



Методические рекомендации и демонстрационная версия заключительного этапа по направлению «Психология»

Треки:

«Когнитивные науки и технологии»

«Консультативная психология. Персонология»

«Позитивная психология»

«Прикладная социальная психология»

Тематика заданий

Тестовые вопросы **отборочного** этапа проверяют базовые знания по психодиагностике, экспериментальной психологии, общей психологии, социальной психологии, психологии личности. **Инвариантная** часть заключительного этапа обращена к исследовательским компетенциям участников Олимпиады. В **вариативной** части предлагаются на выбор 4 трека, в которых от 2 до 4 заданий.

Темы трека «Когнитивные науки и технологии»:

1. Psychology of perception and attention. pace and time perception. Configurations. Illusions. Recognition of visual patterns. Perception and action. Volume of perception. Selectivity of perception and structural models. Attention as mental effort and resource models. Features integration. Automatic and controlled processes.
2. Psychology of memory. Functional structure of the memory. Memory systems and levels. Three-components models. The theory of levels of processing. Working memory models.
3. Psychology of thinking. Global cognitive models. Higher cognitive functions. Approaches and models. Reasoning processes and models. The processes of problem-solving. Internal representation and problem solving. Decision-making.
4. Experimental Psychology. Basic and applied research. Development of new research ideas on the basis of theories and other studies. The measurements, sampling and data processing. Methods of specifying independent variables. The validity of experimental research. Types of validity. The main threats to the validity of the experiment. Problems of experimental control. Experimental plans: single-factorial, multi-factorial. Quasi-experimental plans. Correlational studies. Usage of the statistical methods.
5. The Psychophysiology of emotions. Basic emotions and the role of reflexive consciousness. Brain representation of the emotions (Panksepp). Fear system. Inhibition and regulation of emotions. Positive reinforcement.
6. Psychophysiology of perception and attention. General properties of sensory systems. Functional organization of the visual system. Color vision. The perception of space. Binocular competition. Object recognition. Filter Theory.

7. Psychophysiology of Memory. Functional organization of memory systems. Time-related memory organization. Explicit and implicit memory. Mechanisms of memory. Discontinuity of mnemonic processes. Prefrontal cortex and working memory. Memory extraction processes and metacognition.

Темы трека **«Консультативная психология. Персонология»**: Классические парадигмы познания личности. Теория личности С.Л. Рубинштейна. Понятие личности как субъекта жизни. Определение личности в категории жизненных отношений. Модели жизненных отношений личности. Понятия внутреннего и внешнего мира личности. Категория бессознательного в психоанализе. Процессы и содержания бессознательного. Основные категории и идеи аналитической психологии личности К.Г. Юнга. Основы гуманистической теории личности К. Роджерса. Понятие самоактуализирующейся личности. Источники, условия, закономерности становления личности. Теории мотивации личности. Представления о личности и фундаментальных мотиваций в современном экзистенциальном анализе А. Лэнгле. Основные положения транзактного анализа Э. Берна. Понятия «эго-состояний», транзакций, сценариев личности. Персонология. Интегральные категории и парадигмы персонологии. Парадигма жизненных отношений Е.Б. Старовойтенко и парадигма отраженной субъектности В.А. Петровского. Теоретико-методологический фундамент психологического консультирования и немедицинской психотерапии. Предмет, цели, задачи психотерапии. Процесс и результаты психотерапии. Психологическое консультирование и психотерапия: сходство и различия. Нравственные, моральные и юридические аспекты регуляции психотерапевтической деятельности. Основные школы психологического консультирования и психотерапии. Психоаналитическое, человекоцентрированное, когнитивно-бихевиоральное, транзактно-аналитическое, экзистенциальное направления – специфика, взаимовлияние, синтез.

Темы трека **«Позитивная психология»**: Позитивная психология (история, основные конструкторы, исследовательские вопросы). Психологическое и субъективное благополучие, счастье, удовлетворенность жизнью. Добродетели и силы характера. Теория черт. Дизайн и методы исследования в психологии личности. Психометрика. Развитие личности. Мотивация личности. Теория самодетерминации. Типы мотивации. Базовые психологические потребности как источник благополучия. Теория выученной беспомощности и оптимизма и ее применение в практике. Проблема качества жизни в науках о человеке. Психология здоровья.

Темы трека **«Прикладная социальная психология»**: Social and cross-cultural psychology. Social attitude. Stereotypes. Prejudices. Self-concept. Socialization.



Communication. Conflict. Social cognition. Attribution. Identity and Identification. Empathy. Reflection. Attraction. Aggressive behavior. Small group. Effects of social influence. Leadership. Group decisions. Group cohesion. Psychology of intergroup relations. Social identity. Culture and personality. Culture and basic psychological processes. Cultural syndromes. Psychological dimensions of cultures. Values. Intercultural differences in communication. Acculturation. Interethnic conflicts. Ethnic tolerance.

Информация о первом (отборочном) этапе

Продолжительность состязания – 30 минут.

Задание первого (отборочного) этапа включает 10-15 тестовых вопросов на русском языке с автоматической проверкой ответов. Вопросы различаются по уровню сложности и могут оцениваться от 5 до 15 баллов. В сумме участник может набрать 100 баллов.

Информация о втором (заключительном) этапе

Продолжительность состязания – 240 минут. В сумме участник может набрать 100 баллов за выполнение заданий заключительного этапа.

Задания второго (заключительного) этапа состоят из инвариантной и вариативной частей.

При выполнении заданий участникам запрещено использовать любые ресурсы, программы и справочные материалы.

В **инвариантной** части участнику предлагаются 2 исследовательские задачи, максимальная оценка за каждую – 25 баллов.

При выборе треков «Консультативная психология. Персонология» и «Позитивная психология», «Прикладная социальная психология» язык решения задач инвариантной части – русский. При выборе треков «Когнитивные науки и технологии» язык решения инвариантной части – английский.

В **вариативной** части по треку 1 (Когнитивные науки и технологии) предлагаются следующие задачи: подготовка аннотации статьи (25 баллов) и решение задачи по статистике (25 баллов).

По треку 2 (Консультативная психология. Персонология) предлагаются следующие задачи: задание по персонологии (20 баллов) и решение консультативного кейса (30 баллов) с выбором аналитической модели из трех предложенных (экзистенциальный анализ и логотерапия, человекоцентрированный подход, транзактный анализ).

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По треку 3 (Позитивная психология) предлагаются следующие задачи: исследовательский кейс (20 баллов) и анализ англоязычной статьи (30 баллов).

По треку 4 (Прикладная социальная психология) предлагаются следующие задачи: анализ статьи (30 баллов) и практический кейс по социальной психологии (20 баллов).

В сумме за вариативную часть участник может набрать до 50 баллов.

Демонстрационный вариант второго (заключительного) этапа

Задания инвариантной части

Задание 1. Прочитайте представленный пререгистрационный протокол (preregistration protocol) исследования. Предложите улучшения исследования в части его методов, дизайна или исследовательских процедур. Укажите, с какими ограничениями может столкнуться данное исследование и предложите варианты, как возможно преодолеть какие-либо из этих ограничений.

Preregistration protocol

Title

How smartphone notification brings on negative affect and happiness?

Description

The usage of smartphones for scientific purposes is gaining more and more popularity (e.g., Fisher & To, 2012). Indeed, smartphones as research tools in the field of psychology bear multiple significant advantages (see Miller, 2012; Raento, Oulasvirta, & Eagle, 2009). Smartphones seem to be ideally suited as tools for Experience Sampling Methodology (ESM; Hektner, Schmidt, & Csikszentmihalyi, 2007). Experience Sampling is aiming at studying everyday psychological phenomena in naturalistic settings, asking participants about their momentary behaviour, thoughts, or emotions at various moments. While traditional methods rely on retrospective or generalized self-reports, ESM provides in-situ and in-vivo self-report data (Kahneman, Krueger, Schkade, Schwarz, & Stone, 2004; Mehl & Conner, 2012), thus phenomena are captured where and when they actually occur. Considering repeated measurements in the field, ESM is promising the advantage of enhancing or maximizing ecological validity. Due to their versatile properties, smartphones have eventually already replaced other devices in the ESM context.

It could be shown that notifications can induce negative affects to their recipients: Objective and subjective e-mail and social network (but not messenger) notification counts are positively correlated with negative emotions like the increased feelings of

being overwhelmed, stressed, interrupted and annoyed (Pielot et al., 2014). Furthermore, when apps subjectively not perceived as useful continue sending notifications, users become annoyed and consider deleting them from their phones (Felt, Egelman, & Wagner, 2012). Weber, Voit, Auda, Schneegass, and Henze (2018) allowed their participants (N=16) to explicitly “snooze” the notifications of all apps installed on their smartphones via NHistory, an app specifically developed for this purpose. Main motives for deferring notifications included avoidance of switching contexts, being unable (e.g., while driving), or not being in the mood to react to the prompts.

Hypotheses

When smartphone notifications themselves are evoking specific emotions, what implications can be deduced for signal-based measuring of the latter? Particularly, when measuring momentary affect like anger, is the data gained confounded by the affect caused merely by the beep itself? With the aim of “regaining their freedom”, do respondents also show reactance effects (e.g., higher missing)?

If beep-induced affect spills over to the measurement of affect in the ESM design, then we expect that participants using their standard notification sound (experimental group) should have higher activation, more negative feelings, and lower happiness scores than participants using the ESM software with our predefined neutral notification sound (control group).

Design Plan

Experiment — A researcher randomly assigns treatments to study subjects, this includes field or lab experiments. This is also known as an intervention experiment and includes randomized controlled trials.

Blinding — For studies that involve human subjects, they will not know the treatment group to which they have been assigned.

Study design

ESM design is about ‘personality in everyday life’. After participants agree to the informed consent, they are randomly assigned either to the ‘standard notification’ or the ‘specific notification’ group (i.e., specific notification group uses a sound which was designed by us and should be unique — not used in any other smartphone). We will use three randomized bings per day and additionally an end-of-the-day questionnaire.

Data collection procedures

A smartphone-based ESM study will be conducted, lasting 3 weeks. Keeping the face validity high, participants will not know our research questions. The official title of the survey will be “personality in everyday life”. Participants will have to download and install the app ESMira to their Android phones, which is freely available in the Google App Store. Via ESMira, participants will be signalled, questionnaires administered, and responses recorded.

Sample size



Our target sample size is 194 (92 in each group). We will attempt to recruit more than 300 participants to account for dropouts and missings.

Variables

Manipulated variables — We manipulate the standard ring tone of the smartphone by either using the standard sound participants use for their smartphone or a (neutral) sound we designed by including it into the ESM software ESMira.

Measured variables — Affect grid, Happiness.

Задание 2. Прочитайте статью и сформулируйте исследовательские проблемы, которые затрагивает автор. Предложите свой план исследования для любой из этих проблем.

