering, the efficacy of psychotherapy, the evaluation of diverse psychotherapy approaches, the durability of the treatment benefits derived from psychotherapy, and the personal style of the psychotherapist (Fernández-Álvarez, García, LoBianco, & Corbella, 2003).

Dr. Fernández-Álvarez has published 12 books in psychology as well as a novel, *La Distancia* (The Distance) (Fernández-Álvarez, 2002). In addition, he has authored and co-authored close to 70 journal articles, and over 40 book chapters. Among his books, *Fundamentals of an Integrative Model in Psychotherapy* (Fernández-Álvarez, 1992/2008) is his most renowned work, currently available in a third edition. The first edition of the book has been translated into English (Fernández-Álvarez, 2001). In addition, he has

co-authored two books with Amparo Belloch Fuster on personality disorders (Belloch Fuster & Fernández-Álvarez, 2002; Belloch Fuster & Fernández-Álvarez, 2010). Furthermore, in 2008, Dr. Fernández-Álvarez and collaborators published *Integration and Mental Health: The Aiglé Project, 1997-2008* (Fernández-Álvarez, 2008), a book detailing the theoretical, empirical, clinical and training evolution of the integrative approach practiced at Aiglé. Dr. Fernández-Álvarez is a founding member and president of the Aiglé Foundation, a non-governmental organization that was formed in 1977 for the purpose of providing services and advanced training in psychotherapy. Dr. Fernández-Álvarez has presided over many professional organizations including the Interamerican Society of Psychology (2003-2005). In 2002 he received the Sigmund Freud award from the city of Vienna, granted by the World Council for Psychotherapy.

Dr. Sylvia Tatiana Maurer Lane (1933-2006), from Brazil, received the Interamerican Psychologist award in 2001. Dr. Lane worked at the Pontificia Universidad Católica de São Paulo (PUC-SP) for more than forty years, in the field of community social psychology. She is lauded as a pioneer in the area of *Compromisso Social* (Social Commitment) (Bock, Ferreira, Gonçalves, & Furtado, 2007) and social transformation, and was a champion for social justice issues in Brazilian society, with a particular focus on socio-historical aspects.

Dr. Lane received a scholarship to study at Wellesley College in the U.S.A. in 1955, where she worked with Solomon Asch. She graduated in 1956 with a Bachelor's degree and a *licenciatura* in philosophy from the University of São Paulo (USP). After working for several years for the Regional Council of Educational Research, a branch of the Ministry of Education, she began teaching at PUC-SP in 1965. In 1970, she completed her doctorate at PUC-SP, with a dissertation entitled *Psychological meaning of words in different socio-cultural groups.* At PUC-SP she became a leader in designing a psychology program that became a model for all of Brazil. In particular, her focus in the program was on science as praxis.

Dr. Lane published over 40 books and book chapters and 29 articles on social psychology, language, and various aspects of community psychology in Latin America during her career. One of her books, *O que e psicologia social* (What is social psychology), published in 1981, was written at a turning point for social psychology in Latin America and influenced the field significantly. Her work is often personified as being based on "social reality" and as addressing the problems in the lives of the majority of the Brazilian population. Dr. Lane's work consistently drew on the writings of Marx and Vygotsky, as is exemplified by an analysis of the theses and dissertations of her students (Alves de Sousa, 2008). In her many works, including her highly insightful book, *Psicologia social: O homem em movimento* (Social psychology: Man in motion) (Lane & Codo, 1984), she criticized psychology as being too positivistic and sought to facilitate a science which could better transform society (see Lane, 1984a, b).

Dr. Lane's writing also focused on the ethics of knowledge in social psychology in Latin America and how psychology might "democratize" this process, breaking down discrimination and exclusion, through scholars in the academy interacting with people in society (Lane, 2002; Lane, 2006). Dr. Lane developed and founded the Brazilian Association of Social Psychology (ABRAPSO) in 1980, and served as its first president.

Dr. Euclides Sánchez (1940-), from Venezuela, received the Interamerican Psychologist award in 2003. He earned a *licenciatura* in psychology from the *Universidad Central de Venezuela* (UCV) in 1963 and a master's degree in social psychology from the London School of Economic and Political Sciences, at the University of London in 1973. Dr. Sánchez received a doctoral degree from UCV, earning Honorable Mention for his dissertation entitled *The participative community: Psychosocial conditions of community participation,* later published as a book entitled *Todos con "La Esperanza:" Continuidad de la participación comunitaria* (All together with "La Esperanza:" Continuity in community participation) in 2000. Since 1962, he has worked at the *Universidad Central de Venezuela*, beginning as an instructor of general psychology and serving as Chair of the Department of Social Psychology in 1988. During this time, he also taught as an invited professor or investigator at many universities in Argentina, Chile, France, Guatemala, Mexico, Puerto Rico, Spain, and the U.S.A. Throughout his career, he has given multiple workshops and presentations, as well as served as a consultant and invited lecturer to many national organizations on community participation in research, participatory evaluation research, qualitative research, and community psychology, among other topics.

Dr. Sánchez has authored 25 books and over 40 journal articles and book chapters, publishing extensively on community participation, qualitative research, and community social psychology. His most recent books are on community sustainability, participatory action research, and poverty from the perspective of community social psychology. His most recent article is on environmental psychology in Venezuela. Specifically, he has conducted detailed analyses of community psychology in Latin America, including synopses of the state of affairs in this field in Argentina, Chile, Colombia, Puerto Rico, and Venezuela (Wiesenfeld, Sánchez, & Giuliani, 1996). His work on environmental psychology in Venezuela emphasizes the Sustainable Development (SD) model for Latin America, which includes community and environmental factors with the goal to inform public policy (Wiesenfeld & Sánchez, 2002). Moreover, Dr. Sánchez' work emphasizes community participation (CP) design and the various factors which influence it, such as poverty and leadership, among others (Sánchez, 2004; Sánchez, Cronick, & Wiesenfeld, 2003).

Dr. Sánchez is a leader in Latin American social psychology and has served the field in many leadership capacities including the presidency of the Interamerican Society of Psychology (1995-1997), membership in the Board of Directors of the International Association of Applied

Psychology (1996-2000), and various leadership positions in the Venezuelan Social Psychology Association. He has also served in the editorial board of many journals such as the *Revista Contemporánea de Psicología* (Journal of Contemporary Psychology) and *Revista Interamericana de Psicología* (Interamerican Journal of Psychology).

Dr. Irma Serrano-García (1948-), from Puerto Rico, received the Interamerican Psychologist award in 2005. Dr. Serrano-García earned a master's degree at the *Universidad de Puerto Rico*, *Recinto de Río Piedras* (UPR-RP) in 1970 and a doctoral degree in social-community psychology at the University of Michigan, Ann Arbor in 1978 while a Ford Foundation Fellow (1973-1977). She completed postdoctoral studies in educational public policy at Harvard University in 1985. From 1978 until her retirement in 2010, Dr. Serrano-García was a faculty member in the Department of Psychology at the UPR-RP, which included serving as Chair of the Department for five years (1986-1990). In her retirement, Dr. Serrano-García has continued to serve as a consultant to non-profit organizations and educational institutions, something she has done for several decades.

Dr. Serrano-García is one of the most well-known community psychologists in Latin America. Her main areas of scholarly interest include social change, power dynamics, gender issues, participatory research, public policy, and higher education teaching and learning. Dr. Serrano-García has written extensively about social-community psychology, emphasizing social change in community psychology and underscoring the role that collaborative and participatory ideology play in such change processes (Serrano-García, 2008; Serrano-García, López, & Rivera-Medina, l987). Her research and administrative duties have involved directing the first post doctoral training program in social sciences at UPR on research training addressing HIV/AIDS supported by the National Institute of Allergies and Infectious Diseases, and serving as principle investigator in over a dozen sponsored research projects studying matters such as the role of men in preventive interventions for women, HIV prevention in heterosexual Puerto Rican women, the prevention of the sexual transmission of HIV/AIDS in heterosexual relationships, the role of psychology in public policy, and research training in Puerto Rican graduate psychology programs. Her record of publications encompasses over 100 journal articles and book chapters, as well as thirteen books. Her most recent books address the evolution of community psychology in Latin America (Montero & Serrano-García, 2011), stigma and its consequences experienced by Puerto Ricans living with HIV/AIDS (Varas-Díaz, Serrano-García, & Toro-Alfonso, 2004), and the contemporary challenges faced by higher education in psychology (Serrano-García, Rodríguez Arocho, Bonilla Mujica, García Ramos, Maldonado, Pérez López, & Rivera Lugo, 2013). She is currently editing the *Handbook of Community Psychology* for APA in a joint effort with Christopher Keys and Meg Bond.

Dr. Serrano-García earned fellow status in Division 27, the Society for Community Research and Action: Division of Community Psychology, in 1988; and in Division 2, The Society for the Teaching of Psychology, in 1992. She served as president of Division 27 in 1992-1993 and represented the Division in the APA's Council of Representatives from 2012 through 2014. She also served on APA's Committee of Ethnic Minority Affairs from 1990 until 1993 and APA's Committee on International Relations in Psychology from l994 until 1997. She received an APA presidential citation in 2004 from APA president Diane Halpern, for her service to APA, psychology, and women. Dr. Serrano-García served as the first female editor of the *Interamerican Journal of Psychology*, the official publication of the Interamerican Society of Psychology, from 1998 until 2003, and was president of the Puerto Rican Psychological Association (APPR) in 2012. The APPR granted Dr. Serrano-García a Lifetime Achievement award.

Dr. Isabel Reyes Lagunes (1942-), from Mexico, received the Interamerican Psychologist award in 2007. She earned a doctoral degree in social psychology from the *Universidad Nacional Autónoma de México* (UNAM) in 1982. Dr. Reyes Lagunes, who achieved the highest level as a researcher in Mexico (level III), taught for over forty years at several Mexican universities, most noticeably at the UNAM in Mexico City. She achieved emeritus status in 2008.

Dr. Reyes Lagunes publication record includes close to 200 journal articles and book chapters as well as nine books. Among her multiple areas of scholarly interests, her research lines have concerned culture and personality, Mexican identity, ethno-psychometrics, social and political psychology, and couples. Specifically, Dr. Reyes Lagunes has researched personality assessment in Mexico (Lucio, & Reyes Lagunes, 1996; Reyes Lagunes, 1996) and the personality of Mexican people (Reyes Lagunes, 1999). A disciple and longtime collaborator of Dr. Rogelio Díaz Guerrero, she has pursued cross-cultural interests (Reyes Lagunes, & Poortinga, 1987) and compared and contrasted personality development in Mexico and the USA (Holtzman, Díaz Guerrero, Swartz, Lara, Laosa, Morales, Reyes Lagunes, & Witzke, 1973).

Dr. Reyes Lagunes has studied the impact of educational television on children's development (Holtzman & Reyes Lagunes, 1980) and evaluated a popular TV program for children while it was being adapted for Mexico (Díaz-Guerrero, Reyes Lagunes, Witzke, & Holtzman, 1976; Reyes Lagunes, 1980). She has advanced the field of psychological assessment, particularly with respect to the development of culturally relevant psychological evaluations, spawning a field that has been referred as ethno-psychometrics (Reyes Lagunes, 2011). Dr. Reyes Lagunes has written extensively about social psychology in Mexico and has been a crucial contributor herself to the development of this branch of psychology in Mexico (Reyes Lagunes, 2002). Moreover, she has researched a range of matters concerning couples, including locus of control, communication, relationship quality, attitudinal differences, values and choices, power differences,and violence (García Meraz, & Reyes Lagunes, 2009a&b).

Dr. Reyes Lagunes has occupied several leadership positions in her extensive career including the presidency of several professional organizations: the Interamerican Society

of Psychology (1983-985), the Mexican Association of Social Psychology (AMEPSO) (1996-1998), the Iberoamerican Association of Evaluation and Psychological Diagnosis (AIDEP) (2003-2005), and most recently, the Mexican *Colegio Nacional de Psicólogos* (2008-2012). She has received other awards, including the national award from Mexico's National Council on Psychology Teaching and Research (CNEIP) in 1997 and the national award from Mexico's National Federation of Colleges, Societies, and Associations in Psychology in 2009.

Dr. José Toro-Alfonso (1952-2015), from Puerto Rico, received the Interamerican Psychologist award in 2009. Dr. Toro-Alfonso earned a master's degree in education at the Catholic University of Puerto Rico, Ponce, Puerto Rico in 1976, a master's degree in psychology in 1988, and a doctoral degree in clinical psychology in 1991 at the Caribbean Center for Advanced Studies, in San Juan, Puerto Rico. He completed postdoctoral studies at the Centers for Disease Control and Prevention (CDC) in Atlanta and at the University of New York, focusing on sexuality and health programs.

