Chapter 1 : Harvard Department of Social Relations - Wikipedia

Handbook of Cross-Cultural Human Development (The Garland Anthropology and Human Development Series) 0th Edition by Ruth H Munroe (Editor), Robert L Munroe (Editor), Beatrice B Whiting (Editor) & 0 more.

Includes bibliographical references and index. Latin America and the Caribbean 2. Early Childhood Education in Caribbean Countries: A Focus on Academics and Obedience 3. Changing conceptions in Brazilian early childhood education curriculum 4. Early Childhood Education in Mexico 5. Turkey and the Middle East 6. Early Childhood Education in Saudi Arabia: Concerns, Now and Then 8. Early Childhood Education in Israel: History, Policy, and Practice 9. Early Childhood Education in Oman: Challenges and Solutions Part 3: Asia, Australia, and New Zealand Early Childhood Education and the Indian Child Early Childhood Education in Bhutan Early Childhood Education in Hong Kong Early Childhood Education in China Early Childhood Education in Korea Early Childhood Education in Taiwan Theory and Practice in Japanese early childhood education Early Childhood Education in Malaysia Early Childhood Education in Aotearoa Early Childhood Education in Australia Europe, US, Canada Early Childhood Education in Estonia Early Childhood Education in Sweden Early Childhood Education in Great Britain Early Childhood Education in Italy New Directions in Policy Initiatives. The chapters provide current overviews of ECE in Latin America and the Caribbean, the Middle East, Asia, Australia, Africa, Europe, the US, and Canada, and convey how ECE is multi-sectorial, multi-cultural, and multi-disciplinary, undergirded by such disciplines as neuroscience, psychological anthropology, cross-cultural human development, childhood studies, and political science. Nielsen Book Data Subjects.

Chapter 2 : Curriculum Vitae of Carol R. Ember | Human Relations Area Files

Handbook of Cross-Cultural Human Development (The Garland Anthropology and Human Development Series) (1st Edition) by Ruth H. Munroe (Editor), Robert L. Munroe (Editor), Beatrice Blyth Whiting, Beatrice B. Whiting (Editor).

The remaking of social analysis. Transcultural variables and conceptual equivalence. Cross-cultural psychology as a scholarly discipine: On the flowering of culture in behavior research. American Psychologist, 53, Provides a contemporary overview of the field of cross-cultural psychology by three veteran researchers. Includes the historical development and research interests within the discipline. The discourse of cultural psychology: Transforming the discourses of self, memory, narrative, and culture. An introduction to the work of Clifford Geertz. Soundings, 71 1 Meaning construction and cultural cognition. American Anthropologist, 94 4 , Cognition, culture, and the problem of meaning. S49] Shweder, R. The Chicago symposia on culture and development pp. Expeditions in cultural psychology. Important essays include "Cultural Psychology: How Is It Possible? Both his introductory remarks "The Astonishment of Anthropology and closing reflections "Artful Realism" display a deep moral concern for the purposes of scholarship and are communicated with passion and elegance. Culture and the challenge of psychic pluralism Plenary session Cassette Recording Nos. Essays on mind, self, and emotion. A survey of culture and personality theory and research. Teaching about culture, ethnicity, and diversity: Exercises and Planned Activities. This pedagogical compendium of 28 activities for use in the classroom is included here because of the crucial importance for psychologists and others to incorporate just such learning experiences in the average undergraduate classroom. Singelis has gathered together an impressive spectrum of exercises outlined by a range of figures committed to cross-cultural and cultural psychological research and training. Essays on comparative human development. Both symposia sought to delineate a newly emerging discipline with roots in anthropology, cultural psychology, and to reflect upon human nature and the processes of human development. In addition to an opening address by anthropologist, Melford E. Spiro, and a closing reflection by psychologist, Kenneth Gergen, the book is structured around the themes of cultural cognition, cultural learning, cultural selves, cultural conceptions of psychoanalysis, and cultural factors in social dominance and identity. Richard Shweder provides a crucial prefatory essay on "Cultural Psychology: Handbook of cross-cultural psychology. See Berry et al. Verbal art as performance. Story, performance, and event: Contextual studies of oral narrative. Although the tales are all from Texas, they are considered representative of oral storytelling traditions in their relationships between story, performance and event. Cambridge Studies in Oral and Literate Culture The creativity of tradition in Mexicano verbal art Conduct and communications. University of Pennsylvania Press. The experience-centered analysis of belief stories. Essays in honor of Kenneth S. Rhetorics and politics in Afghan traditional storytelling. Folktales and reality P. University of Indiana Press. Memory in oral traditions: The cognitive psychology of epic, ballads, and counting-out rhymes. Rubin examines what the study of oral traditions as exemplified in epic, ballad, and counting-out rhyme from a cognitive psychological perspective reveals about how human memory works. The uses of oral and written texts by urban adolescents. This anthropological text is published in the series: The social construction of oral history. It includes many from Europe and the Americas, with a particular focus on oral histories from the Jlao Kru of Liberia. Living stories in a Solomon Islands society. How may we understand the processes that make such accounts compelling for those who tell them? Why do some narratives acquire a kind of mythic status as they are told and retold in a variety of contexts and genres? Identity Through History attempts to explain how identity formation developed among the people of Santa Isabel in the Solomon Islands who were victimized by raiding headhunters in the nineteenth century, and then embraced Christianity around the turn of the century. Cambridge Studies in Social and Cultural Anthropology The phenomenology of narrative. Go to Top of page