Connecting Through Technology During the Coronavirus Disease 2019 Pandemic: Avoiding “Zoom Fatigue”

Brenda K. Wiederhold

You click “Leave Meeting” and blink, bleary-eyed from yet another video call. It was only an hour long, just like the in-person meeting you used to have each week, but gathering online has left you tired and irritable, ready to swear off the Internet for good. With many of us shifting our work and social lives online due to coronavirus disease 2019 (COVID-19) and shelter-at-home orders, use of videoconferencing programs has increased exponentially. For example, while only 10 million people attended meetings on Zoom at the end of 2019 before coronavirus was widespread, by April 2020 usage had exploded to 300 million.¹ Technology such as Zoom has made it possible to continue some semblance of business as usual during quarantine, allowing people to move their lives online while maintaining physical distance in order to stop the spread of the virus. Adopting new technology rarely comes without a few bumps, and the current situation is no exception. Aside from mechanical malfunctions and networks struggling to handle increased traffic, people are now beginning to recognize a new phenomenon: tiredness, anxiety, or worry resulting from overusing virtual videoconferencing platforms—something researchers and journalists have begun calling “Zoom fatigue.”² Why do video calls take so much more out of a person than meeting face to face? The answer, according to scientists such as Jeremy Bailenson, professor and director of Stanford University’s Virtual Human Interaction Lab, is that technology can disrupt our normal intricate human communication methods that have been finely tuned over centuries to help humans survive.¹ One of the issues with videoconferencing programs is that online communication, while extremely useful, is not completely synchronous. Though it appears that things are happening in real time, the truth is there is a slight delay between when a person performs an action and when the other participants are able to observe it. Humans use a range of precisely timed vocalizations, gestures, and movements to communicate,

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and they rely on precise responses from others to determine if they are being understood. Scientists call this synchrony.¹ If a delay is introduced to this system, even if this delay is only milliseconds, subconsciously, our brains still register the issue and work harder to try to overcome it and restore synchrony. So, there is an element of mental exertion and performance involved with online communication that can be taxing.³ Aside from the issue of the delay, there are other attributes that make videoconferencing more demanding than inperson communication. For one, face-to-face communication is not really just face-to-face. We take in signals from others' whole bodies in order to understand what they have to say. Yet, most videoconferences frame only a person's face, therefore eliminating access to many of these nonverbal cues. This can make it difficult to tell if others on the call are still with you and if they understand what you are saying. In addition, many videoconference programs have a chat function, which, while useful for clarifying points and sharing ideas, can also be a distraction from the verbal communication taking place. Finally, it can be unnerving to have a person's enlarged face in your space, something that our brains can register as threatening.² Even though we know we are safe, subconsciously, this large appearance and prolonged eye contact can register as intimidation, flooding our bodies with stress hormones. When all of this is put together, it is no wonder we often leave video calls feeling unsettled and exhausted. One way to overcome technological exhaustion is actually through the use of different technology. Spatial is a startup company that recently released a program that enables people to meet through augmented or virtual reality (VR), allowing users to use headsets from a variety of brands to meet up in a virtual conference room.⁴ Participants can appear as full body avatars, re-creating some of the nonverbal communication that is often lost with traditional videoconferencing software. One can fist bump or shake hands and interact with others in ways that make for an experience that is more similar to face-to-face meetings. Unsurprisingly, there has been a 1,000% increase in the demand for this program since the spread of COVID-19 began, and the good news is that the platform is currently completely free and open to everyone. The drawback is that in order to get the most benefit from the program, users must have access to a (sometimes high-cost) VR headset. That said, the price of VR technology is reducing every day. So, this is something that could be widely used in the near future. While we wait, there are many things that can be done to use traditional videoconferencing software more effectively and enjoyably. The first is to make facial nonverbal cues obvious. One way to do this is quite low tech. Consider propping up your screen on a book or two in order to create a straight horizontal line from your face to the speaker's, making it easier to see each other's micro expressions.⁵ You should also light your face from the front,⁵ as well as being sure that your head and the top of your shoulders dominate your window.⁶ Another way to help facilitate communication is to create an authoritative presence. To create the illusion of direct eye contact, you should look at your camera, not at the other participants.⁶ Be sure to find a location where your background is simple and clean, signaling professionalism.⁶



Stay on mute whenever you are not speaking to avoid any unfortunate interruptions, and use a slightly louder than normal voice when speaking, as if you are presenting to a large conference room.⁶ Be sure to avoid any side activities, staying fully engaged in the meeting.⁶ To prevent Zoom fatigue, the most important tip is to limit use of videoconferencing technology. One suggestion is to try staggering your meetings with non-screen breaks in between.² You might also suggest to other participants that during meetings everyone turn off their video feeds while not speaking in order to eliminate distraction and overstimulation.² Either way, the key is to use moderation with all types of technology while enjoying the connection and interactivity it can bring.

Задания вариативной части

Трек 1. Когнитивные науки и технологии

Task 1 - abstract (paper is presented, they need to prepare an abstract)

Please read the introduction, methods and results sections of the short research article that is provided. It is entitled "Prediction errors disrupt hippocampal representations and update episodic memories» (2021). Authors, abstract, conclusions and references are not provided.

Your task is to compose an abstract of 200-250 words. The abstract should include (a) the motivation of the study, (b) the main hypothesis, (c) key aspects of the experimental design, (d) main findings and (c) conclusions.

Sinclair et al. "Prediction errors disrupt hippocampal representations and update episodic memories» (2021) published in PNAS (2021).

Task 2 - Statistics

Consider a study with 7 experiments that compared performance of two groups of people (left-handed and right-handed) in a cognitive task and that consistently showed significant difference ($p < 0.05$) between the groups (i.e. $p < 0.05$ in each experiment). Let's assume that statistical power for detecting the difference is constant across the 7 experiments and the power is 0.6. It can be said that these results of the study are too good to be true (Francis, 2012).

Describe definitions of (a) Fischer p-value and (b) statistical power.

(c) Compute probability that the difference becomes consistently significant ($p < 0.05$) in all of the 7 experiments based on the power (0.6) and (d) discuss how the results are “too good to be true”.

Трек 2. Консультативная психология. Персонология

Задание 1. Опираясь на релевантные теории и модели опишите специфические противоречия зависимых отношений личности со значимым Другим.

Задание 2. Александр, мужчина 42 лет, член правления крупной коммерческой структуры, женат, имеет 2 детей, обратился с запросом на помощь в преодолении усталости («усталость от жизни», как он сам ее квалифицирует), отсутствия интереса и задора к работе, которой много и успешно занимается, неудовлетворенности в своей семейной ситуации (отсутствие взаимопонимания и радости от общения с женой и детьми). О себе рассказывает, что сколько себя помнит, всегда старался быть успешным: примерным сыном, учеником, студентом, специалистом, руководителем, семьянином, другом и т. п. Во всем этом он, вне всякого сомнения, преуспел и с внешней точки зрения является очень успешным современным человеком. Но его внутреннее его состояние, особенно в последние годы, характеризуется «пустотой и унылостью».

Опишите ваши соображения о природе состояния Александра и возможный подход к его психологическому сопровождению с позиций одного из трех подходов: 1) транзактно-аналитического, 2) экзистенциально-аналитического; 3) человекоцентрированного

Трек 3. Позитивная психология

Задание 1.

Прочитайте приведенную статью. Выполните следующие задания на русском языке.
Рекомендуемое время выполнения данного задания — 60 мин.

- 1) Напишите аннотацию приведенной статьи объемом не более 300 слов (15 баллов максимум).
- 2) Предложите свой дизайн исследования на тему статьи (15 баллов максимум). Сформулируйте исследовательский вопрос (гипотезы) исследования. Опишите выборку и методы исследования. Опишите предполагаемые результаты и ограничения исследования.

How WEIRD are positive psychology interventions? A bibliometric analysis of randomized controlled trials on the science of well-being

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ARTICLE HISTORY
Received 16 November 2017
Accepted 15 May 2018

KEYWORDS
Cross-cultural; intervention; mental health; positive psychology; WEIRD; global mental health equity; bibliometric analysis; treatment gap; RCT - randomized controlled trial

Introduction

Many scholars agree that until recently, research in psychology and other disciplines in the social sciences has been western-centric (Berry, 2013; Cole, 2006; Jahoda, 2016; Stewart, 2012; Sue, 1999). Psychology as a social science has been criticized for being primarily a Western enterprise that uses findings from studies of thought and behavior of people living in the Western hemisphere and generalizes them to the entire human population. On the basis of an analysis of six premier APA journals, Arnett (2008) concluded that American psychologists focus on 5% to 7% of the human population. In particular, psychological research is dominated by scholarship emerging from the United States (Eysenck, 2001). Even within cross-cultural psychology, U.S. psychologists are responsible for 50% to 75% of all published articles, and tend to be cited more often (Allik, 2013) than psychologists from other countries. Additionally, a large majority of the samples are drawn from undergraduate psychology students at North American universities (Arnett, 2008), and these samples are very atypical and do not represent characteristics of the majority of the world's population. Henrich, Heine, & Norenzayan (2010a, 2010b) describe these samples as WEIRD – Western, Educated, Industrialized, Rich and

Democratic – to capture the demographic characteristics as well as to allude to the idiosyncratic nature of the populations represented in the majority of published research. The acronym highlights that the larger part of the scientific knowledge about human psychology is based on the findings of studies conducted within a specific research population, namely, wealthy undergraduate students in the U.S.

In line with broader trends in psychological science, as identified by Arnett (2008), a bibliometric analysis of positive psychology publications from the inception of the field in 1998 to 2010, reported that 74.5% of the authors were affiliated with institutions in North America, 17.6% in Europe, 3.2% in Asia (mostly China), 1.4% in Africa (mostly South Africa), and 0.9% in South and Central America. Hence, approximately 94.5% of the research stems from Western countries, and only 5.5% from non-Western countries (Schui & Krampen, 2010). Their analyses included quantitative and qualitative research papers, edited books, book chapters, and dissertations. In this paper, we focus on randomized controlled trials (RCTs) examining the effects of positive psychology interventions (PPIs). PPIs are interventions aimed at increasing positive feelings, behaviors, and cognitions, that use pathways or strategies to

increase well-being based on positive psychological theories and empirical research (Schueller, Kashdan, & Parks, 2014; Schueller & Parks, 2014).

Mirroring the concerns in broader psychological science, cross-cultural psychologists and anthropologists have expressed concern that such a strong North American influence in positive psychology distorts the construction of human happiness and flourishing; positive psychology is bound to North American culture and neglects the cultural embeddedness of positive human behavior (Christopher & Hickinbottom, 2008; Frawley, 2015). They argue that the positive psychology movement is deeply entrenched in Northern American ideology that emphasizes the pursuit of individual happiness as one of the most important goals in life. The antecedents of human flourishing most frequently studied tend to be those located within the individual. Flourishing is constructed predominately as an individual process and achieved through the cultivation of individual strengths and virtues, while the importance of external factors on macro-and micro-economic levels, as well as social, cultural and even historical factors, are underestimated or simply neglected (Becker & Marecek, 2008). Thus, the research emerging from North America seems to reflect the foci and cultural values of the region. A more recent systematic review of 863 empirical articles about positive psychology studies published between 1998 to 2014, reported that 41% of the studies were conducted in the U.S., 24% in Europe, 7% in Canada, 6% in Australia. So, only about 78% of the articles were conducted in Western countries indicating a trend towards greater global representation of research in positive psychology (Kim, Doiron, Warren, & Donaldson, 2018). Kim and colleagues' (Kim et al., 2018) review of the research emphases and foci found support for the assertion that the contributions situated outside of North America reflected the values, priorities, and cultural ideologies of the regions in which they originated, and this enriched the science.

Positive psychology is a relative newcomer to the scientific community and still draws some skepticism regarding its credibility (Coyne & Tennen, 2010; Frawley, 2015; Vazquez, 2013). Since the RCT is considered the gold standard in clinical research – the most rigorous method that can determine causal relations between interventions and outcomes (Sibbald & Roland, 1998), positive psychology studies that uphold this standard are more likely to be accepted by the broader scientific community. Therefore, we have focused on RCTs of PPIs in this bibliometric review. To summarize, we assess the state-of-the-art with respect to the cultural and socio-demographic context of current RCTs on the effects of PPIs.

Present study

In this study, we report on the general characteristics of RCTs and present the types of positive activities that are included in the intervention. Further, to address past concerns about positive psychology being too Western-centric (Cameron, 2016; Christopher & Hickinbottom, 2008), the current study examines whether positive psychology is truly a 'WEIRD' science, by analyzing the country of origins, educational level of the participants, the industrialization level of the originating countries, the classification of the income levels of these countries, and finally the classification of political regimes.

Method

Literature search methods

A systematic literature search was conducted in the following three databases: PubMed, PsycINFO, and Scopus, from 1998 to 2017. The last run was conducted on the 25th of July 2017. The search was conducted by the first and third author. We searched the databases with the following terms: 'positive psycho*' OR wellbeing OR happiness OR happy OR flourishing OR 'life satisfaction' OR 'satisfaction with life' OR optimism OR gratitude OR strengths OR forgiveness OR compassion AND 'random*'. The search strings were adapted to each database. While Western journals that are devoted to the science of well-being are included in the aforementioned mainstream databases (e.g. the Journal of Positive Psychology and the Journal of Happiness Studies), these databases may not include publications from non-Western positive psychology journals. Therefore, we conducted a search in Google and found two such journals, namely the Indian Journal of Positive Psychology and the Iranian Journal of Positive Psychology. We conducted a hand search through their websites. Finally, reference lists of four recent meta-analyses (Bolier et al., 2013; Chakhssi, Kraiss, Sommers-Spijkerman, & Bohlmeijer, 2018; Dickens, 2017; Sin & Lyubomirsky, 2009) and seven recent review articles on PPIs (Casellas-Grau, Font, & Vives, 2014; Ghosh & Deb, 2016; Macaskill, 2016; Rashid, 2015; Sutipan, Intarakamhang, & Macaskill, 2016; Walsh, Cassidy, & Priebe, 2017; Woodworth, O'Brien-Malone, Diamond, & Schuz, 2016) were checked.