Dr. Toro-Alfonso began his professional career as a biology teacher at Holy Rosy School in Yauco, Puerto Rico and continued teaching at San Antonio High School in Humaco, Puerto Rico. He then became involved in the Montessori school system, and, in 1978 founded and directed a Montessori preschool and elementary school program in Caguas, Puerto Rico. Dr. Toro-Alfonso was a clinical psychologist, professor, and researcher in the Department of Psychology at UPR-RP, where he worked from 1998 until his sudden death in 2015. From 1983-1998, Dr. Toro-Alfonso served as the Executive Director of the AIDS Foundation of Puerto Rico, where he developed programs of care for people with HIV and primary prevention programs for vulnerable communities. He consulted for numerous HIV/AIDS programs, funded by international agencies such as USAID, the Dutch embassy in Central America, and UNAIDS, among others.

Dr. Toro-Alfonso published over fifty articles in peer-reviewed national and international journals including the *Journal of Interpersonal Violence*, the *Puerto Rican Journal of Psychology*, the *Latin American Journal of Psychology*, and the journal *Advances in Latin American Psychology*. Through these publications, he focused on examining domestic violence in Puerto Rican gay couples, which has led to a better understanding of the effect that family role models have on future violence in intimate relationships, addictive behaviors, and vulnerability for HIV infection in gay men (e.g., Toro-Alfonso & Rodríguez-Madera, 2004). Dr. Toro-Alfonso also evaluated HIV/AIDS prevention methods, using a community-based model, targeting gay Latino men in Puerto Rico. He documented the role that workshops and small group meetings play in lowering the risk of HIV by addressing knowledge, attitudes, and behaviors regarding safe sex practices (e.g., Toro-Alfonso, Varas-Díaz, & Andújar-Bello, 2002). Additionally, Dr. Toro-Alfonso researched body image and eating disorders among Latino men and found that, although it is more common for homosexual men to have image and eating disorders, many heterosexual men struggle with these issues as well. Dr. Toro-Alfonso researched the effect of the social construction of hegemonic masculinity on the development of eating disorders and body image issues among homosexuals (e.g., Toro-Alfonso, Nieves, & Borrero, 2010; Toro-Alfonso, Urzúa, & Sánchez Cardona, 2012). In addition, Dr. Toro-Alfonso published five books addressing topics such as domestic violence in couples of the same sex (Toro-Alfonso, 2005) and subordinated masculinities (Toro-Alfonso, 2008). He also wrote many book chapters with colleagues from Latin America and the Caribbean.

Dr. Toro-Alfonso was extensively involved in organized psychology, locally and internationally. In 2001, he was President of the Puerto Rico Psychological Association (APPR); from 2001 to 2005, he was Secretary General of the Interamerican Society of Psychology (SIP) and President of SIP from 2011 to 2013. Among the many other distinctions received by Dr. Toro-Alfonso, he became a fellow of Division 44, the Society for the Psychological Study of Lesbian, Gay, Bisexual, and Transgender Issues of the American Psychological Association in 2010, and was awarded the Distinguished Professional Career Award by the National Latina/o Psychological Association in 2014.

Dr. Susan Pick (1952-), from Mexico, received the Interamerican Psychologist award in 2011. Dr. Pick earned a doctoral degree in social psychology from the University of London in 1978. She has been a faculty member at the *Universidad Nacional Autónoma de México* (UNAM) for over four decades. Dr. Pick has received an array of academic distinctions, including the highest researcher level in Mexico's National Research System and being a research fellow at the Harvard Center for Population and Development Studies (2005-2007).

Dr. Pick's scholarly interests include sex education, research methodology, life skills, empowerment, and participatory research. Her publication record includes over 40 books, close to 70 book chapters, and over 80 journal articles. She is the founder and president of the *Instituto Mexicano de Investigación de Familia y Población* (IMIFAP; Mexican Institute for Family and Population Research), a nonprofit organization established in Mexico City. Their slogan *Yo Quiero, Yo Puedo* (*I want to, I can)* highlights the program's mission of creating positive, sustainable change through personal agency, which is achieved through education, life skills, and the elimination of environmental and psychological barriers. These are the key components of the Framework for Enabling Empowerment (FrEE), the methodological foundation of IMIFAP's research-based intervention and prevention programs (Pick & Sirkin, 2010).

Since the launching of IMIFAP in 1985, Dr. Pick and her colleagues have advanced the development of various sex education, health, citizenship, and skills acquisition programs through extensive research. Specifically, Dr. Pick's research on adolescent pregnancy highlights the various psychosocial factors that influence the decision making process of engaging in unprotected sex, especially the role of the family and parent-child communication (Pick & Palos, 1995). Similarly, Dr. Pick and colleagues evaluated the *Yo Quiero,*

Yo Puedo fourth grade HIV/AIDS prevention program and found that parent-child communication about sex was a protective factor against risky sexual behavior (Pick, Givaudán, Sirkin, & Ortega, 2007). In addition to developing communication skills, Dr. Pick and colleagues created a community based intervention on domestic violence among abused married women (Fawcett, Heise, Isita-Espejel, & Pick, 1999) and a brief intervention program on dating violence (Pick, Leenen, Givaudán, & Prado, 2010) that sought to raise awareness about intimate partner violence and its relation to sociocultural norms. These programs highlighted the concept that sustainable change requires more than education. IMIFAP's contribution led to the inclusion of sex education in the national school curriculum and to the creation of several similar programs in other countries, which has impacted the lives of over 11 million youth (Pick, Givaudán, & Poortinga, 2003).

Dr. Pick has received numerous awards for her work, including the Prize for Young Academic in Research in Social Sciences from the National University of Mexico (1991), the Outstanding International Psychologist Award from the American Psychological Association's Division 52 International Psychology (2002), the Florence Denmark/Gori Gunwald Award in Honor of Outstanding Contributions to the Psychology of Women from the International Council of Psychologists (2005), and the Award for Distinguished Professional Contributions to the Advancement of Applied Psychology by the International Association of Applied Psychology (2006). Dr. Pick has served as president for various organizations including the Mexican Association of Social Psychology (1987-1989) and the Interamerican Society of Psychology (1999-2001).

Dr. Wanda C. Rodríguez Arocho (1952-), from Puerto Rico, received the award in 2013. She earned her first degree in psychology at the UPR-RP in 1973, followed by a master's in education with a specialization in counseling in 1977, and another master's degree in psychology in 1985. Dr. Rodríguez Arocho earned a doctoral degree in 1988. She worked in academia from 1983 until her retirement in 2011, achieving the rank of professor at the UPR-RP. Dr. Rodríguez Arocho has taught courses on research, human development, the psychology of learning, cognitive psychology, and the cultural study of the mind, among others. She has done so in Puerto Rico and throughout the Caribbean and Latin America.

Dr. Rodríguez Arocho has written 10 books, 13 book chapters, and close to 80 articles in some of the most prestigious journals in the field of psychology. Dr. Rodríguez Arocho's scientific and professional contributions span a considerable range. Among these, the dissemination and advancement of the work of Lev Vygotsky and Jean Piaget throughout the Caribbean and Latin America stand out as exemplary, particularly their ability to identify areas of convergence rather than stereotyped differences (Rodríguez Arocho, 1999, 2007a, 2011). Similarly, Dr. Rodríguez Arocho has made considerable contributions to the advancement of cognitive psychology (Rodríguez-Arocho, 2007b, 2013). Specifically, her research has focused on executive functioning and language abilities among Latina/o children and has merited sustained support by the National Institute of Mental Health within the Minority Research Infrastructure Support Program for over a decade (Rodríguez-Arocho, 2003, 2004). Dr. Rodríguez Arocho has advanced a complex understanding of constructs such as quality education by resorting to socio-cultural-historical analysis and critical pedagogy and by articulating the interdependency that exists between domains such as learning processes, development, and assessment.

Dr. Rodríguez Arocho has occupied important leadership positions including serving as secretary general of the Interamerican Society of Psychology 1997-2001, and as an elected member of APA's Committee on International Relations in Psychology which she chaired 2002-2003. Dr. Rodríguez Arocho has received many awards in her academic career. Among these awards, the Puerto Rican Psychological Association (APPR) granted her the Distinguished Psychologist of the year award in 2000. She also earned APPR's Lifetime Achievement award in 2011. Moreover, she received the Distinguished Researcher award in 2003, granted by the journal *Ciencias de la Conducta* (Behavioral Sciences) which is published by the Universidad Carlos Albizu.

In this last of three installments we have featured the accomplishments of the most recent awardees of the twenty individuals who have been distinguished with the Interamerican Psychology Award for Spanish or Portuguese speaking psychologists granted by the Interamerican Society of Psychology. It has been our overall intention through these three articles to advance the dissemination in the U.S.A. of the psychological knowledge generated in Latin America and the Caribbean. We hope that we have achieved that goal.

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Economies of Help: The Concept Behind the Consortium for Humanitarian Intervention

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Abstract

Over the past thirty years, interest in volunteerism and philanthropic support has grown dramatically and the number of humanitarian organizations has increased worldwide. While this growth benefits those in need to some extent, the industry has become competitive instead of cooperative. Organizations doing similar work end up competing against each other for donor dollars rather than work together to have a greater impact. For this reason, the authors support the development of the Consortium for Humanitarian Intervention, where global humanitarian organizations and donor organizations can work collaboratively rather than competitively to enhance creativity and eliminate inefficiencies in the humanitarian industry.

Key words: humanitarian, consortium, volunteerism, aid, intervention

It seems that the demand side of need in the world will forever outweigh the supply side. But real progress is being made. There appears to be a wonderful phenomenon afoot in the form of a growing interest in volunteerism. Books such as Thompson's (2011) *The Third Wave* highlight the rising desire to help those in need following a catastrophe (e.g., 9/11, Sri Lankan tsunamis, and Haitian earthquakes).

There is a parallel uptick in philanthropic support as well. For example, Ted Turner donated a billion dollars to the United Nations. Furthermore, Warren Buffett committed much of his wealth to the Bill and Melinda Gates Foundation (Rohde, 1997). Shortly after that, Warren Buffett and Bill Gates introduced The Giving Pledge, a push to encourage the richest people in the world to pledge most of their wealth to philanthropic causes (The Giving Pledge, 2010).

Rock stars, film stars, and many others put volunteerism in the limelight. For instance, Bono's organization, ONE, fights poverty in Africa, and Peter Gabriel co-founded WITNESS, an organization that teaches activists to film human rights abuses. Mark Wahlberg started a youth foundation. Angelina Jolie has focused on aiding refugees. Sean Penn has helped in Haiti. Additionally, George Clooney, Matt Damon, and Brad Pitt founded Not On Our Watch. This media attention perhaps fuels some volunteers' motivations (ONE, 2014; WITNESS, 2015; Mark Wahlberg Youth Foundation, 2014; Gordts, 2014; Not on Our Watch, 2009).

There is also a remarkable amount of innovation in the non-profit/non-governmental organization (NGO) arena. Much of this opinion is informed by works such as *The New Humanitarians: Inspiration, Innovations, and Blueprints for Visionaries* (Stout, 2008). This optimism continues as new projects unfold and other NGOs proceed with their work.

In *The Crisis Caravan: What's Wrong with Humanitarian Aid?*, Polman (2010) estimated an almost exponential increase in humanitarian NGOs worldwide. By her calculus (p. 12):

> In the 1980s, "only" around 40 NGOs were active... in 1994–95, 250 came to the war in former Yugoslavia… International Committee of the Red Cross reckons that every major disaster now attracts, again on average, about a thousand national and international aid organizations… (and) the United Nations Development Program estimates that the total number of NGOs exceeds thirty-seven thousand.

Considering this dramatic increase, is supply finally catching up with demand? Unfortunately, it is not. Instead, the rise of NGOs has introduced another problem. Polman (2010, p. 10) also noted:

> An entire industry has grown up around humanitarian aid, with cavalcades of organizations following the flow of money and competing with each other in one humanitarian territory after another for the biggest achievable share.

One of the authors (CES) of this piece was told that many NGOs hope that their donors NOT find out about other NGOs doing similar work, for fear of losing donations to the competition. We believe this must change, and the concept for the Consortium for Humanitarian Intervention is one way to address this, due to its collaborative, rather than competitive, approach. In the business world, such an approach has been called Recombinant Innovation.

Recombinant Innovation

Kleiner (2004) writes about Recombinant Innovation in the context of business. He states: "The best new product ideas are hatched by collaboration, not soloists." This is a good model in the context of humanitarianism as well, and one that hopefully produces innovation as a result of new combinations.

The authors (and other members of the Consortium) are working on a nascent solution via the development of the Consortium for Humanitarian Intervention. At its center is a vision and commitment to being key parts of a community of NGOs that move faster, farther, more comprehensively, more collaboratively, more creatively, and more sustainably towards meeting on-the-ground humanitarian needs. This vision is in opposition to the current competitive model, where the final result vis-à-vis competing organizations is overall reduced capacity to provide needed services. Moreover, the Consortium aims to begin the process of eliminating inefficiencies, in the form of wasteful duplication of time, effort

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and resources, brought about by competing NGOs.