Eligibility criteria

For this study, we focused on RCTs of PPIs. We included: i) randomized controlled trials and cluster-randomized trials on PPIs; ii) studies that were published in peer-reviewed journals; iii) studies published

from 1998, the inaugural year of positive psychology, to 2017. We excluded: i) non-randomized controlled studies; ii) studies published in dissertations and grey literature.

Data extraction and analysis

Bibliometric data (number of authors, publication year, origin, journal of publication), data on participants (population, sample size, mean age, gender, education) and intervention data (intervention components, control groups, delivery mode, number of sessions/modules, session duration, and type of positive psychology activities) were extracted by the first author. Two authors classified *WEIRD* indicators in the following ways. Data were analyzed descriptively using SPSS® version 23 and Microsoft Excel®.

Western

Following Gosling, Sandy, John, and Potter (2010), we classified North America, Western Europe, Israel, Australia and New Zealand as Western-societies. We also examined the number of participants explicitly identified as Caucasian or non-Caucasian. Finally, we examined if the interventions in the studies were culturally adapted, that is, if there was evidence of systematic modification of evidence-based treatments (EBT) or intervention protocols so that they were made compatible with the cultural patterns, meanings, and values of participants in the intervention (Bernal & Domenech Rodríguez, 2012).

Educated

Education was assessed using two methods. At the macro-level, the level of human development in a specific country was used as an indicator for the education level. This was done on the basis of the data from the Human Development Report (2015) that classified the general population of the country as having a very high, high, medium, or low level of human development (United Nations Development Programme, 2015). We also analyzed education on an individual level and report the numbers and percentages of study participants who received a higher education (attended college or university for at least one year).

Industrialized

The term 'industrialized' is often associated with a high level of economic and technological development of a country. We classified countries as having an advanced economy or an emerging/developing economy on the basis of data from the World Economic Outlook (International Monetary Fund, 2016). Countries that are described as advanced economies are characterized by

high gross domestic product (GDP) and a high degree of industrialization (International Monetary Fund, 2016). Countries classified as emerging/developing economies are markets with high growth expectations, characterized by a high level of risk and extremely volatility (Mody, 2004).

Rich

As few individual studies report demographics on the income level of the participants, we primarily used country data from the Global Wealth Databook (2013) that aims to provide the best available estimates of the wealth-holding of households worldwide (Credit Suisse, 2013). In order to be exhaustive, we also reviewed the income of study participants in studies in which this information was reported.

Democratic

Classification of the state of democracy was based on the Democracy Index as compiled by the Economist Intelligence Unit (Kekic, 2008).

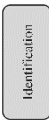
Results

General bibliometrics

We identified a total of 8,248 records. After removal of duplicates, 7,136 records remained. These records were screened by the first and third author, after which 301 records were found to be eligible. Of these records, 114 articles were excluded. We finally included 187 articles in our bibliometric analysis that consisted of 188 original studies. Figure 1 shows the results of the literature search.

Since 1998 was considered as the year of the conception of the positive psychology movement, the earliest year of publication was 1998 with two studies, followed by two years in which no RCTs were published. Between 2001 and 2009, the number of studies varied from two to four per year, except for a peak of twelve studies in 2006. In 2009, there were eight published studies, in 2010 the number dropped to five. From 2011, there is a steady rise in the number of studies, with peaks in 2014 (33 studies) and 2016 (49 studies). An overview is depicted in Figure 2. In the period from 1998 to 2007 no publications from non-Western countries were published on a yearly basis, with the exception in 2004 with one study from China. During the period 2008 – 2016 every year a minimum of one RCT from a non-Western country was published.

The studies were published in 118 different journals, and the following journals published three or more studies: *The Journal of Positive Psychology* ($n = 24$, 12.2%), *Journal of Happiness Studies* ($n = 8$, 4.3%), *Journal of Clinical Psychology* ($n = 7$, 3.7%), *Journal of Consulting and*



Identification



Eligibility

Clinical Psychology ($n = 4$, 2.1%), *Journal of Medical Internet Research* ($n = 4$, 2.1%), *Aging & Mental Health* ($n = 3$, 1.6%), *American Psychologist* ($n = 3$, 1.6%), *Frontiers in Psychology* ($n = 3$, 1.6%), *International Journal of Geriatric Psychiatry* ($n = 3$, 1.6%), *Journal of Personality and Social Psychology* ($n = 3$, 1.6%), and *Social Indicators Research* ($n = 3$, 1.6%).

Participants

A total of 43,582 individuals participated in 188 RCTs. Study sample sizes ranged from 10 to 3,363 (median = 83.0). The mean age of the participants was 37.1 (29 studies did not report the mean age of the participants). There were 164 (87.2%) studies that included adults, of which 10 (5.3%) were elderly (older than 62 years). Twenty-two studies (11.7%) included children or adolescents and 2 studies (1.1%) included both adults and children. Sixty-six studies were conducted among clinical populations (35.1%) and 122 studies among non-clinical populations (64.9%). For the clinical population, the two most frequently studied conditions were depression ($n = 13$, 19.7% of the clinical population) and cancer ($n = 10$, 15.2%). Other categories were patients with addiction problems ($n = 5$, 7.6%), patients with affective disorders ($n = 5$, 7.6%), patients with cardiac problems ($n = 4$, 6.1%), patients with chronic pain ($n = 3$, 4.5%), HIV/AIDS patients ($n = 3$, 4.5%), patients with traumatic brain injury ($n = 3$, 4.5%), patients with diabetes ($n = 2$, 3.0%), patients with PTSD ($n = 1$, 1.5%), and women with fertility problems ($n = 1$, 1.5%). Twelve studies did not specify the nature of the physical or psychological problems (18.3%). The non-clinical population consisted of healthy adults ($n = 59$, 48.4%), university/college students ($n = 39$, 32.0%), school children/adolescents ($n = 15$, 12.3%), and elderly ($n = 9$, 7.4%). The proportion of female participants at baseline assessment ranged from 0% (5 RCTs, 2.7%) to 100% (30 RCTs, 16.0%), with a median of 72.0% (IQR = 29.4). Seven RCTs (3.7%) did not report the proportion of female participants at baseline assessment. The total number of women participating in the 180 remaining studies is 29,889, which is 73.7% of the population in the 180 studies.

Interventions

We made the distinction between single component intervention studies and multi-component intervention studies. Single component intervention studies usually consist of one or two single positive psychology activities. Multi-component positive psychology interventions (MPPIs) are interventions that are composed of a minimum of three positive psychology activities that follow one or more of the following pathways: i) savoring (intensifying and prolonging momentary pleasurable experiences); ii) expressing

gratitude (through reflection and activities of expression); iii) engaging in acts of kindness; iv) promoting positive relationships; v) promoting meaning and purpose (Hendriks et al., 2017; Schueller & Parks, 2014; Schueller, Kashan, and Parks, 2014). Our analysis contained 118 single component interventions (62.8%) and 70 multi-component interventions (37.2%). Interventions were delivered in the followings ways: group based ($n = 98$, 52.0%), individual ($n = 11$, 5.9%), and self-help ($n = 79$, 42.1%). Thirty-two self-help studies were delivered online (17.1%). It should be noted that one group-based interventions provided additional individual sessions, two individual interventions provided an online supplement, and thirty-two self-help studies were delivered completely online.

Positive psychology activities

In our analysis, we included 169 studies (89.9%) that specified the positive psychology activities; we excluded 19 studies (10.1%) that provided only information on the themes or the domains of the modules, or an incomplete overview of the activities. Similar activities were often presented under different names. Finally, we categorized the activities into 15 types of positive psychology activities (See Appendix I). We found that activities that focus on the recollection of positive feelings were the most frequently used activities. Other popular positive psychology activities include positive psycho-education, identifying and using strengths and virtues, the expression of gratitude, acts of kindness, and positive thinking. A complete overview is shown in Table 1.

When comparing the activities used in non-Western versus Western studies (and considering the overall ratio of 1:3.6), we can conclude that life review (positive reminiscence) and spiritual activities are used considerably more often, whereas acts of kindness, mindfulness, best possible selves and physical activities are used considerably less often in non-Western countries.

WEIRD bibliometrics

Western

We found that 147 studies (78.2%) originated from Western countries compared to 41 studies (21.8%) from non-Western countries. The studies were conducted in 24 different countries; the 14 Western countries were Australia, Belgium, Canada, Finland, Germany, Ireland, Israel, Italy, Norway, the Netherlands, Spain, Switzerland, United Kingdom, and the United States. The ten non-Western countries were China, India, Iran, Japan, Malaysia, the Philippines, South Africa, South Korea, Taiwan, and Turkey. We witnessed a sharp increase in the number of studies from non-Western

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Table 1. Overview positive psychology activities.

Positive activity	Total		non-Western		Western	
	#	%	#	%	#	%
Positive recollection	85	50.3%	18	10.7%	67	39.6%
Positive psycho-education	46	27.2%	13	7.7%	33	19.5%
Strengths and Virtues	40	23.7%	11	6.5%	29	17.2%
Gratitude expression	37	21.9%	11	6.5%	26	15.4%
Acts of kindness	36	21.3%	6	3.6%	30	17.8%
Positive thinking	35	20.7%	9	5.3%	26	15.4%
Goal setting	31	18.3%	10	5.9%	21	12.4%
Mindfulness	31	18.3%	6	3.6%	25	14.8%
Life review	30	17.8%	14	8.3%	16	9.5%
Forgiveness	26	15.4%	6	3.6%	20	11.8%
Meaningful activities	23	13.6%	4	2.4%	19	11.2%
Best possible self	21	12.4%	2	1.2%	19	11.2%
Spiritual activities	14	8.3%	6	3.6%	8	4.7%
Healthy life style	11	6.5%	0	0.0%	11	6.5%
Self-compassion	11	6.5%	3	1.8%	8	4.7%

origins through time (See Figure 2). In the period from 1998 through 2007, we only found 1 published study of non-Western origin, which was published in 2004. From 2008 to 2011, an average of 0.75 studies per year was published. Since 2012, the number has been rising sharply. In 2012, there were two published studies (16.7%): one from Iran and one from Japan. In 2013, three studies (20%) from non-Western countries were published: two from China and one from South Korea. In 2014, there were six studies (18.2%): two from China, one each from India, Iran, Japan, and South Africa. In 2015, seven studies (33.3%): three from China, two from Iran, one from India and one from Turkey. Finally, in 2016 there were 19 published studies (38.8%): seven from China, five from Iran, two from South Korea, and one each from India, Japan, Malaysia, the Philippines, and Taiwan. Over the past 20 years, the ratio of non-Western versus Western RCTs has increased from 1:13.3 in the period 1998 – 2011, to an average of 1:2.6 in the period 2012 – 2016. This is shown in Table 2.

Most studies were conducted in the United States ($n = 74$, 39.4%), followed by Australia ($n = 18$, 9.6%), China ($n = 15$, 8.0%; $n = 10$, 5.3% in Hong Kong and $n = 5$, 2.7% in the mainland of China), Iran ($n = 10$, 5.3%), and the United Kingdom ($n = 10$, 5.3%). Countries where five to nine studies were conducted were: Switzerland ($n = 9$, 4.8%), the Netherlands ($n = 8$, 4.3%), Canada ($n = 6$, 3.2%), and Spain ($n = 6$, 3.2%). Countries where two to five studies were conducted were Germany ($n = 4$, 2.1%), India ($n = 3$, 1.6%), Ireland ($n = 3$, 1.6%), Italy ($n = 3$, 1.6%), Japan ($n = 3$, 1.6%), South Korea ($n = 3$, 1.6%), Taiwan ($n = 3$, 1.6%), Israel ($n = 2$, 1.1%), and Norway ($n = 2$, 1.1%). Countries where one study (0.5%) per country was conducted were Belgium, Finland, Malaysia, the Philippines, South Africa, and Turkey. Table 3 also contains the overview of the country origins.

Sixty-two studies from Western origins reported the ethnicity of the participants: from a total of 8,713

Table 2. Ratio non-Western versus western publications.