In short, this Consortium is a place where various global humanitarian organizations (as well as donor organizations) can connect. The Consortium will help organizations learn about each other and what work is being done in a given geographic region or topical area (e.g., women's health in Uganda, infectious disease in Benin, trauma in Rwanda, trauma in the Middle East, etc.). The benefits include:

- The opportunity for organizations to better combine efforts and enable more joint projects
- The opportunity to take advantage of the economies afforded by sharing resources of meds, staff, ideas, local knowledge and contacts, equipment, travel, etc.
- Lowered risk of iatrogenic care for people/patients
- Improved access to resources to get or provide donated meds, equipment, etc.
- For medical and health projects, the elimination of redundant treatments and resultant improved health outcomes while simultaneously eliminating medication and wasted volunteer hours, and diminishing negative ecological impacts of biological medical waste by-products, and so on.

The Consortium is the first entity of its kind devoted to bringing together multidisciplinary professionals as well as students to work collaboratively in an integrated and sustainable fashion. There are no fees, dues, or membership costs. It is analogous to being in an association with benefits of connectivity to other colleges of similar and different disciplines (unified by humanitarian interest and work), but without cost or obligation to join. It will represent a collection of medical schools, graduate schools, schools of public health and other institutions of higher learning with non-governmental organizations and in-country partners. Participants generally focus on the complex issues involved in community crises, healthcare inequities, humanitarian emergencies, and/or relief situations. All activities are grounded in science/evidence-based practice models and best practices in culturally-diverse communities with public accountability and transparency. At the same time, participants continually pioneer new models and methods to better address large-scale needs. But will a collaborative approach really help? Why is a restructure necessary?

The Problem

Healthcare services, sciences, systems, education, and research all suffer from disconnections — globally and locally, biologically and behaviorally, in training and in practice. Furthermore, health inequities are global in scale. In the face of massive deprivation, it is obvious even the largest organizations are struggling and failing to keep up. At best, the go-it-alone and too often competitive approach has historically proven to be slow, wasteful, and ineffectual. At worst, it is detrimental, particularly to those most in need of help. Until now, there has not been a solution. There has not been a truly integrated Consortium that is mindful of all the complex aspects of global health inequities that is also focused on small, outcomes-oriented projects, agile, responsive, improvisational and empowering in academic, clinical, training, and research domains.

The Solution

It is the philosophy of the Consortium that the optimal way of successfully addressing these injustices is by multiple, small-scale projects with a coordinated focus and outcome accountability. In the new model, it is through strategic collaboration between individual organizations with proven track records, each functioning from time to time as essential yet integrated parts of a larger dynamic puzzle, that there is the most practical and significant expectation of success. A relationship based on confidence in abilities, integrity, and commitment to a clear and shared vision cultivates highly creative, mutually-inspired and self-reinforcing advances in both the nuts and bolts apparatus and the philosophical notion of what humanitarian intervention is all about. This concept is summarized and reflected in the Consortium's mission statement.

The Mission

The Consortium's mission will be to diminish disparities between humanitarian focused organizations and educational institutions in order to improve capacity, deliverability, sustainability, and quality outcomes.

The Goals

- To advance the education and performance of local and international professionals and students in health-related fields in order to meet the challenges of health inequalities and humanitarian interventions;
- To strengthen collaboration as well as the sharing of experience and knowledge among various stakeholders in global health inequities (primary care, behavioral healthcare, and public health).

Consortium Model

No preexisting program will need to alter its offerings, curricula, courses, or syllabi. Instead, membership in the Consortium allows for easier, faster access to potential collaborators to partner on grants, research, publishing, international training experiences, and service opportunities. The Consortium will be a think-tank, offering unfettered communication with fellow Consortium colleagues who, without participation in this group, would be unknown.

In academic settings, members can serve as content experts, collaborators, co-authors, guest lecturers, dissertation readers, or visiting scholars. In applied settings, members can serve as consultants, content experts, mentors, or project partners. Consortium membership or participation will not, in any way, restrict a member's activities; to the contrary, it should supplement, enhance and accelerate everyone's work, reach and impact.

Building a Collective Knowledge Network and Use of the Tools of Academia and Application

The Consortium will work to build partnerships, create opportunities, and facilitate the open exchange of ideas, experience, and knowledge. These partnerships will not only be between students and faculty in psychology, primary care medicine, behavioral healthcare, policy, and public health, but also between academic institutions, non-

governmental organizations, and government agencies, both in the United States and abroad. We will then use existing academic and application tools or develop new ones to meet our needs.

Linking Interdisciplinary Education, Research, and Practice

The forces that create and intensify global health threats will be complex and their roots will be biological, social, political, economic, environmental, ethical, and cultural. Medicine and psycho-social disciplines must reach beyond the traditional definition of health and disease, and integrate the vast experience accumulated by practitioners in other fields. This is one of the Consortium's key strengths.

Systematically Measuring Performance and Outcomes to Improve Impact

The Consortium will use a variety of methods and perspectives to regularly assess and report progress towards achieving our goal of effective global health training and education. On-going evaluation will also help to identify gaps and opportunities. This identification will allow for improvement in our teaching, research, and practice methodologies and approaches.

Joining Forces to meet the Challenges in Humanitarian Intervention

The Consortium has been developed by professionals with diverse backgrounds, extensive academic training, and many years of practical experience in local and international health issues. Programs will be developed in collaboration with other graduate schools and programs, medical schools, and NGO colleagues regionally, nationally, and abroad. Current and planned affiliations with world-renowned institutions and professional NGOs offer unique opportunities in seamlessly working together with ethnically, culturally, and socio-economically diverse populations around the world.

The objective is to foster interdisciplinary collaboration, pool resources, and integrate methodologies and perspectives from other disciplines, institutions, and countries. Here are the initial partnering organizations:

- International Psychology Program, The Chicago School, USA
- University of Illinois at Chicago, College of Medicine, Center for Global Health, USA
- Common Bond Institute, Social Health Care Training and Treatment Program, USA
- ATI MissionWorks, USA
- Flying Doctors of America, USA
- CURE Initiative, Nigeria
- GEANCO, Nigeria
- Assoc. for Women's Promotion and Endogenous Development, Democratic Republic of
- Congo
- Global Dental Relief, USA
- Center for Global Initiatives, USA

Potential Deliverables

- Lives saved
- Lives improved
- Increased and sustained local capacity
- New funding streams and mechanisms
- New innovations
- New global partnerships
- Service to others via systems construction
- Service to others via direct clinical services
- Elective credits for students
- Workshops with CMEs/CEs/CUs for licensed professionals
- Optional international mission experiences
- Lectures series
- Topical film series and discussion
- Journal club
- Digital library
- Fellowships
- International proficiency development for U.S.-based students/professionals
- Healthcare and systems proficiency development for international students/professionals
- Certification/diploma programs
- Internship/post-doc for graduate clinical psychology
- Position papers
- Peer reviewed publications

Memorandum of Understanding/Agreement

The Consortium has drafted language for Memoranda of Understanding/Agreement to establish formalized participation in the Consortium. At the very least, membership provides an easy-to-access virtual community of like-minded albeit diverse individuals the opportunity for open and direct information exchange and discussion of common issues and interests, as well as opportunities for collaborations and sharing of resources. Membership in the Consortium would provide a more public affirmation of this inter-association of goodwill and collaborative opportunities.

By joining the Consortium, members agree to engage in activities relevant to the scientific, service, and/or social needs of the countries in which Consortium members are working. This includes, for example, education and training opportunities, joint clinical services, joint research activities, joint funding to support activities of Consortium members' organizations that would otherwise be unavailable, and academic publications and scholarly information. Each member of the Consortium remains independent and there are no fees associated with participation.

The Consortium members are currently developing a set of guidelines and standards by which membership is pledged to upholding. Future requirements for inclusion will be a commitment to concurring with these. Considerations of an indication of holding to these tenants will be something that can be added to funding and grant applications, making notation to all donors, and having such standards posted or linked to their website and/or materials.

The Consortium is always looking for additional organizations and partners. If you run an NGO or work in an academic/medical school setting and wish to join the

Consortium, you can learn more at: http://www.slideshare.net/drchrisstout1/humanitarian-intervention-consortium-5. A temporary website exists at http://consortiumforhumanitarianintervention.org and will be functional soon (Stout, 2014; Consortium for Humanitarian Intervention, 2014).

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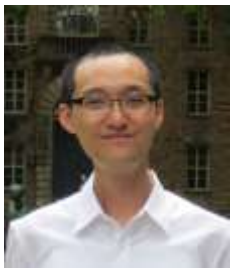
Psychometrics in the People's Republic of China: the Past and the Present



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Psychometrics is a discipline within psychology that combines theory, methodology, and statistics for psychological testing. Modern psychometrics often dates to Sir Francis Galton (1822-1911). In the United States and Europe, psychometrics has been developing rapidly and psychological measurements has been extensively used in various areas, including educational testing, personality assessment, clinical diagnosis, human resources, and military recruiting (DuBois, 1970; Fang & Takooshian, 2014; Gregory, 2013).

The goal of this article is to introduce the historical development of psychometrics in China. The article is divided into two sections. The first section introduces the philosophy and approaches on psychological measurements in ancient China. The second section reviews the development of psychometrics in contemporary China.

Psychological Measurements in Ancient China

Philosophy related to psychometrics, psychological, and educational measurements can be identified in ancient China as early as before Qin Dynasty (i.e., before 221 BC). The classic book Zhouli (Rites of Zhou; Chinese: 周礼) identified Six Arts (Chinese: 六艺), rites, music, archery, riding, writing, and arithmetic, which were the six subjects or abilities for education in the noble class. Yet, no assessments of these education subjects were identified in Zhouli. Confucius (551 BC – 479 BC) proposed to assess a person not just through words, but also his or her behaviors (The Analects; Chinese: 论语). During the Three-Kingdom Period and Jin Dynasty (220 AD – 420 AD), the government used an evaluation system for government officials, based on their family backgrounds, ability, and morality; and the candidates were

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graded into nine ranks (Chen, 1999). In the Sui Dynasty (581 AD – 619 AD), the government created the Imperial Examination System (Chinese: 科举制度） to recruit civil officials. The exam assesses test-takers' political views, executive abilities, and literature and esthetic knowledge. The Imperial Examination System was one influential testing approach in ancient China. It lasted for around 1,300 years, with some variations of the test formats across dynasties, until the abolishment of the last Qing Dynasty in 1905 (Chen, 1999).

Psychometrics in Contemporary China

A decade after the abolishment of the Imperial Examination System, western psychometric theories were introduced to China. Based on Zhang and Yu (2012), the development of psychometrics in contemporary China can be divided into three periods: (1) early 1910s – late 1930s, (2) late 1930s – 1978, and (3) 1978 onwards. During 1910s to 1930s, psychometrics were first introduced and burgeoned in China. The earliest documented psychometric study in China was conducted by Creighton in 1915 (Zhang, 2000; Zhang & Yu, 2012). Creighton tested the IQ of about 500 elementary school students in Guangzhou using translated tests and compared the results to the American students. Walcott (1920) tested the intelligence of Chinese college students at Tsinghua University using the original English version of The Measurement of Intelligence developed by Terman (1918). Walcott (1920) was the first study that used the original English psychological test in China (Zhang & Yu, 2012).

In 1918, Ziyi Yu developed The Calligraphy Scale for Elementary Students, the first standard educational test in China (Cheng, Wang, & Wu, 2001; Zhang & Yu, 2012). More psychological and educational tests were introduced and developed in China. For example, The Binet-Simon Intelligence Scale (Binet & Simon, 1916) was introduced to China by Bingqing Fan in 1916 (Cheng et al., 2001) and Peijie Jia in 1922 (Zhang & Yu, 2012). Other examples included the development of educational tests in various subjects such as Chinese language, English language, mathematics, and history (Zhang & Yu, 2012).

Concerning the higher education and professional organizations development in psychometrics, Beijing Higher Normal School and Nanjing Higher Normal School began to offer psychometric courses in 1920. Heqin Chen and Shicheng Liao, two professors in Nanjing Higher Normal School, wrote the first Chinese book on psychological and intelligence testing (Chen & Liao, 1933). In the 1920s, American scholars on psychological and educational testing lectured and conducted researches in China as well (McCall, 1925; Wang & Lu, 2014). In 1921, Chinese Psychological Society (CPS), the first professional organization of psychometrics in China was established. In 1922, The Chinese Education Improvement Institute (CEII; Chinese: 中华教育改进社） was founded, holding seminars, and conducting psychometric studies. Chinese Association of Psychological Testing (CAPT; Chinese: 中国测验学会） was founded in 1931, with the purpose of regulating misuses of measurement scales, promoting standard psychological testing, conducting research, and training psychometricians (Zhang & Yu, 2012). From the late 1930s to late 1970s, the development of psychometrics slowed and even halted due to several historical changes in China. Between 1937 and 1945, World War II occurred. Between 1945 and 1949, the Chinese Civil War occurred. The hardness of living and survival slowed down the development of psychometrics during these periods. Between 1949 and 1978, due to political reasons, psychology (including psychometrics) was considered idealism (as opposed to materialism) and was banned and persecuted. In addition, education was stopped during Cultural Revolution (1966 – 1976) (Zhang & Yu, 2012). This marks the second period of the development of psychometrics in contemporary China.

The third period begins in 1978, two years after the Cultural Revolution. Psychometrics regained its development and has been growing rapidly. Chinese Psychological Society (CPS) resumed its meeting in Baoding, Hebei Province and decided to restart the work in psychometrics (Cheng et al., 2001). In 1979, a national workshop on psychological testing was organized (Zhang & Yu, 2012). In 1980, Beijing Normal University started the psychometrics course. Professional education and training in psychometrics were resuscitated, and academic researches on psychometrics gain their popularity in China (Zhang & Yu, 2012). The Chinese Psychological Society (Chinese: 中国心理学会） has joined the International Test Commission (ITC) in 1990 (Chinese Psychological Society, 2015). Classical test theories (e.g., Lord & Novick, 1968), generalizability theory (e.g., Shavelson, Webb, & Rowley, 1989), item response theory (e.g., Lord & Novick, 1968) have been introduced to China. Classic textbooks of psychometrics are translated into Chinese (e.g., Anastasi & Urbina, 1997/2001) and adopted in university courses (East China Normal University, 2010). Many studies have been conducted to extend and improve psychometric methodologies (e.g., Chan, Ho, Leung, Chan, & Yung, 1999; Lee & Song, 2004; Marsh, Hau, & Wen, 2004). In addition, valid Chinese versions of many standard psychological tests, intelligence tests, personality tests have been developed, including WAIS (Wechsler, Chen, & Chen, 2002), MMPI-2 (Zhang, Song, & Zhang, 2004), the Chinese Personality Assessment Inventory (CPAI) (Cheung et al., 1996).

Applications of psychometric theories to empirical fields in China are noted (Fan & Zhao, 2005). First, The College Entrance Exam in China has been constantly revised to maintain educational testing standards, test fairness, and test security (Zhang & Yu, 2012). Second, Beijing Language and Culture University developed the Hanyu Shuiping Kaoshi (HSK), the Chinese proficiency test, in 1985 (Confucius Institute Headquarters (Hanban), 2014). The new version of HSK is shown to be reliable and valid (Chai, 2003; Zhang, Xie, Wang, Li, & Zhang, 2010). In addition, psychometrics is widely used in human resources analytics, personnel training, psychological consultations, clinical diagnoses (Fan & Zhao, 2005; Zhang & Yu, 2012).

Psychometrics was introduced in China in 1910s, experienced ups and downs, and has been growing rapidly with frequent international communications and collaborations. One current event will be the 80th Annual Meeting of Psychometric Society (IMPS) in Beijing in July 2015. We believe that psychometrics in China will be more prosperous and fruitful in the future.

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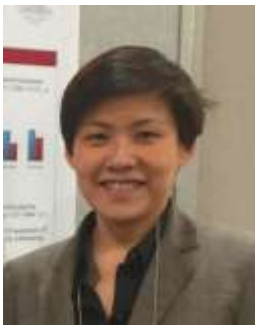
Reflections on My Experience as a School Based Mental Health Counselor in Singapore



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My goal in this paper is to share my experiences as a school based mental health practitioner within the education system in Singapore. I hope to provide a brief outline of the unique cultural aspects of Singapore from the perspective of an ethnic Chinese practitioner and to explore the cultural values maintained in this pluralistic and cosmopolitan society, drawing focus to mental health practice in the educational institution.

Background of Singapore

Singapore is a multi-ethnic, multi-religious, and multi-lingual country located in southeast Asia with a resident population of 5.47 million (Department of Statistics Singapore, 2015) comprising majority Chinese, followed by Malays and Indians, and minority Caucasians, Eurasians, and Asians of various origins. Major religious belief systems include Buddhism, Islam, Hinduism, and Christianity. A sizable number of Singapore citizens consist of immigrants originating from China, India, Indonesia, and the neighboring Asian countries. Singapore was a former territory of British colony and gained political independence in 1965. As a young nation, Singapore has made significant industrialization and socioeconomic advancement. Without necessarily being referred to as a religion, an unconscious and latent Confucian orientation pervades many contemporary individuals and their families, especially among the Chinese population (Tu, 1996). Relationships in the domains of the family, work, and community are important to Singaporeans; and the two pivotal concepts of family as the basic building block of society and filial piety are highly esteemed. The minister of education (Ministry of Education, 2015) reiterated the national education purpose as being "values driven" with the goal of imparting and socializing moral values such as respect, care and appreciation towards others.

Cultural Models of Self Influencing Help Seeking and Therapeutic Approach

Drawing upon research efforts devoted to characterize differing views of personhood, Markus & Kitayama (1991) suggested that the inner aspects of the self can be represented in two divergent ways between Western and non-Western cultures. The Western independent view of the self is derived from a belief in the self as autonomous, that one is unique in the configuration of one's internal attributes, and focused on processes of "self-actualization". In relating to others, the independent self strives to assert the internal attributes of the self. In contrast, the interdependent self-construal experiences oneself as encompassed among social relations. This self perceives one's behaviors as contingent on the feelings, thoughts, and behaviors of others in the social relationship. The analysis of the divergent self-construals has implications on the psychological processes, including emotions, motivations, and cognitions, which in turn guides the practice of psychotherapy. An interdependent construal of the self captures the individuals in Singapore, and is relevant to the understanding of mental health practice in the country.

As a native of the Southeast Asian culture exposed to Western style education, I developed a curiosity towards the applications and transportability of Western psychology for people of "other" culture. In approaching children and families, it was important to be mindful of my clinical stance and the subtle cultural modifications to be made. First of all, in congruence with many Asian collectivistic cultures, Singaporeans are reluctant to seek support from professionals for family or personal problems. The act of seeking help from mental health professionals is fraught with stigma and shame, and deemed a “loss of face.” The concept of face, in this society, is largely embodied in the collectivistic identity (e.g. the family) whereby family honor and integrity is achieved by virtue of the selfless giving of the individual (Hu, 1944). Support is mostly sought from people in their in-groups (Sue, et al, 1991), which include family and extended family members. In certain families, in-groups could be extended to one's neighbors living in the vicinity, as the Chinese saying goes, "A close neighbor is better than a distant relative". People also practice respect for authority figures. These hierarchical relations can play out in the therapeutic setting, as the client feels obliged to be outwardly compliant towards the therapist, the latter who is in possession of power. Other clients mandated for therapy may be hesitant to reveal private information fearing consequences from authority. Due to the diverse religious beliefs and practices, it is not uncommon for some parents of varying social class and education level, to turn to religious leaders or indigenous healers (e.g. shamans) when they experience parenting difficulties in managing their children’s misbehaviors or encounter psychiatric disorders, as these individuals are also viewed as respected figures of authority. Although there are generalized broader values governing the society, within each ethnic group, the individual differs in the ways they think about, experience, and respond to issues of mental health.

Implications of Interdependence for Counseling or Psychotherapy

Within the school mental health setting, my clinical work supports Nisbett's (2003) contention for possible fundamental differences in systems of thought (i.e. the ways of

seeing oneself and the social world) between Eastern and Western people. According to Nisbett (2003), the Western analytic thinker tends to focus on attributes of the object with a preference for categorization in thought patterns and in relating with others. An Easterner is inclined to embrace holistic thought with an emphasis to the context and attending to the relationships between the object and the field. If the Eastern self is perceived as interdependent, then psychopathology also lies in the interpersonal space (not within the individual) and thus therapeutic approaches that focus on changing individual cognitions may need to incorporate ecological lens. Although cognitive-behavioral therapy (CBT) is considered evidence-based intervention strategy for childhood behavioral disorders, CBT targets change at cognitive processes and behavioral antecedents and consequences (Beck, 2011). In my clinical work in Singapore, certainly, the effectiveness of CBT for childhood behavior problems was promising but was incomplete in enabling the clinician to form a holistic assessment of the child-in-context given the salience of Confucius values embodied in this collectivistic society. Thus, I coupled CBT techniques with an ecological-contextual lens as an overarching framework in understanding and assessing children and families. As relationships remain the cornerstone of this cultural context, the clinician must exercise care to examine the child client as embedded within the larger contexts (e.g. family, school, and community). In so doing, the emphasis is on attending to the network of relationships and social obligations that are mutually interacting with the child, and recognizing the child as part of the larger collective unit.

I will provide some examples utilizing an ecological-contextual lens. In one instance, I was initiating parent training for a single parent with a child diagnosed with intellectual disability. The parent had reservations in seeking treatment for her child as the disability was framed by parents and relatives as family shame and loss of "face", which is hurting the family name. With due consideration to this cultural mindset, instead of focusing the intervention with parent entirely on training the parent to be most effective with her child, I spent time to foster a strong relationship with the parent and extended family to provide accurate empathy and compassion, as well as to draw closer to the in-group of the family unit. Because it is the cultural imperative to seek interpersonal harmony, I did not confront the family framing the disability as shame and loss of "face". Instead, the family experiences were acknowledged and the child's disability was normalized in the process of providing opportunities for the family to interact with other families facing similar challenges. Family perception gradually shifts over time, given communal socialization and support. In my work with another adolescent referred for depression, the depressive symptomatology was understood within the inter-familial relationships and the interactions within the family. Because persons of Asian descent maintain an interdependent self-construal (Markus & Kitayama, 1991), the proposed intervention must cohere with the client's worldview of the self as encompassed within the network of social relationships. I conducted family sessions with the adolescent and his family to process the issues of grief embraced by the collective family system. This included a family interview during a home visit involving the grandparents, parents, and the child where we discussed how the loss of the member was experienced differently by multiple family members and the family rituals engaged in the process of mourning. In attending to the rules of hierarchical relations, I greeted and addressed the grandparent first followed by the parent, and then the child. Although this general norm applies to most families, the unspoken messages may hold greater importance over verbal communication in this high context society (Hall, 1976). Contextual cues in the form of body language, eye contact, or facial expression (e.g. an elderly who does not command as much verbal authority in the family or a silent family member who stood outside of the family circle of discussion) are especially noteworthy.

Language Use in Counseling and Psychotherapy

After Singapore's independence, English language was retained as the primary official language of instruction in schools and bilingualism was instituted as one of the first national policies. Chinese, Malay, and Tamil are the three other official languages spoken by the older generation within each ethnic group and continued to be taught as second languages in the schools. Among these bilingual school children, many of them speak multiple languages (e.g., Singaporean, Colloquial English and Hindi) or use code switching (e.g. English-Malay-Hokkien) both in school and when they return to their caregivers. In deciding on the language use, it is important to consider the contextual background of the client and the purpose of the interaction. Standard English is used in formal interactions whereas the use of the colloquial English with parents from the lower social class will present the clinician as less intimidating. When meeting a middle-aged parent for the first time, a common social pleasantry involves asking if the person has taken a meal before engaging in more serious discussions, e.g., "Auntie (a respectful term towards older females), have you *makan* (eaten in Malay)?" Many children also come from dual-income earning parents, thus caregiving responsibilities fall upon the grandparents or immigrant domestic helpers hired by the family. Grandparents speak to their grandchildren in their respective ethnic dialects (e.g., Cantonese) or the domestic helpers of other Asian ethnicity (e.g., Philippino or Indonesian) spoke to these children using a combination of English and their own language. To be competent in several languages equips the clinician with the ability to forge rapport and the fluidity in forming alliance with multiple members of the family. Serving in a lower income neighborhood school, I was surrounded by many Malay families and children. In a parent interview with a Malay family, I would address the child's mother as *mak cik* (Malay for auntie) as a form of respect towards the person's seniority and I would refer to the child's grandmother as *nenek* (Malay for grandma) when speaking to the child client as a means of aligning with the child's frame of reference. In another instance, a return to the mother tongue language facilitated communication of affect in therapy (Rozensky & Gomez, 1983). A Chinese boy with special needs was referred for persistent absenteeism and exhibited behaviors of lying

toward authority figures. Questions asked in the English language were often met with resistance and reinforced his misbehaviors, however when Mandarin was used to question his absenteeism, he admitted to lying and even apologized for his actions. For this boy, Mandarin was the language of intimacy used for communication with his father and thus facilitated access to his emotions, whereas English remained a distant language of academic learning in the school setting.