Year	# non-Western RCTs	# Western RCTs	Ratio
1998–2011	4	53	1:13.3
2012	2	11	1:5.5
2013	3	12	1:4.0
2014	6	27	1:4.5
2015	7	14	1:2.0
2016	19	30	1:1.6

participants, 5,936 were Caucasian (68.1%) and 2,777 were non-Caucasian (31.9%). Although not specifically reported in all studies from non-Western origins, we believe it is fair to assume all participants from these 41 studies ($n = 11,266$) to be non-Caucasian, bringing the total (estimated) number of non-Caucasian participants to 14,183 (32.2%) of the entire population. In addition, we examined whether the interventions were culturally adapted or not. We found 17 (41.5%) studies using intervention programs that were culturally adapted, and 24 (58.5%) studies in which the programs were not culturally adapted (including four studies in which there was no clear description).

Education

In total, 17 (70.8%) countries were characterized by very high human development, two (8.3%) countries were characterized by high human development and three (12.5%) countries were characterized by medium human development (See Table 3). It should be noted that mainland China is indicated as having high human development, whereas Hong Kong, China is indicated as having very high human development (10 studies). Data from Taiwan were not available. However, since Taiwan is known as one of the five so-called 'Asian economic tigers' we believe it is reasonable to assume the level of education is comparable to South Korea and Hong Kong. Thus, Taiwan is classified as having very high human development. On an individual level, it was possible to partly analyze the educational level of populations in the trials: 98 (52.1%) studies provided sufficient information. We found that from the 17,627 participants in these 98 studies, 12,771 participants (72.4%) had a relatively high educational level, having attended at least one year of college.

Industrialized

The economies of 17 (70.8%) countries were classified as advanced (See Table 3). These countries include all Western countries and three non-Western countries (Japan, South Korea, and Taiwan). Six countries (25.0%) were classified as emerging and developing economies (India, Iran, Malaysia, the Philippines, South Africa, and Turkey). China (4.2%) is considered to have

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Table 3. Number of studies per country and WEIRD descriptions.

COUNTRY	STUDIES	REGION	EDUCATED	INDUSTRIALIZED	RICH	DEMO CRATIC
USA	74 (39.4%)	Western	Very high human development	Advanced economy	High income	Full democracy
Australia	18 (9.6%)	Western	Very high human development	Advanced economy	High income	Full democracy
China	15 (8.0%)	non-Western	(Very) high human development	Advanced/emerging economy**	High/Lower middle income	Authoritarian
Iran	10 (5.3%)	non-Western	High human development	Emerging economy	Lower middle income	Authoritarian
UK	10 (5.3%)	Western	Very high human development	Advanced economy	High income	Full democracy
Switzerland	9 (4.8%)	Western	Very high human development	Advanced economy	High income	Full democracy
the Netherlands	8 (4.3%)	Western	Very high human development	Advanced economy	High income	Full democracy
Canada	6 (3.2%)	Western	Very high human development	Advanced economy	High income	Full democracy
Spain	6 (3.2%)	Western	Very high human development	Advanced economy	High income	Full democracy
Germany	4 (2.1%)	Western	Very high human development	Advanced economy	High income	Full democracy
Ireland	3 (1.6%)	non-Western	Medium human development	Emerging economy	Low income	Flawed democracy
India	3 (1.6%)	Western	Very high human development	Advanced economy	High income	Full democracy
Italy	3 (1.6%)	Western	Very high human development	Advanced economy	High income	Full democracy
Japan	3 (1.6%)	non-Western	Very high human development	Advanced economy	High income	Full democracy
South Korea	3 (1.6%)	non-Western	Very high human development	Advanced economy	High income	Flawed democracy
Taiwan	3 (1.6%)	non-Western	Very high human development	Advanced economy	High income	Flawed democracy
Israel	2 (1.1%)	Western	Very high human development	Advanced economy	High income	Full democracy
Norway	2 (1.1%)	Western	Very high human development	Advanced economy	High income	Full democracy
Belgium	1 (0.5%)	Western	Very high human development	Advanced economy	High income	Full democracy
Finland	1 (0.5%)	Western	Very high human development	Advanced economy	High income	Full democracy
Malaysia	1 (0.5%)	non-Western	High human development	Emerging economy	Upper middle income	Flawed democracy
the Philippines	1 (0.5%)	non-Western	Medium human development	Emerging economy	Lower middle income	Flawed democracy
South Africa	1 (0.5%)	non-Western	Medium human development	Emerging economy	Upper middle income	Flawed democracy
Turkey	1 (0.5%)	non-Western	High human development	Emerging economy	Lower middle income	Flawed democracy

Mainland China is indicated as having a high human development (5 studies), whereas Hong Kong, SAR is indicated as having very high human development (10 studies) Mainland China is indicated as having an emerging economy, whereas Hong Kong is indicated as having an advanced economy

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an emerging economy, and Hong Kong, SAR to have an advanced economy. One hundred sixty-six (88.3%) of the studies were conducted in countries with an advanced economy (including 10 studies from Hong Kong, China) and twenty-two studies (11.7%) were conducted in countries with an emerging economy (including 5 studies from mainland China).

Rich. Seventeen (70.8%) countries were classified as high-income countries (HIC) (See Table 3). These countries again include all Western countries, Japan, South Korea, and Taiwan. Two non-Western countries (8.3%) were classified as an upper middle-income country (South Africa, Malaysia), three (1.5%) as lower middle-income countries (Iran, the Philippines, Turkey), and India as a low-income country (4.2%). China was classified as a lower middle-income country, while Hong Kong SAR was classified as a high-income country (Credit Suisse, 2013). One hundred sixty-six (88.3%) of the studies were conducted in high-income countries (HICs) including 10 studies from Hong Kong, China. Twenty-two studies (11.7%) were conducted in low- and middle-income countries (LMICs). On an individual level, income was reported in only 14 studies from Western countries (7.4%) and three studies from non-Western countries (1.6%). In light of this limited number of studies, particularly in non-Western countries, we are unable to draw any meaningful conclusions.

Democratic

Fifteen (62.5%) countries were classified as full democracies and these include all Western countries (See Table 3). Six non-Western countries were either classified as flawed democracies (India, Malaysia, the Philippines, South Africa, South Korea, and Taiwan, in total 25.0%), two countries were authoritarian (China and Iran, in sum 8.3%). In light of recent developments, we have also classified Turkey as a flawed democracy (4.2%) (Kekic, 2008). One hundred fifty (79.8%) of the studies were conducted in countries with a full democracy, 13 (6.9%) in countries with flawed democracies, and 25 (13.3%) studies were conducted in countries with authoritarian regimes.

General discussion

The purpose of this study was to examine trends in the publication of RCTs in positive psychology and to determine to what extent positive psychology is currently Western-centric. Findings reveal an incremental growth in the number of RCTs on the effects of positive psychology, suggesting an increasing interest in research on the efficacy of PPIs. These findings are in line with a previous bibliometric analysis on the growth of positive psychology that included peer-reviewed journal articles, authored

books, edited books, book reviews, and dissertations (Schui & Krampen, 2010). Our analysis also showed that until recently positive psychology was indeed culturally biased since the large majority of the RCTs originated from Western countries. However, since 2014, we witness a sharp rise in publications from non-Western countries that now account for over one-third of the studies. This suggests that there is a growing trend in PPIs towards globalization. Analysis revealed that life review and spiritual activities were the most frequently used activities in non-Western countries. Activities that were used much less frequently compared to Western PPIs, were acts of kindness, mindfulness, best possible selves, and physical activities. In addition, we found that 24 interventions (58.5%) from non-Western studies were not culturally adapted. Some exercises are already highly adaptive and perhaps culture-free. Life review (positive reminiscence), for example, focuses on an individual's personal memories (Lau & Cheng, 2011) which are usually tied to a specific cultural and historical setting, and therefore, may be applied universally. In other studies, the interventions were based on a specific protocol that was developed in the West, for example, the Positive Psychotherapy (PPT) protocol. In 17 studies (41.5%) the interventions were culturally adapted, for example, by shifting the focus of the intervention from the individual to their relationships with family and community members. A study involving 2,070 participants in Hong Kong aimed to increase subjective well-being and health-related quality of life by fostering positive communication among families. This was done by conducting regular positive psychology activities such as positive reminiscence and expression of gratitude in cooking and dining with family members (Ho et al., 2016). Effic meditation practices can also be integrated into PPIs to ensure a better cultural fit. This was done in a study among 78 Hong Kong school teachers in which regular counting-your-blessings exercises were supplemented by Naikan-meditation-like questions, bringing the exercise in line with Confucian teachings of daily self-reflection (Chan, 2013). Studies from Iran have examined the effects of Islam-based PPIs where gratitude towards Allah is actively expressed, or strengths and virtues that are prominently featured in the Qur'an are practiced (Al-Seheel & Moor, 2016; Rouholamini, Kalantarkousheh, & Sharifi, 2016).

So why is it important to know how much research actually stems from non-Western countries? A frequently voiced concern by cross-cultural psychologists and the international research community is that science is an enterprise that predominantly consists of researchers from Western countries, and that findings from studies among Western populations are frequently generalized to populations in non-Western countries (Berry, 2013;

Sue, 1999). Traditional psychology is a science that was developed in the West and positive psychology is a movement that was initiated by American psychologists (Seligman & Csikszentmihalyi, 2000). At first glance, the roots of positive psychology seem to lie in the typical American tradition of 'positive' individualism (Díaz & González, 2012), propagating the idea that with enough effort and determination 'every underdog can become a millionaire.' However, our analysis tells a more complex story. In practice, many PPIs integrate knowledge and activities that are rooted in Eastern philosophies, in particular, Buddhism (Cassaniti, 2014; Levine, 2011; Walsh, 2015). We found that PPIs often include exercises in mindfulness and cultivate self-compassion and compassion for others. Although the aim of activities involving gratitude, practicing forgiveness and acts of kindness are targeted at improving individual well-being, many do so via establishing better relationships with others. While their goal may be individualistic, these activities work through collectivistic pathways. For example, writing a gratitude letter is an individual activity, but it is the interaction of an individual with the social environment during the accompanying gratitude visit that may contribute to the positive changes (Seligman, Steen, Park, & Peterson, 2005). Gratitude expression can also be practiced in the context of the family, as the previously mentioned cluster RCT among 2,070 participants in Hong Kong demonstrated (Ho et al., 2016). Other examples of community-based PPIs that focus on improving social relationships can be found in studies from South Africa (Eloff et al., 2014), China (Ho et al., 2016), and India (Leventhal et al., 2016, 2015). By unjustly discarding positive psychology as a Western-ethnocentric science, the legitimacy of the movement and its interventions are undermined. This may hamper the search for new and evidence-based methods to increase well-being among the global population.

With a growing focus on diversity in health care, we believe that it is important for positive psychologists to be aware of cultural differences. Cross-cultural studies have shown that Western-derived interventions combating mental health threats such as depression, posttraumatic stress disorders or suicidal behavior can conflict with local ideas of appropriate social interaction, norms regarding privacy, dignity, and family solidarity (Wickramage, 2006). While such interventions may be effective in Western countries, they may not be so in different cultural settings, or they may even be harmful (Ganesan, 2006). For example, emotional disclosure may increase anxiety and stress, lead to family conflict, or stigmatization (Christopher, Wendt, Marecek, & Goodman, 2014). While the concept of happiness across cultures has been studied widely (Diener & Suh, 2000; Joshanloo, 2014; Selin & Davey, 2012; Veenhoven,

2012) and there are several studies on cultural differences on expression of positive emotions (Leu, Wang, & Koo, 2011; Ong, Bergeman, Bisconti, & Wallace, 2006; Tugade & Fredrickson, 2004), a cross-cultural approach to positive psychology in general is still in its infancy.

The trend towards a growing number of studies evaluating the impact of PPIs in non-Western countries has an important implication. PPIs have the potential to partially overcome one of the largest obstacles that mental health care faces in low- and middle-income countries (LMICs), namely the so-called 'treatment gap'. Up to 75% of people in need of mental health care in LMICs do not receive any treatment because traditional psychological interventions are often costly and cannot be implemented on a large scale due to scarcity of mental health professionals (Kohn, Saxena, Levav, & Saraceno, 2004; Saraceno et al., 2007). PPIs, however, consist of activities that are relatively simple which allow PPIs to be conducted by local lay counselors who have a less formal education. In this way, PPIs can contribute to scaling-up of services for mental health care. The WHO describes scaling-up as planned efforts to increase the impact of health service innovations that are successfully tested in pilot or experimental projects to benefit more people and to foster policy and program development on a lasting basis (Simmons, Fajans, & Ghiron, 2007). Scaling-up is one of the primary concerns in Global Mental Health (Eaton et al., 2011; Meffert, Neylan, Chambers, & Verdelli, 2016). We do, however, emphasize that for the treatment of severe mental disorders highly skilled mental healthcare professionals are irreplaceable.

In addition to overcoming the treatment gap, the field of positive psychology has opened up ways to study constructs that are important in various religious and spiritual traditions (Falb & Pargament, 2014). Many PPIs have already integrated activities in the domain of spirituality and religion (Rye, Wade, Fleri, & Kidwell, 2013). In this way PPIs are suitable for non-Western populations, considering that these populations often subscribe to a two-tiered vision of the world (Taylor, 1985). In a two-tiered system a belief in a particular cosmological framework is the foundation for understanding life and giving meaning to one's everyday experiences, whereas in a one-tiered system the process of meaning giving is a personal, cognitive one (Christopher & Hinkinbottom, 2008). Because of the inclusion of spiritual themes, PPIs can easily be adapted to different cultural settings, as demonstrated by Islamic based PPIs that were conducted in Iran (Al-Seheel & Moor, 2016; Rouholamini et al., 2016; Saeedi, Nasab, Zadeh, & Ebrahimi, 2015).

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PPIs may also counter another reason why people with mental health problems in developing countries do not seek help, namely, the fear for stigmatization, either self-stigma or affiliated stigma (Abdullah & Brown, 2011; Hinton & Laroche, 2012; Mascayano, Armijo, & Yang, 2015). PPIs may bypass this problem because they are focused on enhancing positive thoughts, feelings, and behaviors (Sin & Lyubomirsky, 2009), and through the practice of gratitude, optimism, acts of kindness, meditation, and other activities that are not stigmatizing (Layous, Chancellor, Lyubomirsky, Wang, & Murali Dorais, 2011). The development of character strengths, such as social intelligence and kindness, may even contribute to reducing the stigmatization of those who seek help for mental health problems (Vertilova & Gibson, 2014). Finally, many positive psychology activities rely on the intuition and feelings of the participants, rather than analytical thinking. Perhaps PPIs are even more suitable and effective in non-Western countries than traditional psychological interventions such as psycho-therapy and cognitive behavioral therapy since non-Western populations have a more holistic view on life and an intuitive approach to thinking (Talhelm et al., 2015).

Limitations

The contributions of this paper should be viewed in light of certain limitations. Firstly, we only included randomized controlled trials in this bibliometric analysis. RCTs are often cost intensive and complex (Korn & Freidlin, 2012), and therefore may be a lesser used research design in non-Western countries. For example, an article on the progress of positive psychology in India reported eight recent studies on the effects of PPIs in India (Ghosh & Deb, 2016), but none of the studies were RCTs. In our analyses we identified 265 articles published in the *Indian Journal of Positive Psychology*, but only two of the studies (0.3%) were RCTs. It is very likely that if we were to include other study designs, such as quasi-experimental and observational studies, the percentage of non-Western studies would increase. Secondly, our findings suggest that the so-called “10/90 gap” in positive psychology is improving. This term refers to the claim that only ten percent of global health research is spent on improving the conditions of people in low-income countries that account for 90 percent of the global population (Luchetti, 2014; Vidyasagar, 2006). Perhaps there is an overall trend towards global health equity, and the aforementioned gap in mental health research is closing in general. However, due to a paucity of recent research, we cannot compare our findings to data from bibliometric analyses or reviews outside the field of positive

psychology. There might also be regional differences within the same country that are not captured (Talhelm et al., 2015), but we believe our study still offers insights that are more nuanced than otherwise available in the field. A third limitation pertains to the term WEIRD itself. While this may be a catchy acronym, and it is clear what it intends to describe, the individual factors that form the acronym may not be equally informative. Furthermore, it can be argued that the distinction between Western and non-Western is incorrect, because what is considered ‘western’, depends on the geographical location of the observer. The distinction between high-income countries (HICs) and low- and middle-income countries (LMICs) may be more suitable. Another option is the distinction between countries with independent versus interdependent cultures (Shin & Lyubomirsky, 2017). Also, there is another factor that may lead to a generalization bias and which is not included in the acronym, namely gender. Our study found that 71.2% of the total study population is female. As mirrored in other reviews (e.g. Rao & Donaldson, 2015), this suggests a strong gender bias in terms of study participation.

Recommendations

Firstly, we recommend research in the field of positive psychology from non-Western countries to continue to develop culturally sensitive PPIs. This can be done, for example, by matching the characteristics of the intervention and its intended population (La Roche & Lustig, 2010). Good examples of such an approach are the aforementioned Islam-based PPIs from Iran (Al-Seheel & Moor, 2016; Rouholamini et al., 2016; Saeedi et al., 2015) and the ‘Happy Kitchen Family project’ (Ho et al., 2016). The process of cultural adaptation of interventions has been widely described by leading authors in the field of cross-cultural psychology (Domenech Rodríguez & Bernal, 2012; Hinton & Jalal, 2014; Hinton & La Roche, 2013; Kirmayer, 2006). Whereas cultural psychiatry focuses on the cultural idioms of distress (Hinton & Lewis-Fernández, 2010), positive cross-cultural psychology could concentrate on discovering culturally salient indicators of well-being. For example, a qualitative study conducted in Suriname, South America found that the concept of *rukun* is associated with resilience among the Javanese ethnic group (Hendriks, Graafsma, Hassankhan, Bohlmeijer, & de Jong, 2017). *Rukun* can be described as living in harmony with one surrounding, which includes the spiritual world. Another example in the context of Suriname is *opo yeye*, a mental well-being model based on traditional knowledge of the *winti* belief system among Afro-Surinamese (Cairo, 2012). We recommend use of a mixed method approach (Teddlie & Tashakkori, 2011) to discover emic models and expressions

of well-being. Secondly, we recommend that organizations that strive to promote the dissemination of positive psychology should actively reach out to researchers in non-Western countries, for example, by attending regional psychology conferences in non-Western countries, or inviting leading cross-cultural researchers as speakers at positive psychology conferences. Finally, we recommend the examination of the efficacy of PPIs from non-Western countries, including a moderator analysis including WEIRD and other factors (for example the influence of gender, and if an intervention was culturally adapted or not).

Conclusion

Although, positive psychology is still a science dominated by WEIRD populations, we see a strong trend towards a more global distribution of scientific productivity over the past four years. The ratio of non-Western to Western RCTs has dropped from 1:13 during the period from 1998 to 2012, to an average of 1:2.6 over the past four years, with China and Iran now in the top five of countries that produce the most RCT publications in the field of positive psychology. Although the majority of the studies on positive psychology is still from Western countries, there is much promise of positive psychology expanding globally.

Disclosure statement

No potential conflict of interest was reported by the authors.

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Задание 2. Выполните данное задание на русском языке. Прочитайте кейс. Опишите, какие исследовательские (эмпирические) методы и теоретические подходы психологии личности и позитивной психологии вы могли бы применить в данном случае? Каковы возможные причины описанной проблемы? Предложите свои рекомендации для директора компании и руководителя отдела оценки и развития персонала. Рекомендуемое время выполнения данного задания — 60 мин.

Кейс

В научную лабораторию обратился директор крупной строительной компании с просьбой провести исследование мотивации у работников. По мнению директора, ряд филиалов компании не проявляют должного уровня ответственности, в то время как другие достигают нужных результатов и проявляют креативность в решении сложных региональных вопросов. Тренинговые мероприятия по сплочению коллективов филиалов, предложенные консалтинговой компанией в предыдущий период, не привели к нужным изменениям, а в некоторых случаях имели обратный эффект. Директор компании и руководитель отдела оценки и развития персонала хотят получить объективную информацию от экспертов-исследователей, чтобы составить адекватную программу развития компании.

Трек 4. Прикладная социальная психология

Task 1. Read the article and answer questions below. Answers should be given in English (30 points).

Questions to answer:

1. According to the article, what is the difference between acculturation and globalization?
2. Try to find association between motivation for ethno-cultural continuity and acculturation strategies. Provide examples of ethnic groups that managed to maintain their cultural heritage in the face of globalization (please use examples that are not mentioned in the article). Provide arguments to support your choice.
3. The author illustrates the idea of resistance to homogenization by highlighting value differences between USA and Canada. Can you think of any example when two



neighboring societies seek for differentiation? Please try to explain why it can happen using psychological theories to support your ideas.

4. Please describe the possible outcomes of globalization in the terms of the acculturation strategy framework. Please provide some examples based on your own experience or experience of other people.

5. Can you think of a study involving one of the concepts described in the article? Try to come up with your own goal of the study, a research question that could be checked empirically and formulate a hypothesis with the variables that you would study. Please, describe your potential sample and research methods. Don't forget to provide expected study results.



Globalisation and acculturation[☆]

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ARTICLE INFO

Keywords:
Acculturation
Acculturation strategies
Globalisation
Homogenisation
Reaffirmation

ABSTRACT

When groups of different cultural backgrounds and their individual members engage each other, a process of *acculturation* begins, leading to cultural and psychological changes in both parties. A second process (*globalisation*) is also initiated by intercultural contact and leads to cultural and individual change. Two long-held assumptions are that (i) these two processes induce more change among non-dominant peoples, and (ii) the eventual outcome will be the loss of distinctive cultural and behavioural features of non-dominant group members, leading to their absorption into a homogeneous society that resembles the original dominant group. The long-term outcome is thus believed to be one rather homogeneous global society, sharing beliefs, values, consumer preferences and social structures. In this paper these assumptions are challenged, employing an acculturation framework that posits highly variable cultural and psychological outcomes that follow from intergroup contact. In addition to the *assimilation* of non-dominant peoples into dominant societies (either within societies or internationally), this framework proposes that other outcomes are possible: *integration* results in the maintenance of existing cultures and behaviours while peoples engage in day-to-day interaction within an evolving civic framework; *separation* results in the cultural and psychological maintenance when groups and individuals avoid interaction as much as possible; and *marginalisation* results in cultural and psychological loss, particularly among non-dominant populations, along with their exclusion from full and equitable participation in the larger society. Examples of such variability are provided, using empirical studies of indigenous and diasporic peoples, immigrants, and nation states. It is concluded that, rather than assimilation and homogenisation resulting from intercultural contact, the more likely outcomes are either some forms of integration (exhibiting a high degree of cultural and psychological continuity and producing new social structures that incorporate interacting peoples), or separation (in the form of resistance and revitalisation of heritage cultures).

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1. Introduction

"We can easily conceive of a time when there will be only one culture and one civilisation on the entire surface of the entire earth. ... I don't believe that this will happen, because there are contradictory tendencies always at work – on the one hand towards homogenisation and on the other towards new distinctions" (Levi-Strauss, 1978, p. 20).

[☆] Paper prepared for presentation to Fellows Workshop, IAIR Conference, Groningen, the Netherlands, July 9, 2007.

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"The whole continent of North America appears to be destined by Divine Providence to be peopled by one nation, speaking one language, professing one general system of religious and political principles, and accustomed to one general tenor of social usages and customs" (Quincy Adams; 1811; quoted in Sidney Lens, *The Forging of the American Empire* (New York: Thomas Crowell, 1974, p. 3). So, whose expectation has come to pass?

In this paper the concepts of *globalisation* and *acculturation*, and some of their relationships, are reviewed. While acculturation has been going on for milenia, and has been studied in anthropology and psychology for decades (Sam & Berry, 2006), globalisation is a relatively recent phenomenon, having been introduced to contemporary discourse by Marshall McLuhan in his book *The Gutenberg Galaxy* (1962). Despite their similarities, these two notions have not previously been linked; this paper attempts to do so.

Some current conceptions of globalisation are reviewed first, distinguishing between the *process* and the *outcomes* of globalisation. It is proposed that these two aspects have usually been conflated, based on the assumption that there is only one outcome to the process. This assumption has eliminated the possibility that a high degree of global involvement of societies (as a process) can have highly variable consequences for cultures, groups and individuals, rather than a single homogenised outcome. Second, some of the main features of anthropological and psychological literature on acculturation are presented, highlighting the distinction between the dimensions of *contact and participation* between cultural groups and individuals and the *maintenance of culture and identity*. These two dimensions are the basis of an acculturation strategies framework (Berry, 1974, 2005) in which cultural groups and individuals are seen as varying independently on these two dimensions. The use of two dimensions permits researchers to avoid the assumption that high contact necessarily leads to low cultural and psychological maintenance. Instead all four possibilities are available for consideration. Some of the evidence for this highly variable relationship between these two dimensions are reviewed, using empirical findings from published studies. There is no claim in this paper to represent all the available findings, nor to portray all the variations. Instead, the goal is to question the common assumption that high contact between dominant and non-dominant peoples inevitably leads to cultural and psychological loss among those who are dominated.