Conclusion

In closing, within the context of historical and demographic portrait of Singapore, I would like to highlight the dual cultural influence of values and language forming the backdrop to school based mental health practice in this country. I believe it is instructive for school mental health professionals to be continually aware of the heterogeneous and evolving cultural norms, values, and practices in Singapore and to notice the dissimilarities among ethnic groups. Within this culture of linguistic diversity, it is also incumbent upon the clinician to be conversant in at least two or more languages and to be versatile in switching between languages in furtherance of the goals of psychotherapy.

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Reports

Visit to the Centre for Applied Cross-Cultural Research

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From the top floors of the psychology building of Victoria University, which itself rests on a hilltop, the Centre for Applied Cross-Cultural Research (CACR) looks out on a scenic and tranquil city. What happens in the Centre belies the tranquil setting. Here scholars engage in extensive, collaborative research and teaching about culture and human behavior. I visited the Centre in March, 2015, just as the north island of New Zealand was brushed by Cyclone Pam, the storm that had just devastated Vanuatu.

New Zealand is an apt setting for the Centre, which aims to respond "to the challenges of globalisation, migration and growing cultural diversity through sound theory and research." Like many societies today, New Zealand is increasingly multicultural; New Zealanders include Māori, Pākehā (the te reo Māori word for people of European descent), Pacific Islanders, and other Asians. Today, one-fourth of New Zealanders are foreign born. Among the many research topics addressed by the Centre are acculturation, diversity, cross-cultural similarities and differences, and inter-cultural communication. In a book published online by the Centre, *New Zealand identities: Departures and destinations*, twenty diverse authors dialogue about the challenges and rewards of living with different identities, values, and worldviews. The messages of the book are not just relevant to New Zealand, but to all nations increasingly experiencing cultural diversity. Likewise, an interview with Colleen Ward and Jim Liu, available online at http://www.radionz.co.nz/national/programmes/sunday/audio/2536185/colleen-ward-and-james-liu-multiculturalism-in-europe-and-nz outlines the benefits and challenges of multiculturalism for New Zealand, as well as for other countries.

The Centre takes seriously its mandate to *apply* cross-cultural psychology. Short research summaries are posted on the Centre website in an effort to give their findings away, to show how the research is relevant, both to New Zealanders and to the broader international community. Some of the recent research summaries provide valuable recommendations. For example, like Western youth Māori youth experience decreases in well-being during middle adolescence. Family connectedness, a strong ethnic identity, and participation in Māori practices can counter that decrease. In another study, rumination (previously linked to depression) was explored among Chinese and New Zealand teenagers. The link between repetitive negative thoughts and depression was

stronger for New Zealand youth than for Chinese (Jose, Kramer, & Hou, 2014). The implication is that although rumination is not a health-promoting practice, it is more serious for New Zealand adolescents. In a study of attitudes about climate change, researchers from the Centre found that people all over the world see the most serious threats to the environment as "out there," meanwhile discounting the severity of local problems (Schultz, Milfont, et al., 2014). Those findings imply that environmentalists need to bring the message home.

The Centre, part of the School of Psychology at the Victoria University of Wellington, educates students at all levels, including undergraduates, honors students, graduate students, post-graduate students, and international interns. It offers one of the few masters programs in the world in cross-cultural psychology. Masters and doctoral students hail from all regions of the world, including New Zealand, Hong Kong, Singapore, Malaysia, the Philippines, Sweden, Germany, USA, Canada, Palestine, Hungary, Brazil, Estonia, Tonga, China and the Netherlands. Although most CACR students study psychology, there are cross-disciplinary opportunities as well.

The researchers at the Centre are world-renowned for their contributions to cross-cultural psychology. They include the founding director Colleen Ward, the current co-director and environmental psychologist, Taciano Milfont, organizer of the International Association of Cross-Cultural Psychology (IACCP) summer school Ron Fischer, developmental psychologist, Paul Jose, and postdoctoral fellow, Jaime Stuart. Ron is currently on leave to pursue a senior fellowship at the Aarhus Institute of Advanced Studies (Marie Curie) in Denmark.

My two-week stay at the Centre included stimulating conversations, strong coffee, fresh food of all kinds, and beautiful weather (after the cyclone had passed). I had the opportunity to attend a presentation by Alicia Bethel, who had collaborated with one of the government ministries in collecting information for her master's thesis. She had integrated her research items into a survey on the informational needs of international students in New Zealand, a fruitful collaboration that led to the ministry designing a new website and to Alicia answering her research questions about connectedness. In addition, I was present for a department picnic, held in the botanical gardens and attended by students, faculty, families, and pets, that exemplified the lifestyle of many "Kiwis," a balance of work and family life. In sum, I highly recommend that students interested in cross-cultural research, as well as other international researchers, take advantage of this highly talented and welcoming group of international scholars.

For more information about the Centre, see the website at http://www.victoria.ac.nz/cacr or follow them on Facebook or Twitter.

Photo: Members of the Centre for Applied Cross-cultural Research

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Seminar on Culture and Psyche: Sudhir Kakar's Contribution to Indian Cultural Psychology and Psychoanalysis

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Sudhir Kakar, a great intellectual, psychoanalyst, writer, and Indian cultural psychologist, is one of the major figures in contemporary Indian thought, and a novelist of repute. Kakar's magnitude of academic work is broadly aimed at interconnectivity between the seemingly disconnected spectrums of Indian culture and psyche. His seminal scholastic and clinical work have laid bare Indian psyche and shown how Indian ethos, childhood, and family, influences the adults' inner world.

Honoring the immense contributions of Dr. Sudhir Kakar to cultural psychology and psychoanalysis in India, the Department of Psychology, Christ University, Bangalore, India has organized a two-day National seminar on Culture and Psyche on 9 and 10 January 2015. The seminar was also a meeting ground for academicians, students and scholars to deliberate discussions on the field of psychoanalysis and cultural psychology in the country. Paragraphs should be at least three sentences long.

The inauguration ceremony began with an invocation dance, which set the auspicious tone for the programme. This was followed by the lighting of the lamp by the dignitaries and the welcome address by Dr. Tony Sam George - Head, Department of Psychology- in which he astutely observed that the two days ahead would be a truly 'intellectual experience'. Dr. Fr. Thomas C. Mathew, Vice Chancellor, Christ University, in his inaugural speech, highlighted the uniqueness of the Indian family system with its wide support networks. This was followed by a fitting tribute to Dr. Sudhir Kakar by Dr. Baiju Gopal – Convener of the seminar. Dr. Kakar was then felicitated and presented with a memento by Dr. Fr Thomas C. Mathew.

The last to take the stage and yet the most awaited one, was Dr. Kakar, who gave new meaning to the phrase, 'with great knowledge comes great humility.' His light-hearted tone, even when addressing intense questions was intertwined with light hearted humour and made listening to him an absolute pleasure. He spoke of his foray into psychoanalysis and cultural psychology and how it unconsciously also involved the critique of many western assumptions that have enveloped cultural psychology for a long time now. Stating that psychoanalysis has its faults, he was of the opinion that it still has many insightful tenets that makes it a very satisfying approach for understanding the human mind. With its focus on the unconscious, importance of childhood experiences, the role of eros in human motivation, conflict between the conscious and the unconscious and the function of transference and counter-transference in therapy, Dr. Kakar believes that psychoanalysis is still one of the most comprehensive schools of psychology.

Photo from the Inauguration Ceremony

Following the inauguration ceremony, the keynote address was given by Dr. Ashok Nagpal, Professor of Psychology and Dean of Academic Services, Ambedkar University, Delhi. He stated that his tryst with psychology and psychoanalysis has been an attempt to "unfold the layers of culture and psyche." In view of his long term association with Dr. Kakar, he very rightly said that we should not only appreciate the grandeur of his work but also the grandeur of his being. He traced Kakar's journey from his seminal work - 'Inner World' - to his autobiography 'A Book of Memory', which he believes portrays the culmination not only of an individual's relations with self and others but also narrations that are unique because the reader feels involved in them. He also gave brief yet perceptive reviews of some of Dr. Kakar's books, including 'Colours of Violence' 'The Analyst and the Mystic' among many others. Interwoven into a highly intellectual session was a tone of subtle humour, giving one the feeling of having listened to an insightful discourse but not getting drained in the process.

The highlight of the first day was the session titled 'Conversations with Dr. Kakar.' It was a highly interactive session with questions from students, teachers, and scholars on a wide variety of topics. Some of the themes addressed were importance of dreams, after-life, past life regression, cultural competency, inclusion of indigenous methods into mainstream psychology, gender discrimination, nature of a psychoanalyst, conflict between one's personal and cultural identity, Electra complex, and the importance of the relationship between mother and son and so on. Each question was answered in detail, with examples which further validated Dr. Kakar's astounding grasp of cultural psychology. As many questions were asked on gender and culture, he also spoke at length on these two topics. According to him, trying to interpret culture keeping only gender in mind does not give the whole picture. In the Indian context, one of the biggest changes is with regard to Indian women since there has not only been an increasing acceptance of women's education but also an expansion of domains where women can work. He conjectured that if men felt threatened as a result, this might explain the increasing rates of violence in our country.

Photo from the seminar on Culture and Psyche

The post-lunch session was facilitated by Dr. Jhuma Basak, a trained psychoanalyst, (Kolkata) and her focus was on a very interesting topic, titled 'An Intimate Discourse on the Other Woman.' She drew parallels from prominent women characters in cinema, namely *Ijaazat, Chokher Bali* and *Abohoman*. These movies were characterized by two women characters that were in stark contrast to one another. As shown in *Abohoman,* Shikha is the embodiment of the other woman, being loud and crass whereas Deepti is sophisticated, poised, and soft. Drawing from the stories in these movies, Dr. Jhuma went on to show that the other woman is never publicly acknowledged; there is no social acceptance and no public recognition for her. She also included Jayadeva's Gita Govinda to show how the ideal woman is and how Radha is portrayed as her angry self in Ashta Nayika and what that implies. She also briefly touched upon aspects such as intimacy and physical space and their implications for women.

The first day of the seminar was concluded with a symposium, titled 'Hisses, Misses and Lonelier Tones- Musings on Indian Womanhood through Kakar's works'. There were three presentations which touched upon various subjects and domains that have been explored in Kakar's works by Dr. Shifa Haq, Mr. Ashis Roy and Ms. Shalini Masih, research scholars from Ambedkar University, Delhi.

The second day of the seminar began with paper presentations, with three concurrent sessions on 'Intimacy and Ecstasy', 'Psychoanalysis, Religion, Mysticism and Healing Traditions', and 'Identity, Politics and Culture.' As one can gather from the titles, the sessions were an excellent attempt by the presenters to take the audience on a stimulating journey.

There was also a special lecture 'Travelling towards a Psychoanalysis of Terroir with Sudhir Kakar' by Dr. Anurag Mishra, eminent psychoanalyst and psychiatrist at Fortis Hospital, Gurgaon. According to Dr. Mishra, terroir is an 'evolved expression of culture.' In course of the talk, he also commented on the phenomenon of 'Safari Psychoanalysis,' where an individual who is foreign to the culture comes and attempts to understand the culture akin to a jungle safari, where everything is seen only from a surface point of view. He also reflected on Kakar's 'Book of Memory' which according to him is the "Indian view of a person who is open, porous and connected to all of existence." The lecture was brought to a fruitful conclusion with his remarks on how psychology can be understood as a spiritual discipline.

Following this was the second symposium titled 'Political culture, Folk epic and psychoanalysis: Reflection on Kakar's works.' Presentations by three knowledgeable scholars – Dr. P Krishnaswamy, Professor & Director, TQMS, Christ University, Dr. William Robert D'Silva, Professor of Media & Communication and Dr. Chetan Sinha, Assistant Professor, Department of Psychology, Christ University ensured an enriching session. Their discourses on faith healing and Kakar's academic legitimacy, psychoanalytical, and evolutionary neurobiological interpretation of nature and culture in psychoanalysis in India and the context of social class and psychoanalysis in India were well received.

The valedictory function was graced by the presence of Dr. Anil Pinto, Registrar, Christ University. He addressed the gathering about the importance of such seminars which help in broadening the knowledge of academicians, as well as the need to have knowledge generation in Indian vernacular languages. The seminar initiated many questions and dialogues about the contemporary scenario of the theory and practice of psychoanalysis and cultural psychology in India. It could strengthen the Psychoanalytic Study Group in the Department which is a collective initiate of postgraduate students and research scholars to comprehend the field.