2. Globalisation

Although the concept of *globalisation* has come into widespread use, there is no single accepted definition of it. So, I adopt here one early definition to set the stage for its further elaboration:

"Globalisation refers to the multiplicity of linkages and interconnections that transcend the nation-states (and by implication the societies) which make up the modern world system. It defines a *process* (emphasis added) through which events, decisions, and activities in one part of the world can come to have significant consequences for individuals and communities in quite distant parts of the globe. Nowadays, goods, capital, people, knowledge, images, communications, crime, culture, pollutants, drugs, fashions, and beliefs all readily flow across territorial boundaries. Transnational networks, social movements and relationships are extensive in virtually all areas of human activity from the academic to the sexual." (McGrew, 1992, pp. 65–66).

This definition refers to a complex *process*, rather than to the kinds of *outcomes*, which take place when societies engage in international contact. This process involves a flow of cultural elements (ideas, goods etc.), and the establishing of relationships and networks. It does not specify what societies and their individual members do in response to this process, nor identify the changes that take place among them. In contrast, popular usage often combines the process of globalisation and its consequences into one grand idea – that of the homogenisation of world cultures and peoples (e.g., [USAmerican] National Geographic, Special issue on Global Culture, 1999).

The distinction between process and outcome is further exemplified by Legrain (2002, pp. 4 and 9): "Globalisation is shorthand for how our lives are becoming increasingly intertwined with those of distant people and places around the world – economically, politically and culturally. ... (However) globalisation is a process, not a destination".

It is essential to make this distinction between process and outcome because the process can have highly variable consequences. Three general consequences of the process have been identified that undermine, even negate, homogenisation as an inevitable outcome. First, societies and individuals may react against any attempts to undermine, devalue or otherwise eliminate their cultural heritage and identity. This aspect has come to be known as *localisation*, as a counter process to globalisation. As Knight (2000, p. 242) has pointed out, "the technologies that make global culture possible also facilitate the dissemination and hence revival of distinctive local cultures". Second, the process of globalisation may lead to the fragmentation of extant societies into more culturally-specific nation states, rather than to larger more uniform cultural entities (e.g., the breakup of the former Soviet Union and Yugoslavia into smaller, more culturally defined, nation states). Finally, there is now substantial psychological evidence (e.g., Branscombe, Schmitt, & Harvey, 1999; Schmitt & Branscombe, 2002) that one of the consequences of intercultural contact, particularly when it is negative or discriminatory, is to react against it, and to increase one's identification with one's own cultural community.

The view of globalisation expressed in this paper, and the distinction between process and outcomes, derives largely from much thinking and empirical work on acculturation (reviewed below). It is now clear that the old belief that culture contact

inevitably leads to cultural and psychological homogenisation is no longer supportable. Cultural convergence can no longer be assumed.

3. Acculturation

The concept of acculturation came into psychology from the discipline of cultural anthropology. One formulation in particular has been useful in subsequent work: "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups... under this definition, acculturation is to be distinguished from culture change, of which it is but one aspect, and assimilation, which is at times a phase of acculturation..." (Redfield, Linton, & Herskovits, 1936, pp. 149–152). Although this was not the first study of acculturation, it is the first comprehensive definition of the concept in anthropology.

For the purposes of this paper, the key ideas from this cultural-level definition are: acculturation is seen as just one aspect of the broader concept of culture change; it is considered to generate change in either or both groups; and it is distinguished from assimilation. Perhaps most important is the explicit recognition that acculturation is *not only assimilation*. A second important feature is that acculturation is *mutual*; it is a process that can bring about changes in both (or all) groups in contact, rather than only among non-dominant groups.

At the psychological level, Graves (1967) introduced the concept of *psychological acculturation*, and defined it as the set of psychological changes that take place in individuals who are members of cultural groups experiencing (group-level) acculturation. In parallel with the two features noted at the cultural level, psychological acculturation is considered to be not only in the direction of assimilation, but can also be reactive; and it can also lead to changes in the behavioural repertoire of individuals belonging to both groups.

The anthropological study of these non-assimilative ways of acculturating has produced numerous studies of what have been termed *reaffirmation* or *revitalisation* movements (see below). These social movements have arisen among indigenous and enslaved peoples in many parts of the world in response to their colonisation. They have the goal of reclaiming an earlier, or 'traditional', way of life, one that throws off many of the features brought by the colonial society. In the sociological literature on marginalisation, researchers have noted that many groups "swing about and reaffirm" (Park, 1928) their heritage cultures and identities, in part as a way to escape from being in a marginal situation. This move is one way of achieving *separation* of the revitalised group from major contact with the dominating group (see discussion of acculturation strategies below).

These revitalisation movements are collective attempts to reverse the process of cultural domination that has resulted from colonisation, and to regain (sometimes even to reinvent) the group's cultural heritage. Two frequently cited examples are the search for cultural rebirth by the Seneca people of New York (Wallace, 1970), and the cargo cults found in some Melanesian societies (e.g., Worsley, 1957). In the first case, the Seneca came to believe that their poverty and humiliation at the hands of colonisers could be reversed by adopting a set of religious beliefs and daily behaviours that were partly indigenous and partly rooted in Quaker beliefs. These included the rejection of alcohol use, the regaining of tribal territories and the achievement of social cohesion and a new morality. In the second case, the community came to believe that some external power would bring "cargo" that would make the people as well-off as the colonisers. Worsley considered this set of beliefs to be a reaction to colonial oppression. In both cases, there is a combined religious and political reaction to what is nowadays recognised as a form of 'globalisation'. And this reaction incorporates both a rejection of, along with a partial adoption of, features of the society that has come to dominate them.

A contemporary example can be found in the Rastafari movement (see Murrell, Spencer & McFarlane, 1998). In the West Indies, the long history of European domination of African peoples came to be resisted, and African cultures and religions were reclaimed. For Rastafari, "Babylon" is defined as the Western political and economic domination and imperialism, and "chanting down Babylon" is a set of actions designed to throw off (eliminate, reduce, or avoid), this domination. According to Murrell et al. (1998), in Jamaica, "Babylon refers to the ideological and structural components of Jamaica's social system, which institutionalises inequity and exploitation. In this respect, Babylon is the complex of economic, political, religious and educational institutions and values that evolved from the colonial experiment" (p.24). "At the highest level of generality, Babylon portrays the forces of evil arrayed against God and the righteous (Haile Selassie, Rastas and the poor, p. 25)". At the psychological level, "Rasta psychology is resistance and liberation psychology—the sum total of the organised and spontaneous campaign against racist subjugation, fired by the burning desire to be free from all forms of social, economic and political domination, p. 36)". Rastafari seeks to reaffirm their indigenous identities in Africa, emphasising the great civilisations that have flourished there. For Rastafari, "Ethiopia" is a term for all ancient Africa. They engage their lives with a strong religious fervour, seeking justification for their beliefs and actions in the one true word. However, Rastafari is fundamentally a peace movement, ("one love"), and stands in sharp contrast to other contemporary reaffirmation movements that seek to throw off colonial domination through the use of violence against those who have come to dominate them.

In addition to revitalisation as a way to resist cultural homogenisation, there are other forms of resistance to assimilation. The clearest example is that of the Jewish community world-wide. For over 2000 years, living a diasporic existence and facing dispersal, discrimination and the Holocaust, Jewish communities have not only survived, but also thrived. The concept of *long term acculturation* has been introduced by Gezentsvey (2007). She argues that "It is of vital importance to understand

how established ethno-cultural communities who have been living outside their native country for decades, centuries or thousands of years manage to both interact with the larger society and preserve their cultural heritage". She has developed two further concepts ('Ethno-Historical Consciousness' and 'Motivation for Ethno-cultural Continuity') to understand and assess the motivational basis for such long-term cultural maintenance. She finds that these variables predict the desire for endogamy: "... the intentions of ethno-cultural individuals to marry a person from the same ethnic group stem from a motivation to maintain their heritage culture; transmit it to their children and see their group endure". However, beyond this substantial cultural continuity in the diaspora, there has also been a 'revitalisation' component, for example in the Zionist movement and the advent of the state of Israel.

The collective and psychological reaction to global domination can also be exemplified by the rise of the *indigenous science* movement (e.g., Ziman, 2000), and more specifically by the *indigenous psychologies* movement (e.g., Allwood & Berry, 2006; Berry, Irvine, & Hunt, 1986; Enriquez, 1992; Kim & Berry, 1993; Sinha, 1997). In this movement, psychologists from many societies have come to realise that the psychological concepts, theories, methods and data that define the field represent only a small part of the available psychological phenomena world-wide. Indigenous psychologies are first of all a reaction to this domination of WASP ("Western Academic Scientific Psychology"), and second an attempt to develop culturally-appropriate concepts and findings that will allow for a more sensitive understanding and a useful and applicable knowledge base. Rather than accept the dominance of WASP, alternatives are being developed that are rooted in both the indigenous and the international features of the discipline. So, even in social and behavioural science, globalisation does not mean the acceptance of the one version that has come to dominate the discipline (see also Bhawuk, 2008).

4. Acculturation strategies

The concept of *acculturation strategies* was introduced by Berry (1997) as an extension of the earlier concept of *acculturation attitudes* (Berry, 1980). This concept refers to the various ways that groups and individuals seek to acculturate. Knowledge of these variations has increased substantially in recent years (see Berry, 2003), challenging the assumption that everyone would eventually assimilate and become absorbed into the dominant group (Gordon, 1964). The notion of *strategy* is based on the view that at the cultural level, the two groups in contact (whether dominant or non-dominant) usually have some notion about what they are attempting to do (e.g., colonial policies). At the individual level, persons will vary within their cultural group (e.g., on the basis of their educational or occupational background); and within their families, persons will vary according to their gender or position (e.g., mother, son). The more immediate outcomes of the acculturation process (including the behavioural changes and acculturative stress phenomena) are known to be a function, at least to some extent, of what people try to do during their acculturation; and the longer term outcomes (both psychological and sociocultural adaptations) often correspond to the strategic goals set by the groups of which they are members (Berry, 1997, 2005).

Four acculturation strategies have been derived from two basic issues facing all acculturating peoples. These issues are based on the distinction between orientations towards one's own group, and those towards other groups (Berry, 1980). This distinction is rendered as (i) a relative preference for "maintainance of one's heritage culture and identity" versus not maintaining them; and (ii) a relative preference for "seeking relationships with other groups" and participating in the larger society versus avoiding such relationships. It has now been well demonstrated that these two dimensions are empirically, as well as conceptually, independent from each other (Ryder, Alden, & Paulhus, 2000). This two dimensional formulation is presented in Fig. 1.

These two issues can be responded to on attitudinal dimensions, shown as varying along bipolar dimensions, rather than as bald (positive or negative) alternatives. Orientations to these issues intersect to define four acculturation strategies. These strategies carry different names, depending on which ethnocultural group (the dominant or non-dominant) is being considered. From the point of view of non-dominant ethnocultural groups (on the left of Fig. 1), when individuals do not wish to maintain their cultural identity and seek daily interaction with other cultures, the Assimilation strategy is defined. In contrast, when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others, then the Separation alternative is defined. When there is an interest in both maintaining ones original culture, while in daily interactions with other groups, Integration is the option. In this case, there is some degree of cultural integrity maintained, while at the same time seeking, as a member of an ethnocultural group, to participate as an integral part of the evolving larger social network. Finally, when there is little possibility or interest in cultural maintenance (often for reasons of enforced cultural loss), and little interest in having relations with others (often for reasons of exclusion or discrimination) then Marginalisation is defined.

It is obvious that non-dominant groups and their individual members do not have the freedom to choose how they want to acculturate. When the dominant group enforces certain forms of acculturation, or constrains the choices of non-dominant groups or individuals, then other terms need to be used. Thus, Integration can only be "freely" chosen and successfully pursued by non-dominant groups when the dominant society is open and inclusive in its orientation towards cultural diversity. Thus a mutual accommodation is required for Integration to be attained, involving the acceptance by both groups of the right of all groups to live as culturally different peoples. This strategy requires non-dominant groups to adopt the basic values of the larger society, while at the same time the dominant group must be prepared to adapt national institutions (e.g., education, health, labour) to better meet the needs of all groups now living together in the plural society.