Transforming the Trauma of Political Violence: Lessons from Africa, the Middle East, Armenia, and the Caribbean

Isreal Adeyanju
ATOP Meaningfulworld United Nations Youth Intern

Raman Kaur
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Dr. Ani Kalayjian

New York, NY, 19 March 2015: In parallel with the 59th session of the United Nations Commission on the Status of Women, the ATOP Meaningfulworld team of well-equipped interns and volunteers collaborated to put together a panel themed "Transforming the Trauma of Political Violence: Lessons from Africa, the Middle East, Armenia, and the Caribbean." This symposium brought together a wide array of United Nations delegates and staff, NGOs, nonprofits, and like-minded religious organizations in solidarity at the United Nations Chapel. The speakers cultivated the minds of more than 150 attendees and promoted deeper thinking in the areas of mental health, trauma relief, spiritual awakening, and transcendence. The symposium allowed for a diverse panel featuring Rev. James Kowalski Dean of Cathedral St. John the Divine, Rwandan Genocide survivor Ms. Eugenia Mukeshimana, Prof. Svetlana Aslanyan from Armenia, Mr. Lorne Schussel from Columbia University, and Dr. Kalayjian, Founder and President of ATOP Meaningfulworld, who also chaired the program.

The organizers of the symposium set out to create a peaceful, tranquil, and open space for positive energy and open scholarship. Elements of healing decorated the stage, including lit candles and ritual interfaith art. The mood was set with the euphonious efforts of Sato Moughalian and Alyssa Reit, who played Armenian medleys on the flute and concert harp, respectively.

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Sato Moughalian and Aylssa Reit on the flute and concert harp respectively.

Dr. Ani Kalayjian introduces the theme of the symposium and welcomes the panelists.

The event began with a moment of silence led by ATOP Meaningfulworld Intern Renoude Charles. For one minute, the tranquil room paid homage to those victims of genocide and trauma-induced incidents around the globe.

Across the board the message was clear: There is a dire need for a paradigm shift in our understanding of and intervention in trauma and mental health. This symposium was put together with the mission of discussing the present perspectives of political violence in vulnerable groups, especially women and girl children; identifying the issues faced by survivors of traumas; developing remedies and solutions for both macro and micro intervention, and reinforcing the integrative mind-body-eco-spirit health for empowerment, unity, and peace.

Rev. Kowalski discussed how sharing, listening, and empowering conscientious leaders is essential for creating a peaceful world. Nurturing, honoring, and supporting our community is necessary for transformative action. If people have the power to make a bad choice, they also have the power to make a good choice that benefits not only the individual, but also humanity at large. Rev. Kowalski believes that traumatized individuals have the ability to move from the darkness to the light. There is great resilience in all peoples. Through teaching about mindfulness and conscientiousness,

this resiliency can be strengthened and the intentions behind actions can be understood. He specifically highlighted the Mission Statement of Meaningfulworld, and its essential key words: nurturing the conscientious generation who are led by empathy, compassion, peace, love, forgiveness, and mindfulness.

Rev. Kowalski discusses the importance of empowering conscientious leaders

The Panelists (L-R) Prof. Svetlana Aslanyan, Rev. James Kowalski, Dr. Ani Kalayjian, & Ms. Eugenia Mukeshimana

Stories are truly essential for healing, and Ms. Eugenie Mukeshimana's presentation on "Empowering Survivors from Rwanda" clearly evinces that. There is no greater motivation for one to pursue social justice than having already lived through the horrific atrocities of genocide. Ms. Mukeshimana so cinematically illustrated her experiences before and after her time in Rwanda. As a survivor of the Rwandan genocide, Ms. Mukeshimana's story posits a crucial realization in the transition for refugees. Refugees' true struggle begins during this period, as they are forced to move past the traumas of lost family, possessions, and happiness and acclimate themselves to their new environment. The process of redefining and re-identifying one's life is a very important step toward healing and rediscovery of "happy living." Ms. Mukeshimana notes that it is crucial to provide support and empower women who have endured genocide because women and their children are often the most vulnerable to these atrocities. Ms. Mukeshimana is the Founder of Genocide Survivors Support Network

Chairperson Dr. Ani Kalayjian discussed the necessity and power of incorporating mind-body-eco-spiritual practices in healing and empowering people in the Middle East, Africa, EU, and the Caribbean. Those impacted by genocides and mass traumas need to establish greater communication and understanding with others. Dr. Kalayjian believes these two foundations are a catalyst for understanding suffering and therefore lead to a more successful healing process. Dr. Kalayjian also posits that it is important to acknowledge another's suffering, to empathize and validate. Dr. Kalayjian discussed the detrimental effects of physical, sexual, and psychological violence on the financial, social, and mental health of women around the world. The staggering numbers show just how vulnerable women are to such atrocities, and there is a dire need for more progressive change. She further asserts that violence against women and girls continues "unabated" and takes a "devastating" toll on the lives of women and their families. Dr. Kalayjian emphasized the importance of uncovering such violence against women and discussing it openly so more women can come forward for help and assistance, and more men can benefit from assertiveness training and transforming their anger. Dr. Kalayjian spoke emphatically about the global work ATOP Meaningfulworld is currently doing. Dr. Kalayjian has an extensive presence in the United Nations, NGO and nonprofit arena and she is currently a professor at Teachers College, Columbia University. Dr. Kalayjian observed a moment of silence for the Centennial of the Ottoman Turkish Genocide of Armenians, and other Christian Minorities.

Prof. Aslanyan spoke enthusiastically about "Empowerment in Armenia." Though modernization and innovation have been seen throughout the country, Prof. Aslanyan speaks of the importance of empowering women to be a part of this evolution. In the efforts of creating a more equitable and gender-neutral society—the theme of this CSW 2015 Forum—we must work to afford both men and women equal opportunities. However, Prof. Aslanyan's approach contains an important message: "Men must also be in this discussion." For there to be a cultural renaissance, men need to work in concert with women to assure fairness, equality, and equity. Prof. Aslanyan also discussed how the *Young Women Leadership Institute* plans to educate a new generation of women leaders. She asserts that the overall goal of her institute is to help young women with vulnerable backgrounds become active citizens in their respective countries. Young women from unstable families do not tend to have equal access to education and they often will find themselves in isolation from the society. She emphasizes the importance of the *need* to work with women to prevent violence against them and their families. Therefore, it is important to educate, to empower women and girls with knowledge. Prof. Aslanyan is the President of the Youth Women Leadership Institute.

Doctoral student Lorne Schussel offered a fifteen-minute meditation and relaxation segment. He discussed the

importance of co-creating our best self and how this can be done through mindfulness, and specifically through meditation. A peaceful ambience resonated among the crowd.

Following the panel, Dr. Kalayjian led her signature Heart-to-Heart Circle of Love and Gratitude accompanied by the melodic Native American drumming of Donna Coane.

Heart-to-Heart Circle of Gratitude & Love

Donna Coane accompanies with Native American drums

Through this practice, all in attendance stood in solidarity as each held the heart of his or her neighbor, with an open heart and open mind for renewal, deeper connection, empathy, and love. First they connected with those in the circle, then with those in New York City, then with those in New York State, then America, and then humanity at large.

Over 150 attendees stood in gracious solidarity as each held the heart of his or her neighbor

ATOP Meaningfulworld would like to thank the efforts of the cosponsors of this event, including Voices for Freedom, Armenian Constitutional Rights Protective Centre, Armenian American Society for Studies on Stress and Genocide, Institute for Multicultural Counseling and Educational Services, and the World Wide Network for Gender Empowerment of Fielding Graduate University. ATOP Meaningfulworld would also like to thank all in attendance for their interest, support, and contributions. ATOP Meaningfulworld relies on the support of people like you to continue its efforts to affect global change. Visit www.MeaningfulWorld.com for more information on our humanitarian missions and internships or to make a tax-deducible contribution.

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

Our Motto: When one helps another, BOTH become stronger

ATOP Meaningfulworld Stage I Humanitarian Training: Conflict Transformation February 28, 2015

Renoude Charle

Susan Smith

Dr. Ani Kalayjian

"You give but little when you give of your possessions. When you give from your heart, that's when you truly give" is a meaningful quote by Khalil Gibran that demonstrates the essence of this workshop. Attendees looking for emotional and spiritual knowledge gathered on a cold and blustery day in February to pursue personal growth and enlightenment. All were welcomed with healing aromatherapy from a sage smudge stick, which was waved from their head to toe, front and back, that eliminated negative energy and brought out a sense of positivity. They were registered by our Educational Coordinator, Lorraine Simmons who provided them with handouts regarding the day-long training. A healthy breakfast was served to everyone to feed the basic needs of the physical self; while questionnaires were administered to process participants' emotional and psychological states due to trauma and stressors experienced. The themes of the workshop included identifying and transforming PTSD, non-violent communication, peace building, anger management, assertiveness, EQ, self-empowerment, and forgiveness. Dr. Ani Kalayjian, founder and president of Association for Trauma Outreach and Prevention (ATOP) Meaningfulworld, opened the session with her vicarious trauma poem that grounded and inspired the participants. Dr. Kalayjian then presented the 7-Step Integrative Healing Model, utilized in our annual humanitarian missions in the Middle East, Haiti, Armenia, and Africa. She highlighted the collective and individual traumas experienced in those regions, as well as services ATOP Meaningfulworld teams provided to create change.

Our visionary speaker was Katherine Hamer, who blessed us with an amazing and soothing demonstration of Tibetan singing bowls. With the use of the bowls, she was able to capture our undivided attention and brought a calming and peaceful sensation to our spirit and energetic being. The Tibetan bowls were of various sizes but worked as one together to entertain and heal our participants. Ms. Hamer used different techniques in handling the Tibetan singing bowls with hardwood stick materials to create musical sounds that can be used for dance, meditation, and healing. All were very impressed with the demonstrative performance, and appreciative of having experienced such creative healing method. Ms. Hamer was helpful in explaining and discussing her expertise with us to better understand her work. Following the speakers, a networking break was given to allow everyone to enjoy a delicious homemade organic lunch, and also time to get to know each other and share contacts.

Kathy Orchen then shared a presentation on "what is meaningful in my life?" and how ATOP Meaningfulworld has contributed and further increased her purpose in life to help herself and others. To share our Meaningfulworld Humanitarian Missions, a film of the annual humanitarian mission in Haiti was shown. The daily obstacles faced by Haitians, and their determination to bring change and overcome their struggles were enlightening to witness. The film showed ATOP team working with individuals and communities providing healing, and preventive services to cope with their life challenges. Then we both co-facilitated the afternoon 7-Step Integrative Healing session. We encouraged participants to share their trauma or stressor that impacted their daily life and then guided them to achieve catharsis. We opened the healing session by making the group feels comfortable to express themselves and understand the confidentiality and respectful space of the session. Then we opened the floor to share their experiences and negative feelings with the group.

The first participant shared her feelings of verbal and psychological abuse experienced from her father as a child, and now experiencing similar feelings from others when speaking to her the way her father, who is now deceased, used to speak to her. She shared feelings of being trapped, hurt, sadness, resilient, and tired. Many empathized, and related to her feelings of frustration, hurt and being powerless; she learned that she must be mindful of the pattern of replicating trauma, empower self, and set limits to protect herself. The second participant revealed feelings of self-

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sabotage, self-denial, blaming self and pleasing others. Empathy and validation were shared by participants. She learned that she can speak for herself, be more mindful positive and self-loving affirmations. The last participant stated that he never experienced trauma but felt guilty for not spending more time with his family and his dog; especially his grandparents are now transitioning into a nursing home and the stress it has on his parents. He learned that it is good to let feelings out, and felt content about sharing; he also engaged the audience in laughter. Following the 7-Steps, some of the lessons learned were the importance of being present, power of sharing, how to be our best resources, joy of listening, ying -yang connection, reciprocity value, and every feeling/event is a blessing. For the healing process to be ongoing, consistent, and empowering, participants were then encouraged to share valuable resources. The recommendation list included Barbara Frederick's positive psychology on-line course, replicate what is positive and what works as part of our experiences, change patterns by reading How to stop worrying and start living by Dale Carnegie, essential oils, flower remedies, breathing exercises, journaling, and listening to Mike Dooley, a motivational speaker.

Group connection

Opening 5th chakra

After participants shared information on how to integrate conflict resolution practices into their daily lives, they then explored practical tools to instill eco-centered caring. Connection with Mother Earth was raised up as a means by which those in trauma may connect with their environment and the world at large by honoring and respecting nature, and being mindful of a systems perspective. When one takes concrete steps to protect and preserve one's environment by thinking globally and acting locally, self-empowerment occurs through the intentionality of making the world a better place. One participant shared how she plants an herb garden and deeply inhales the fresh herbal scents as a way to reduce stress and tune in to positivity. Another discussed the importance of working with neighbors collectively to ensure that their neighborhood is litter free. The end of the 7-Step Integrative Healing Model training session provided participants with the opportunity to experience physical release through yoga relaxation and chakra balancing.

Ubuntu Circle of Oneness and Unity

Unconditional heart-to-heart hugs

The workshop concluded with the Ubuntu Circle of Unity and Oneness, in which group members locked thumbs together in silence, with their palms facing upward. Participants were welcomed to express their feelings. The day ended with the heart-to-heart hugs to show compassion, acceptance, and unconditional love. The workshop allowed many to heal within, directly and vicariously, as well as provide empathy and meaningful human connection. One of the participants, Pam, expressed: "It is so wonderful to experience another one of Meaningfulworld's workshops. I find this is a unique opportunity to dig down deep into emotional issues, with your loving way of blending experience and research that encourages our participation and contributions. I am finding time to practice the seven chakras with their colors and breathing deeply with affirmations. It is reminding me of some of the other yoga and qi gong movements with breath but those don't have affirmations, and visualizations. Although I have practiced on and off since 1980, I am grateful to learn your approach which is more holistic." Those who participate in our workshops own and embrace their feelings, gain emotional and physical release, and identify lessons learned to carry with them and share with the world. This precious experience is a gift that keeps giving, growing, spreading, and transforming. We welcome you to join us to receive your meaningful gift to share with yourself and the world.

ATOP Meaningfulworld at the Annual Career and Internship Fair at Seton Hall University 5 February, 2015

Renoude Charles
ATOP Meaningfulworld United Nations Intern

On a cold and sunny afternoon on February 5, 2015, over 25 organizations united at a community event designed by Seton Hall University to provide students and members of the public an opportunity to collaborate. Alberta Pierre and I welcomed participants with inspirational writings on heart and star-shaped colorful cards as meaningful gifts to warm the soul. As I was setting our table to create a peaceful and holistic ambience with Meaningfulworld collective arts from around the world, hand-made dolls, and flyers/books/photos, I was inspired by the different nature of work being showcased by other Universities, companies and non-profit organizations.

Along with the feeling of inspiration, I felt proud that our beautifully decorated table drew a great number of students and employers eager to learn more about Meaningfulworld. We received many compliments for our decorative display. Many of the event guests were passionately interested in learning how to be part of the ATOP team. Justin Krass, Seton Hall University Assistant Director of the Career Center, voiced his desire to get involved in our work and encouraged his students to take advantage of the opportunity as well.

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Several resumes were handed to me as people expressed their desire to remain connected to Meaningfulworld. Participants were driven to find meaning in their lives and believe that Meaningfulworld could be the place for them to start their journey. As I was explaining our work to the attendees, many of them were impressed and interested in our Meaningfulworld Humanitarian Relief Training Programs, utilizing Dr. Kalayjian's 7-Step Integrative Healing Model, as well as to join our humanitarian missions in the Middle East, Africa, and Haiti. Many expressed their motivation to help bring healing into the world, and they want to participate in the humanitarian trainings to better themselves and those in need. They obtained brochures, flyers of the training program, and our founder and President; Dr. Ani Kalayjian's business card as souvenirs to follow-up for future collaborations and partnerships.

The Seton Hall University Annual All-Campus Career and Internship Fair was held at the Richie Regan Recreation and Athletic Center in New Jersey on February 5, 2015 where many non-profit, government, communication, media, and corporate organizations came together with a mutual objective; to recruit like-minded people to serve humanity and create a meaningful difference in the world. The fair was an amazing and inspiring experience for me as I had the opportunity to meet and network with interesting and intelligent individuals from different countries; who also took their time to share with me, their passion to better humanity and their desire to travel the world. I had the privilege to recruit close to 30 new people interested in our organization. I gained an appreciation of sharing and the experience of collaborating with likeminded youth. It was truly outstanding, well-organized, and wonderful event.

Sharing ATOP local and global healing, outreach, and research with Community Leader

Teaching Workshop Launched in Moscow

On April 20, 2015, the National Research University Higher School of Economics (HSE) in Moscow hosted the first workshop in Moscow on *"Improving Psychology Teaching Techniques."* This all-day workshop brought together 47 psychology faculty and students from several universities. It was chaired by Professor Alexander Voronov and co-chair Professor Irina Novikova, and featured 14 speakers on how to communicate psychological science to students and the public. This workshop was made possible by a mini-grant from the Association for the Psychological Science (APS) to Alexander Voronov (Russia) and Harold Takooshian (USA). It was arranged in cooperation with SPSSI-Russia and the Psi Chi chapter of the Peoples' Friendship University of Russia. More details will appear in the next IPB. For now, some news appears at www.spssi.org/moscow
For any details, contact a_voronov@inbox.ru

Announcements

CALL FOR PAPERS FOR INTERNATIONAL JOURNAL "SOCIAL INQUIRY INTO WELL-BEING" (SIIW)

We are glad to announce the launching of a new multidisciplinary, international journal: *Social Inquiry into Well-Being*. SIIW is a peer-open, open access journal that publishes original research articles as well as articles related to all aspects of well-being. SIIW launches its first issue on Mykolas Romeris University platform (https://www3.mruni.edu/ojs/social-inquiry-into-well-being/index) and moves to Elsevier publication starting with the second issue. All papers published in SIIW from its first issue will be indexed in Scopus.

We are writing to invite you to submit an article to the journal of *Social Inquiry into Well-Being.* Full manuscript submissions for the current issue will be due **May 1st, 2015** and should be submitted electronically to our Manuscript Submission System (for detailed instructions to authors visit the journal's website—see link below). All manuscripts will undergo the regular peer review process.

Benefits of Publishing in the SIIW

Your publication in *Social Inquiry into Well-Being* will give you the following benefits:

- Rigorous peer review of your research
- Prompt publishing
- Multidisciplinary audience
- High visibility for maximum global exposure

More about the journal:

The international journal *Social Inquiry into Well-Being (SIIW* is a peer reviewed interdisciplinary journal in social sciences & humanities, publishing theoretical and empirical work that sues a variety of methodological approaches to study the whole spectrum of aspects of well-being of the individuals and of the social groups. Since well-being is a multidimensional concept, SIIW is designed to attract papers that discuss individual well-being in a variety of it dimensions (psychological well-being, social and occupational well-being, as well as spiritual and physical), as well as a large spectrum of social well-being of families, communities, and societies (including inputs of psychology, sociology, social polity, education, philosophy, philology, etc.). We welcome papers crafted from interdisciplinary and international perspectives, based on concepts such as well-being, life satisfaction, positive development, happiness, wellness, welfare, quality of life, values, culture, community well-being and on other related issues that are meaningful for individuals and for many sectors of society. The journal accepts integrative articles and reviews, however, empirical articles constitute the core material published in the journal.

Publication details

Social Inquiry into Well-Being is published using an open access publication model, meaning that all interested readers are able to freely access the journal online at https://www3.mruni.edu/ojs/social-inquiry-into-well-being/index without the need for a subscription, and authors retain the copyright of their work.

SIIW has a distinguished Editorial Board with extensive academic qualifications, ensuring that the journal maintains high scientific standards and has a broad international coverage. A current list of SIIW Editorial Board members can be found at https://www3.mruni.edu/ojs/social-inquiry-into-well-being/user/register.

We look forward to your contributions and hope you will consider SIIW as an outlet for your research!

Please let us know on your earliest convenience if you/your colleagues are planning to submit a paper.

Editor-in-Chief Rita Žukauskienė

Co-Editors: Sarmitė Mikulionienė & Lora Tamošiūnienė

https://www3.mruni.edu/ojs/social-inquiry-into-well-being/index

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THE INTERNATIONAL COUNCIL OF PSYCHOLOGISTS (ICP) ANNOUNCES THE

74th ANNUAL CONVENTION
Toronto, Canada
AUGUST 1-AUGUST 3, 2015
RADISSON HOTEL ADMIRAL
TORONTO-HARBOURFRONT

CONFERENCE THEME
PSYCHOLOGICAL CONTRIBUTIONS TO SOLVINGGLOBAL PROBLEMS IN THE 21ST CENTURY

Schedule of Events

August 1, 2015:
Human Rights Summit

August 2 - 3, 2015:
Scientific Program consisting of individual papers, symposia or panel discussions. Workshops also will be included.

Registration fees:

- $300 US dollars (for Non-members)
- $250 US dollars (for members of ICP, APA, IAAP, CPA; other psychological organizations)
- $100 US dollars (for students and accompanying individuals)
- [Note: Registration fee will include a Continental breakfast, a buffet lunch, and two breaks on August 2, and August 3, 2015]

Deadline for registration: July 10, 2015.

Deadline for room registration is: June 30, 2015.

CALL FOR PROPOSALS

Submissions for the Scientific Program should be submitted by May 15, 2015 to Janet A. Sigal, Ph.D., ICP President-Elect at Janet2822@aol.com

Proposals may consist of individual papers, panel discussions or symposia. For each submission, please indicate:

- Title of the proposal
- Type of submission
- Name of the person submitting the proposal
- Names and affiliations of all the participants
- Abstract of the proposed presentation (The Abstract should be no more than 2 pages.)

Proposals with an international focus will be particularly welcome.

Send all questions about the convention to Janet A. Sigal at Janet2822@aol.com

For further details check the ICP website: www.ICPINC.ORG

ISPRC Diversity Challenge "Race, Culture, and Social Justice" October 24-25, 2015 Call for Proposals

The Institute for the Study and Promotion of Race and Culture (ISPRC) at Boston College invites you to join us for the Institute's 15th annual national conference.

We seek proposals that focus on theory, research, assessment, interventions, and social policies that move beyond descriptive studies or projects that merely compare racial or ethnic groups to approaches that more fully consider the complexity of race, ethnicity, and/or immigrant status to relevant to the experiences of discrimination. We welcome proposals that address such issues across the lifespan and focus on specific age groups, such as children, adolescents, and adults of all ages. We also encourage proposals outlining systemic approaches to these concerns, which may include preventive strategies, school interventions, and agency collaborations focusing on life experiences of racism and discrimination, and cultural attributes, such as resilience. Moreover, analogous experiences of discrimination occur in countries around the globe; therefore, we welcome proposals that examine the role of discrimination on the well-being of people internationally.

Helpful Information:
Call for Proposals
ISPRC Website
Online Proposal Submission

Janet E. Helms, Ph.D.
Augustus Long Professor,
Boston College
Director, ISPRC

Rethinking integration: New perspectives on adaptation and settlement in an era of super diversity Thursday July 2, 2015

IRiS and SAST Conference, Birmingham
The Institute for Research into Superdiversity (IRiS) at the University of Birmingham, together with the project Social Anchoring in Superdiverse Transnational Social Spaces (SAST) is organising a one-day interdisciplinary conference which will focus upon theories on and research into adaptation and integration in an era of superdiversity. The conference will allow for the exchange of ideas and formulation of future research agendas to inform academics, practitioners and policy makers which can enable the facilitation of processes of adaptation and integration. The conference will feature invited plenaries and panels on topics related to the processes of adaptation and integration in emerging superdiverse societies.

Keynote Speakers include:

- Prof. Stevan Hobfoll, Rush University, US
- Dr. Aleksandra Kazlowska, Institute for Research into Superdiversity, University of Birmingham and Institute of Sociology/Centre for Migration Research, University of Warsaw
- Prof. Louise Ryan, Middlesex University London, UK
- Dr. Alison Strang, Queen Margaret University, Scotland

CALL FOR PAPERS

Deadline: Due to increased interest to submit and the coincidence of Easter, this is extended to Wednesday 8th April

Please complete the online submission form http://www.birmingham.ac.uk/schools/social-policy/departments/applied-social-studies/news-and-events/2015/07/iris-sast-call-for-papers.aspx

We invite academics from a broad range of disciplines, including sociology, psychology, anthropology, social policy, geography, language and cultural studies, the arts, demography, politics, economics, development studies, as well as policy makers and practitioners, to submit papers related to the main theme of the conference. Doctoral researchers are also welcome. The conference will be an opportunity for them to meet fellow PhD students and senior academics working on adaptation and settlement.