These two basic issues were initially approached from the point of view of the non-dominant ethnocultural groups. However, since the original anthropological definition clearly established that both groups in contact would change and

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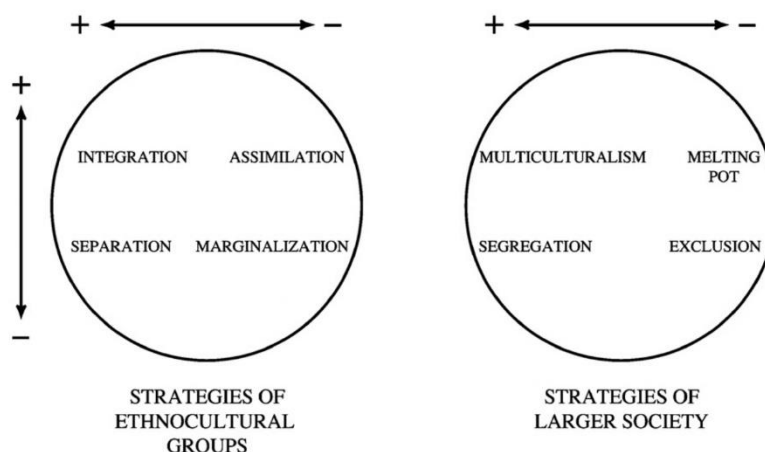


Fig. 1. Intercultural strategies in ethnocultural groups and the larger society.

become acculturated, a third dimension was added: that of the powerful role played by the dominant group in influencing the way in which mutual acculturation would take place (Berry, 1974). The addition of this third dimension produces the right side of Fig. 1. Assimilation when sought by the dominant group is termed the Melting Pot. When Separation is forced by the dominant group it is Segregation. Marginalisation, when imposed by the dominant group it is Exclusion. Finally, Integration, when diversity is a widely-accepted feature of the society as a whole, including by all the various ethnocultural groups, it is called Multiculturalism.

With the use of this framework, comparisons can be made between individuals and their groups, and between non-dominant peoples and the larger society within which they are acculturating. The acculturation ideologies and policies of the dominant group constitute an important element of intercultural research (see Berry, Kalin, & Taylor, 1977; Bourhis, Moise, Perreault, & Senecal, 1997), while the preferences of non-dominant peoples are a core feature in acculturation research (Berry, 2006a; Berry, Kim, Power, Young, & Bujaki, 1989). Inconsistencies and conflicts between these various acculturation preferences are common sources of difficulty for those experiencing acculturation. For example this can occur when individuals do not accept the main ideology of their society (when dominant individuals oppose immigrant cultural maintenance in a society where multiculturalism is official policy), or when immigrant children challenge the way of acculturating set out by their parents. Generally, when acculturation experiences cause problems for acculturating individuals, we observe the phenomenon of acculturative stress, with variations in levels of adaptation (Berry, 2006b).

5. Globalisation and acculturation: some empirical examples

If the two phenomena of globalisation and acculturation are distinct, it is legitimate and useful to ask what are the relationships between them. First, I view globalisation simply as *contact that provides the starting point for acculturation*. As we saw earlier, acculturation begins with contact between cultures, groups and individuals. Second, following the variations that were outlined in the discussion of acculturation strategies, we may conceive of four possible outcomes. One possibility is that globalisation will lead to the homogenisation of world cultures, most likely by non-dominant societies converging toward dominant ones (i.e., assimilation). Another possibility is that there is mutual change, leading to some convergence among both groups in contact, leading to some shared common qualities, while retaining distinctive features of both (i.e., integration). A third possibility is that non-dominant groups reject the influence of the dominant society, either by turning away from them at the outset (i.e., separation) or by shedding them once they have begun (i.e., revitalisation). Finally, it is possible that globalisation can lead to the destruction of non-dominant cultures, leaving their members without any cultural nexus in which to carry out their lives (i.e., marginalisation).

Large, dominant nation states obviously have an important role to play in the process of globalisation. The example of the Soviet Union reminds us of the strong influence of this state on the cultural features of those states that became formally incorporated into, or associated with, it. The language, the economic policies, the (non-) religious practices, and many other features of these states became highly dominated by Russian language and practice. In the most dominated states (such as the three Baltic nations of Estonia, Latvia and Lithuania) they were fully incorporated into the Soviet Union (unlike the more

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autonomous countries of Czechoslovakia, Hungary, and Poland). Yet even under such influence, for example in Estonia (Berry, 2003), cultural ideals and values, and practices remained intact, despite a rise in the imported Russian-speaking population, initially making up less than 5% and rising to over 30% during the Soviet period. And this cultural continuity has provided the basis for an incredible cultural, political and economic resurgence in the 15 years since their independence, which is to some extent driven by a desire to distance themselves from the Russian past, and continued presence on their Eastern border.

Indigenous peoples also provide ample evidence for substantial cultural and psychological continuity in the face of generations of colonial domination. This continuity resembles both the “long term acculturation” phenomenon studied by Gezentsvey (2007), and the reaffirmation movements, both described above. For example, the Royal Commission on Aboriginal Peoples (1999) published numerous research studies of the surviving and thriving of indigenous peoples in Canada. In one (Aboriginal Peoples Survey, 1993), language knowledge and use, and traditional practices showed remarkable persistence after 400 years of colonisation. This is confirmed by variations across indigenous groups. For “Indians on reserve” (those living in their home nations) 65% of adults, and between 45% and 57% of children, retained language and traditional practices. The proportion was higher among the Inuit (formerly called “Eskimo”) in the Arctic. It was lower among “Indians” living away from their home communities and among “Metis” (those of mixed “Indian” and French or Scottish origin). This pattern shows both continuity and change, largely associated with larger geographical distance allowing lesser contact and domination. However, formal schooling forced on those in remote communities (often by relocation to assimilationist-oriented church- and government-run institutions) had only limited impact on indigenous language and practice. There is not only cultural, but also psychological evidence to support this resistance to cultural absorption (Berry, 1999). Cultural identities were sampled in a number of indigenous samples, using the four-fold conception presented earlier. Of the four possible identities over three periods (claimed retrospectively in the past, at present, and projected into the future), it is clear that hundreds of years of colonisation have not diminished the perception of their aboriginal identity. An ‘Aboriginal’ cultural identity is above 75%, while all other identities fall below 10%. Moreover, the expectation by participants in the study was that, while it had been somewhat diminished in the past, they saw themselves as having an even stronger ‘Aboriginal’ identity in the future.

The most obvious example of a dominant society in the contemporary world is that of the United States of America. Within this global dominance, we may consider the case of influence on its northern neighbour, Canada. There are two conventional assumptions about the consequences of this situation. One is that because of its proximity and massive ownership and control of cultural and economic sectors of life in Canada (such as over 90% of films shown, and 80% of some key industries), many have assumed that Canadian society, particularly life values, are being changed inevitably toward USAmerican (henceforth US) values. Second, the two societies are based on two distinct “foundation myths” or value sets: in Canada, it is the search for “peace, order and good government”, and in the US it is “life, liberty and the pursuit of happiness”. If these differences were present at the outset, have US values come to dominate Canadian values? Adams (2003) has documented precisely the opposite outcomes: there is a clear difference between the two societies in their value profiles, and this difference is becoming greater over time. Moreover, Canadian values appears to have become less conservative than the “order” value suggests, while US values appear to have become tighter and more conservative (in contrast to the “liberty” value).

Adams employed a survey instrument of 86 value statements at three times (1992, 1996 and 2000) in the two countries. His samples were representative of the population in the two countries, and totalled more than 14,000 individual respondents. Factor analyses of all responses provided evidence of two dimensions, which he termed *authority-individuality* and *survival-fulfilment*. The first dimension ranges individuals on a scale from the acceptance of the need for hierarchy in one’s life (authority) to more personal freedom (individuality). In more detail, by *authority*, Adams means “conformity to the expectations of authority figures... and a willingness to obey the customs and demands of institutions and ideologies, p. 22”. By *individuality*, Adams means those who are “unwilling to defer to authority... and instead want to make their own choices about all aspects of their life p. 23”. The second dimension ranges individuals on a scale from concern with meeting day-to-day basic needs (survival) to the quest for personal growth (fulfilment). By *survival*, Adams means those “who seek material gain, and engage in competition and zero-sum social interaction, p. 25”, who accept sexism, xenophobia and the use of violence, and have a rather ‘Darwinian’ view of life. By *fulfilment*, Adams means those who “are more concerned with the quality of life than with the standard of living... They are less interested in getting ahead and more interested in personal growth and well-being, as well as improving society at large, p.26”.

Crossing these two dimensions creates a *social values space* with four quadrants: *Status and Security* (obedience to traditional structures and norms); *Authenticity and Responsibility* (well-being, harmony and responsibility); *Exclusion and Intensity* (seeking stimulation and intensity); and *Idealism and Autonomy* (exploration and flexibility).

Combining data from the three time periods, Adams shows that US respondents are more highly represented than Canadian respondents in the first three quadrants (22% versus 13%; 30% versus 25%; and 24% versus 16%, respectively), while Canadian respondents are more highly represented in the fourth quadrant (Idealism and Autonomy; 45% versus 24%).

When the national samples are broken down into 15 regions (e.g., Deep South, Midwest, New England, Texarkana, and Pacific in the USA; Atlantic, Quebec, Ontario, and British Columbia in Canada), a more fine-grained picture emerges. The ‘Deep South’, ‘Texarkana’ and the ‘South Atlantic’ regions (all in the USA) occupy the Status and Security quadrant; the ‘Midwest’ and ‘Plains’ regions (both in the USA) occupy the Authenticity and Responsibility quadrant; the ‘Mid Atlantic’ region of the USA occupies the Exclusion and Intensity quadrant; and all the Canadian regions, along with the US regions of

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'Mountain', 'Pacific' and 'New England' occupy the Idealism and Autonomy quadrant. Note that the US regions that share this last quadrant with all Canadian regions are geographically adjacent to Canada. This suggests the possibility of mutual acculturation, but it is also possible that the values shared by all Canadian regions have influenced the US values, given the value disparity between these adjacent regions and other US regions.

Perhaps the most startling finding is the response to the value statement that "The father of the family must be master in his own house". Adams shows that these international and regional differences are not only strong, but increasingly diverging over the time period of the three surveys. With respect to value change over time, in 1992, percentage agreement was 26% in the Canadian national sample and 42% in the US national sample; the percentage agreement *went down* in Canada in 1996 and 2000 to 20% and 18%, while it *went up* in the US sample to 44% and 49%.

With respect to the strength of the difference, in the 15 regions, the percentage agreement with this statement ranged from 15% in Quebec to 21% in Alberta, and from 29% in New England to 71% in the Deep South: That is, all Canadian regions accepted this value to a lesser extent than all US regions.

A third example comes from a study of immigrant youth who have settled in 13 societies (Berry, Phinney, Sam, & Vedder, 2006). This study sampled immigrant youth from 26 different cultural backgrounds and lived in 13 countries. We distinguished settler societies (Australia, Canada, Israel, New Zealand, and the United States of America) from countries with fewer and more recent immigrants (e.g., France, Germany, Portugal, Sweden). In each country we sampled both national and immigrant youth. We attempted to sample the same cultural group in as many societies as possible, but there is wide variation in the groups studied because of the different immigrant groups that live in each country. Participants in the study were 7997 adolescents, including 5366 immigrant youth and 2631 national youth (ages 13–18; mean age = 15 years and 4 months for both groups). The sample included both first-generation (those who were born in country of origin and arrived after the age of 6; 34.7%) and second-generation (born in receiving country, or arrived before the age of 7; 65.3%) immigrant youth.

The questionnaire assessed a wide range of variables related to acculturation and adaptation. These variables were:

Acculturation attitudes: This scale assessed four acculturation attitudes: assimilation, integration, separation, and marginalisation.

Cultural identity: *Ethnic identity* was measured with items assessing ethnic affirmation; *National identity* was assessed with measures of national affirmation.

Language proficiency and language use: The scale for language proficiency inquired about a person's abilities to understand, speak, read and write the ethnic and national languages.

Ethnic and national peer contact: The two scales assessed the frequency of interaction with peers from one's own ethnic group, or from the national group.

Family relationship values: This scale consisted of two subscales. Items assessed acceptance of *family obligations*, and *adolescents' rights*.

Perceived discrimination: The scale assessed perceived frequency of being treated unfairly or negatively or being teased, threatened, or feeling unaccepted because of one's ethnicity.

Adaptation: *Psychological adaptation* was measured with three scales: life satisfaction, self-esteem, and psychological problems. *Sociocultural adaptation* was assessed using scales for school adjustment and behaviour problems.

Cluster analysis was carried out with all the variables associated with the acculturation process: the four acculturation attitudes, ethnic and national identities, ethnic and national language knowledge, language use, ethnic and national peer social contacts, and family relationship values. Four clusters were found, which we term *acculturation profiles*. These were: an *integration* profile (36.4 % of immigrant youth), an *ethnic or separation* profile (22.5 %), a *national or assimilation* profile (18.7 %), and a *diffuse or marginalisation* profile (22.4 %). All adolescents for whom we had complete data ($N = 4334$) fit one of the four profiles. The *integration* profile was the most frequent one. It consisted of 1576 adolescents who indicated relatively high involvement in both their ethnic and national cultures. They strongly endorsed integration and gave low endorsement to assimilation, separation, and marginalisation. These adolescents were high on both ethnic and national identities. They reported high national language proficiency and average ethnic language proficiency; and their language usage suggested balanced use of both languages. They had peer contacts with both their own group and the national group. They were near the mean on family relationships values. These adolescents appear to be comfortable in both the ethnic and national contexts, in terms of acculturation preferences, identity, language, peer contacts, and values.

The *ethnic/separation* profile consisted of 975 adolescents who showed a clear orientation toward their own ethnic group. They endorsed the separation attitude and scored low on assimilation, national identity and contacts with the national group. They had high ethnic identity, ethnic language proficiency and usage, and ethnic peer contacts. Their support for family relationship values was well above the average. They represent young people who are largely embedded within their own culture and show little involvement with the larger society.

The *national/assimilation* profile included 810 adolescents who showed a strong orientation toward the new society in which they were living. Their profile is a mirror image of the ethnic profile. These adolescents were high on assimilation and national identity, and very low on ethnic identity. They were proficient in the national language and used it predominantly. Their peer contacts were largely with members of the national group, and they showed low support for family obligations.

These adolescents appear to exemplify the idea of assimilation, indicating a lack of retention of their ethnic culture and identity.

The *diffuse/marginalisation* profile is not as easily interpretable. These 973 youth reported high proficiency in, and usage of, the ethnic language, but also reported low ethnic identity. They had low proficiency in the national language, and they reported somewhat low national identity and national peer contacts. They endorsed three contradictory acculturation attitudes, assimilation, marginalisation and separation. This inconsistent pattern suggests that these young people are uncertain about their place in society, perhaps wanting to be part of the larger society, but lacking the skills and ability to make contacts. This profile appears similar to young people described in the literature on marginalisation as being poised in psychological uncertainty between two social worlds; they are also similar to those youth portrayed in the identity formation literature as “diffuse,” characterized by a lack of commitment to a direction or purpose in their lives and who are often socially isolated.

From these profile distributions, we can conclude that the maintenance of young peoples’ heritage culture (combining separation and integration ways of acculturating) was substantial, whereas loss of heritage culture (combining assimilation and marginalisation) was minimal. The common assumption that youth will prefer to acculturate in ways that make them more like their peers from the larger society simply does not receive support.

The profiles were analyzed for differences in relation to three length-of-residence categories (less than 6 years, 6–12 years, and 12–18 years). The integration and national profiles were more frequent among those with longer residence; the proportion of integration and national profiles among those born in the new society or with 12 years or more of residence was more than double that of those with 6 years or less of residence. In contrast, the diffuse profile was dramatically less frequent in those with longer residence; over 45% of those with 6 years or less residence showed a diffuse profile, while only about 12% of those with the longest residence showed this profile. On the other hand, the ethnic profile was almost equally frequent in all length-of-residence categories. Thus, among the most recent arrivals, the diffuse profile dominated, while the national profile was very low. For those who lived in the society of settlement from birth or from their early school years on, the integration profile dominated, and the national profile was second in frequency. In spite of these differences, a substantial group of adolescents (20–25%) showed strong and enduring involvement with their ethnic culture regardless of length of residence. We may conclude that length of residence did not seriously diminish a person’s attachment to their heritage culture.

6. Discussion and conclusions

This paper has examined the relationship between two of the main concepts that are currently employed in study of intercultural relations: globalisation and acculturation.

It has emphasised the distinction between the *process* of intercultural contact, and the *outcomes* of such contact for societies and individuals. This distinction has allowed for the possibility that high degrees of intercultural contact and engagement (often identified as the core meaning of globalisation) can have highly variable outcomes for cultural communities and their individual members.

Bringing these two concepts together has permitted the cross-fertilisation of the two fields. In particular, the emerging common theme of the existence of variable outcomes to the processes unleashed by intercultural contact has been reinforced by their comparison. No longer should it be possible to easily claim that globalisation equals homogenisation. While this does occur in some cases, the findings from the acculturation literature provide a caution when making facile generalisations about any uniform consequences of globalisation.

Beyond this initial benefit of examining the two concepts together, the opportunity now exists to further explore (both conceptually and empirically) how intercultural contact can lead to greater interconnectedness across nation states and ethnocultural groups within states while not leading inevitably to cultural loss and psychological assimilation. As we have seen, forms of *separation* are evident almost everywhere in the globalising world. In particular, revitalisation and reaffirmation processes are being engaged, not only by small-scale cultural communities that were first examined in the anthropological literature, but now also in large-scale nation states that seek to re-establish their cultural independence from international entertainment and other forms of corporate domination (for example in film, music, and other consumer products). Evidence for these reactions is widespread, ranging from popular consumer resistance movements (e.g., “No Logo”; Klein, 2002), to formal international action (e.g., UNESCO, 2005 “Convention on Cultural Diversity”).

The critical theoretical questions are: how is this resistance possible, what cultural and psychological resources are needed to support such resistance, and what are the collective and personal costs of such resistance? The critical empirical requirement is to carry out comparative research that examines contemporary situations that vary from high to low intercultural engagement and structural interconnectedness, and then to examine the cultural and psychological consequences of these varying conditions.

Some of the conceptual and empirical evidence reviewed in this paper provides initial evidence for this variable relationship. Research findings from anthropology, sociology and religious and political studies have revealed evidence for variations in the cultural and psychological consequences of intercultural contact among indigenous peoples, immigrant youth and national populations. These selected studies show clearly that cultural loss and homogenisation (which are often the assumed single consequence of globalisation as a process) do not inevitably occur. Indeed, the studies reveal that cultural loss and individual assimilation, while evident, are not the most common outcomes of a high degree of contact and

Высшая лига

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domination. Such evidence should alert us to the dangers of accepting the wide-spread assumption that globalisation means only homogenisation. However, future research needs to further elaborate the conceptual foundations for such variation, and to carry out controlled comparisons to empirically demonstrate the variable relationships between globalisation (as a process) and acculturation consequences.

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Task 2. Case study (20 points).

As a psychologist, please, comment on this case.

- 1. Describe and explain what are the main problems and challenges Peter has faced.**
- 2. Explain why a misunderstanding occurred and what is the reason for it?**
- 3. Create a set of possible solutions which can help Peter to cope with the problem in the most effective way.**
- 4. What preliminary preparation or instructions (before going to Russia) could have helped Peter to avoid the difficulties described in the case? Which psychological theories and concepts do these instructions or preparation programs should rely on?**

Please, use social psychological theories in your response. Try to be concise and avoid journalism and stereotypes in your analysis. Note that your response should be given in English.

Peter is a young American teacher with a USA graduate degree, who was employed for a teacher assistant position at a primary school in Russia. Open-minded and easy-going, he finds locals very hospitable and gets on well with most of his colleagues. The only person difficult to communicate with was his boss, the Director of the school. He was a straight talking old man. From the very day of employment, Peter noticed that he has been extremely rude and harsh with everyone. Occasionally, he would allow himself to shout at the employees, and Peter was not an exception. After a few unpleasant encounters with his boss, Peter decides he cannot bear such humiliation anymore. Knowing that his other counterparts have been complaining about the boss's harsh nature, he proposes them to write a collective complaint letter to the higher authorities from the local department of education. But his colleagues, who have previously agreed with him, refuse to sign any letters or even discuss the possibility of filing a complaint. Furthermore, his relationships with them worsen; he feels that they start avoiding talking to him. For the first time in this country, he cannot understand the people he is working with.

Критерии оценивания

Критерии оценивания задач инвариантной части

1. Полнота ответа
2. Понимание базовых принципов организации научного исследования
3. Оригинальность и научная новизна предлагаемых идей

4. Академичность текста
5. Логичность и последовательность изложения

Критерии оценивания задач вариативной части

1. Трек «Когнитивные науки и технологии»

Evaluation Criteria

Task 1 (criteria above should be summed together for the final assessment) Max - 25 points.

Create an Abstract (paper is presented, they need to prepare an abstract)

Your task is to compose an abstract of 200-250 words. The abstract should include (a) the motivation of the study, (b) the main hypothesis, (c) key aspects of the experimental design, (d) main findings and (e) conclusions.

1. Formulation of the research problem.
2. Description of the key experimental procedures.
3. Description of the main results.
4. Theoretical interpretation of the results.
5. The scientific style, the adequacy of the use of terminology, conciseness of presentation.

Task 2 (criteria above should be summed together for the final assessment) Max - 25 points

Statistics

Provide definitions of statistical terms and discuss existing data by formulating and by solving equations.

1. Validity of explanation of the definitions.
2. Clarity of description of the statistical problem.
3. Validity of formulation of equations addressing the statistical problem.
4. Arithmetical correctness of the equations.
5. The scientific style, the adequacy of the use of terminology, conciseness of presentation.

2. Трек «Консультативная психология. Персонология»

1. Полнота ответа

2. Академичность текста, владение психологическим тезаурусом, корректное использование понятий
3. Опора на релевантные психологические, философские и культурные тексты, ссылки на соответствующих авторов теорий и концепций, корректное использование теорий в аналитике.
4. Точность интерпретаций, чувствительность к феноменам, способность применять релевантные психологические модели в аналитике случаев и разработке конкретных тем
5. Логичность и последовательность изложения идей
6. Наличие обоснованной авторской позиции, оригинальность идей.

3. Трек «Позитивная психология»

Задание 1.1. Аннотация отражает основные тезисы статьи, отсутствуют фактические ошибки, термины верно переведены на русский язык.

Задание 1.2. Поставлена проблема исследования. Описаны гипотезы и план исследования. Подобранные методы соответствуют исследовательским вопросам и операционализируют их. Описаны требования к выборке исследования. Описаны предполагаемые результаты. Предполагаемые результаты уточняют / компрометируют / верифицируют подход, описанный в статье.

Задание 2. Запрос переформулирован на языке измеряемых переменных. Разработан лонгитюдный дизайн исследования или исследование методом поперечных срезов. Для анализа ситуации предложены методы самоотчета, включенного наблюдения, интервью, сбор социологических и объективных данных. Указаны зависимые переменные. Обозначено прикладное значение исследования. Разработаны рекомендации, учитывающие различный уровень обобщения данных.

4. Трек «Прикладная социальная психология»

Task 1.

1. Argumentation, support evidence,
2. Concreteness and completeness of the answer,
3. Ability to analyze scientific texts in English, extracting the essence of the problem,
4. Ability to apply socio-psychological theoretical knowledge to analyze social situations and people's behavior in them,
5. Mentioning the names of specialists when analyzing and referring to theories,
6. Ability to freely answer questions without literally copying the text of the article,
7. Absence of factual errors.

Task 2.

1. The presence of the author's position on the topic under consideration,
2. The validity, argumentation, and evidence of the author's expressed positions and conclusions,
3. Knowledge of socio-psychological issues and terminology,
4. The ability to apply socio-psychological theories and tools to the analysis of real-life phenomena,
5. Vision of the applied aspects of socio-psychological theories,
6. The absence in the answer of everyday psychological knowledge and journalism,
7. Mention of the names of specialists in the analysis and references to theories,
8. The absence of factual errors.

Список рекомендуемой литературы для подготовки

Отборочный этап

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Заключительный этап

Инвариантная часть

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