Read more in our 'Call for Papers: Rethinking integration - New perspectives on adaptation and settlement in an era of superdiversity' [PDF] http://www.birmingham.ac.uk/Documents/college-social-sciences/social-policy/iris/2015/conference/conference-SAST-11-02%282%29.pdf

Upcoming conferences of interest to international psychologists

2015 EADP Conference, Braga, Portugal
The European Association of Developmental Psychology, EADP 17th Biennial Conference, September 8-12, Braga, Portugal
http://ecdpbraga2015.com/

2015 IAIR Conference, Bergen, Norway
The International Academy for Intercultural Research, IAIR 9th Biennial Congress, 28th of June - 02nd of July, Bergen, Norway http://www.uib.no/en/iair2015

2015 SSHD Conference, Texas, USA
The Society for the Study of Human Development, SSHD 9th Biennial Meeting, Fall 2015, Austin, Texas
http://support.sshdonline.org/9th-biennial-meeting-theme-announced/

2015 SSEA Conference, Miami, USA
The Society for the Study of Emerging Adulthood, SSEA Biennial Meeting October 14-16 Miami, USA
http://www.ssea.org/

2015 IARR Conference, Amsterdam, the Netherlands
The International Association for Relationship Research, IARR, Mini Conference, July 9-11, Amsterdam, the Netherlands
http://www.iarr2015amsterdam.nl/

2015 Annual International CCCS Conference, "Identity and Culture"
September 3-5, 2015, Skopje, Republic of Macedonia
http://cultcenter.net/?wpgform_qv=2011

2015 International TACHYwe Conference: International Knowledge Exchange on Child and Youth Welfare, Israel, April 29th, 2015 Ben-Gurion University of the Negev
http://tachywe.info/about-tachywe/

8th international congress of clinical psychology
will be held in Granada (Spain), in the Hotel `Nazaries Business SPA' from 20 to 22 Novembre, 2015. http://www.hotelnazariesgranada.com/es/fotos-videos/

Summer Institutes

The University of Porto organizes a Summer Institute on Clinical Psychological Science from 13 to 17 July, 2015. The upcoming Summer Institute will be devoted to the topic of **Evidence-based interventions for enhancing psychological adjustment and well-being**. For contacts please send an email to summerinstitute@fpce.up.pt Or you may also consult the URL: http://www.fpce.up.pt/summerinstitute/

The American Psychological Association (APA) will sponsor four Advanced Training Institutes (ATIs) in the summer of 2015. These intensive training programs are hosted at research institutions across the country. They expose psychological scientists — new and established faculty, postdoctoral fellows, non-academic scientists and advanced graduate students — to state-of-the-art research methods. Participants also have the opportunity to meet and network with other scientists who have related interests. The four ATIs are listed below. Complete information about these programs can be viewed on the Advanced Training Institute website.

Structural Equation Modeling in Longitudinal Research
Arizona State University
May 26-30, 2015
Application deadline: March 24, 2015

Big Data: Exploratory Data Mining in Behavioral Research
Arizona State University
June 1-5, 2015
Application deadline: March 31, 2015

Research Methods with Diverse Racial and Ethnic Groups
Michigan State University
June 8-12, 2015
Application deadline: April 2, 2015

Nonlinear Methods for Psychological Science
University of Cincinnati
June 15-19, 2015
Application deadline: April 9, 2015

Grants and awards for graduate students

Patrice L. Engle Dissertation Grant
For Global Early Child Development. The Patrice L. Engle Dissertation Grant provides support for students interested in a career in global early child development who are from or doing research in low- or middle-income countries. The Grant includes US $5,000 to support dissertation research and a 2-year student membership to SRCD. For details and application procedures, please see http://www.srcd.org/advancing-field/srcd-awards-research-grants/patrice-l-engle-grant. The 2015 Deadline for the Application is April 30th, 2015.

Applications must be sent via email to: Patrice.Engle.Grant@SRCD.ORG. Applicants will be notified of decisions by June 30, 2015.

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

Call for Papers for an organized session on "Social Networks and Health Inequalities" at the XXXV Sunbelt Conference of the International Network for Social Network Analysis (INSNA) June 23–28, 2015, Brighton, United Kingdom

This session intends to focus on the role of social networks for explaining health inequalities. We invite interdisciplinary approaches dealing with social network influences on health behaviors and outcomes. We encourage submissions that use different methods (quantitative, qualitative, mixed methods) and focus on health inequalities at different stages in the life course and/or different vulnerable groups. Theoretical and empirical work that connects life course and network dynamics is especially welcome.

Session organizers:
Andreas Klärner, University of Hamburg, Dept. of Social Economics, Germany
Sylvia Keim, University of Rostock, Institute of Sociology and Demography, Germany

Please submit your abstract by 31 March 2015 at 17:00 GMT using the following link to the conference's abstract submission system: http://insna.org/sunbelt2015

Please limit your abstract to 250 words. The oral presentation is scheduled for 20 minutes.

When submitting your abstract, please select "Social Networks and Health Inequalities" as session title in the drop down box on the submission site. To be extra sure please put a note in the "additional notes" box on the abstract submission form that states Sylvia Keim and Andreas Klärner as the session organizers. For further information on the venue and conference registration see http://sunbelt2015.org/
Please contact us, if you have any questions. We look forward to your submissions!

Contact: Andreas Klaerner, University of Hamburg, Dept. of Social Economics, Welckerstr. 8, D-20354 Hamburg, E-Mail: andreas.klaerner@wiso.uni-hamburg.de

CALL FOR SYMPOSIA & POSTER PROPOSALS
The Society for the Study of Human Development
9th Biennial Meeting, October 16-18, 2015

Person, Biology, Culture, and Society: New Directions in Human Development

Conference venue: Hilton Garden Inn Hotel, Austin, Texas

The Society for the Study of Human Development invites proposal submissions for its 9th Biennial Meeting. SSHD is an international society based in the U.S. Ours is a multidisciplinary organization. The central mission of SSHD is to provide a forum that moves beyond age-segmented scholarly organizations to take an integrative, interdisciplinary approach to theories of, research on, and applications of Developmental Science across the life-span/life course.

Theme Description
Developmental Science has increasingly come to recognize and emphasize the in dissociable relational nature of persons in context. Theory and research has opened new frontiers in the exploration and understanding of the processes entailed by co-acting relations operating at multiple levels including the biological, the person, the family, the cultural, and social structures (e.g., neighborhoods, education, media, technology). This relational perspective advocates scientific diversity and emphasizes that no one level is privileged over others.

The 9th Biennial Conference welcomes submissions examining relational processes at any level(s) in order to better understand, explain, and optimize human development over the life span/life course. With the theme of this year's conference: Person, Biology. Culture, and Society: New Directions in Human Development, SSHD encourages all participants, whether as symposia participants or poster presenters to contribute to the vision and advancement of Developmental Science. We especially welcome submissions incorporating diverse scientific frameworks, including interdisciplinary scholarship.

Submission Information:
sshdconferencehome.org

CALL FOR APPLICATIONS IS NOW OPENED FOR 2015
Migration Research Center, Koç University, International Summer School

Diasporas and Transnational Communities, 29 June-10 July 2015

The Call for Applications is now opened. Submissions are due by midnight GMT on Sunday, 25 April 2015. Download the complete Call for Applications information in PDF format for easy reference!

This year MiReKoc Summer School will explore the theme of Diasporas and Transnational Communities. Described as awkward dance partners by Thomas Faist, the concepts of diasporas and transnational communities have been increasingly coined together within the international migration scholarship in the last decades. While the old concept of diaspora has initially been used to characterize specific (and usually victimized) populations living outside of an (imagined) homeland, the term of transnational communities was taken into account within the larger framework of transnationalism studies, evoking continuous ties across states? physical borders. Even though many scholars agree that both terms address cross-border linkages of certain populations, the intellectual debate lingers on how well the two terms overlap with each other.

The MiReKoc International Summer School of 2015 will be focusing on the discussions around diasporas, transnational communities and transnationalism. The Summer School will consist of two weeks of lectures and discussions led by a distinguished international faculty, combined with seminars led by NGO representatives and a field trip within Istanbul. In this year's Summer School, the theoretical discussions will be examined along with the case studies of transnational communities from the world, as well as of communities in and from Turkey. This program is designed for PhD and graduate students as well as junior experts in the field. Applications from all over the world are encouraged. Further details about the program and courses will be announced in late March on MiReKoc Summer School website. If you have any further queries, contact the Summer School team by email at miss@ku.edu.tr

United Nations Hosted Symposium on Women and Trauma

Isis Quijada
iquijada@fordham.edu

Ariel Blum
ablum4@fordham.edu

Institute for Multicultural Counseling and Education Services

For two weeks on March 9-20, 2015, thousands of women and men from many nations convened at the United Nations in New York City for the 59th Commission on the Status of Women (CSW59). One of the largest of these many CSW sessions was a psychology workshop on "Transforming Trauma of Political Violence: Lessons from Africa, Middle East & Caribbean," on March 19 that filled the historic multi-faith chapel of the U.N. Church Center with 150 participants. This session was chaired by psychologist Ani Kalayjian, the Director of Meaningfulworld.

Author note: Isis Quijada is a student of humanitarian affairs at Fordham University, and youth representative at the United Nations representing IMCES, the Institute for Multicultural Counseling and Education Services. iquijada@fordham.edu

Ariel Blum is a doctoral student in school psychology at Fordham Graduate School of Education, youth representative at the United Nations representing IMCES, the Institute for Multicultural Counseling and Education Services. ablum4@fordham.edu

The four aims of the CSW symposium were to: 1) present perspectives of political violence from vulnerable groups, including: children, women, older women, and refugees; 2) identify and list the most pressing issues faced by survivors in Africa, the Middle East and the Caribbean; 3) develop remedies and solutions focusing on the collective as well as the individual needs; 4) reinforce the value of integrative, mind-body-eco-spirit healthy for empowerment, unity, and peace. The four panelists spoke about their experiences and the reasons why trauma should be transformed.

Ani Kalayjian, the chair and first speaker, began with a moment of silence to honor those who have experience trauma and violence. She went on to discus the statistics regarding trauma and violence against women: (a) More that 35% of trauma and violence against women is related to genital mutilation. (b) More than 25% is related to rape. (c) In the United States, 50% of women have been abused. According to Kalayjian, if violence is not transformed, it is transferred to other generations. It is our duty to prevent violence and to educate, empower, and present this issue not only to the victims themselves; women but also men and boys.

Rev. James Kowalski, the Dean of the Cathedral of Saint John the Divine, spoke on "Empowering Conscientious Leaders." He noted that during baptism, two things are promised: 1) respect dignity of every human being, 2) devote yourself to Jesus. We must be able to nurture communication, insight, and spiritual connection. If we are able to do this, we are able to have conversations on dignity and be able to make transformations. Those who make bad choices can make good choices. In order to be able to achieve that, we need to practice making good choices, and be ready to be challenged by our decisions. By becoming good listeners, we become conscientious leaders.

Eugenie Mukeshimana, head of the Genocide Survivors Support Network in Rwanda, spoke about "Empowering Survivors From Rwanda." She grew up and in a community-oriented family; everyone in her community treated everyone else as one of their own. The Rwandan Genocide took a toll on her and and her community. Entire families were destroyed, women and children physically and emotionally abused. As a result, people experienced a loss of livelihood, trust, and sadly, a loss of identity. With the loss of so many community members, everyone had to adapt and redefine their lives. Whenever they saw survivors, they did not ask who was killed; if they didn't mention someone, they knew what had happened. Redefining their lives was the only thing that survivors like her could do, and so they did. As a woman, she bonded with other women and defined norms that others did not understand, in order to learn how to live again and have a normal life. After so many years of working with survivors, and by being a survivor herself, Ms. Eugenie has learned that in order to transform their trauma, it is imperative to listen to what

survivors have to say. In addition to this, spending time and being patient is crucial because what frustrates survivors the most is when people do not understand them. These are survivors who are emotionally scarred but they know that there is a reason why they are still alive and this gives them hope to move on. Ms. Eugenie knows that by doing this and by maintaining a strong sense of community, survivors can transform themselves and learn to live again.

Svetlana Aslanyan, of the Institute of Linguistics, National Academy of Sciences of Armenia, spoke on "Empowerment in Armenia." Professor Aslanyan is an advocate for women and the prevention of violence. In her short speech, she mentioned the importance of empowering women because "without women, there is not democracy." Not only is it critical to empower women but we must also work with men to accomplish this goal. Programs like the young women leadership institute trains young girls to get jobs, gives them an education in English, computer literacy, healthy lifestyle and leadership. In short, if we educate young girls and women, they can become independent: education is key.

Lorne Schussel, a PhD Candidate in Teachers College of Columbia University, offered a meditation on "Co-creating our Best Self." For Mr. Schussel, meditation is used to find our best self, find inner peace, send love to our loved ones, and the rest world. Victims of trauma like homeless boys have benefited from this mode; it has changed their state of mind and made them happier individuals.

This CSW symposium helped raise awareness of the importance of transforming oneself after experiencing a traumatic event in our live and providing the resources we need to do so. Aside from all these methods, the 7- step integrative healing model utilized by MeaningfulWorld helps individuals with disputes, conflict transformation, and peace building after traumatic experiences. Becoming a member of MeaningfulWorld is a great way to get involved and help victims recover from traumatic events, and at the same time cultivate a meaningful, peaceful, and just world.

The session ended with Dr. Kalayjian leading the 150 participants to form a large "healing circle" that filled the U.N. chapel.

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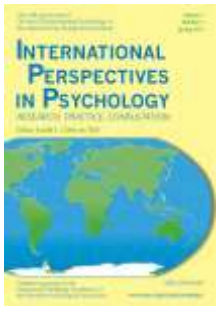

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