Chapter 3 : Narrative Psychology: Anthropology, Cultural Psychology, Folklore, & Storytelling

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More empirically oriented research was subsequently conducted by Williams H. Rivers â€" who attempted to measure the intelligence and sensory acuity of indigenous people residing in the Torres Straits area, located between Australia and New Guinea. They emphasized the enormous cultural variability of many psychological phenomena thereby challenging psychologists to prove the cross-cultural validity of their favorite theories. This can be considered pseudoetic work because various cultures have their own concepts for intelligence. His initial work found that cultures differ on four dimensions: Indeed, the individualism-collectivism debate has itself proven to be problematic, with Sinha and Tripathi arguing that strong individualistic and collectivistic orientations may coexist in the same culture they discuss India in this connection. Gerstein, [24] Roy Moodley, [25] [26] and Paul Pedersen [27] [28] have applied principles of cross-cultural psychology to psychotherapy and counseling. Additionally, the book by Uwe P. Draguns, and Jefferson M. Fish titled "Principles of Multicultural Counseling and Therapy" contains numerous chapters on the application of culture in counseling. Varrga are all listed in this book in the chapter titled "Group Therapy with Mexican American and Mexican Adolescents: Focus on Culture as working with Latinos in their way of therapy that is known to be "culturally sensitive". The countries listed included: Coleman, and Jennifer J. Lindwall propose a way to incorporate cultural components into school counseling programs. In response to this questions, cross-cultural psychologists have often questioned how to compare traits across cultures. To examine this question, lexical studies measuring personality factors using trait adjectives from various languages have been conducted. Therefore, it is difficult to determine whether these traits are nonexistent in certain cultures or whether different sets of adjectives must be used to measure them. However, many researches believe that the FFM is a universal structure and can be used within cross-cultural research and research studies in general. However, other cultures may include even more significant traits that go beyond those traits included in the FFM. In the field of cross-cultural psychology, Paul Ekman has conducted research examining judgments in facial expression cross-culturally. One of his studies included participants from ten different cultures who were required to indicate emotions and the intensity of each emotion based upon picture of persons expressing various emotions. The results of the study showed that there was agreement across cultures as to which emotions were the most and second most intense. Nevertheless, it is also important to note that in the study there were differences in the way in which participants across cultures rated emotion intensity. They found that the Chinese participants were not as skilled as the American participants at perceiving the universal emotional expressions of people coming from a culture different than their own. Also, because every culture has different values and norms, it is important to analyze those differences in order to gain a better understanding as to why certain emotions are either interpreted differently or not at all. For example, as Huang et al. This important information may be critical in recognizing the cross-cultural difference between Asian and American judgments of the universal emotional expressions. For example, Brazilians have been shown in studies to find positive emotions very desirable whereas the Chinese did not score as highly on the desire for positive emotions. It is difficult to identify a universal indicator as to how much subjective well-being individuals in different societies experience over a period of time. Diener, Diener, and Diener, , noted that individualist cultural members are found to be happier than collectivist cultural members. One factor that may contribute to this debate is that nations that are economically stable may also contain various non-materialistic features such as a more stable democratic government, better enforcement of

human rights, etc. Therefore, it has yet to be determined whether a higher level of subjective well-being is linked to material affluence or whether it is shaped by other features that wealthy societies often possess and that may serve as intermediate links between affluence and well-being. Specifically, the paper examines aging-related differences in wise reasoning among the American and Japanese cultures. Furthermore, younger and middle-aged Japanese participants illustrated higher scores than Americans for resolving group conflicts. The Japanese are motivated to maintain interpersonal harmony and avoid conflict, resolve conflict better, and are wiser earlier in their lives. Americans experience conflict gradually, which results in continuous learning about how to solve conflict and increased wisdom in their later years. The current study supported the concept that varying cultures use different methods to resolve conflict. These differences can be found when a third party becomes involved and provides a solution to the conflict. A technique used by Korean-Americans may reflect Confucian values [35] while the American technique will be consistent with their individualistic and capitalistic views. Americans will have more structure in their processes which provides standards for similar situations in the future. Contrary to American ways, Korean-Americans will not have as much structure in resolving their conflicts, but more flexibility while solving a problem. For Korean-Americans, the correct way may not always be set but can usually be narrowed down to a few possible solutions. Gender-role and gender-identity differences and similarities[edit] Williams and Best have looked at different societies in terms of prevailing gender stereotypes, gender-linked self-perceptions, and gender roles. The authors found both universal similarities as well as differences between and within more than 30 nations. One of the main findings overall was that under the topic of sex and gender, pan-cultural similarities were shown to be greater than cultural differences. As presented by Bornstein , [38] Gielen and Roopnarine and Gardiner and Kosmitzki , researchers in this area have examined various topics and domains of psychology e. Super and Sara Harkness on cross-cultural influences on child development. They stated that three recurring topics were shown to consistently come up during their review: In this way, cross-cultural psychology together with international psychology aims to make psychology less ethnocentric in character than it has been in the past. Cross-cultural psychology is now taught at numerous universities located around the world, both as a specific content area as well as a methodological approach designed to broaden the field of psychology.

Chapter 4 : Cross-cultural psychology - Wikipedia

The burden of the argument put forward in this paper is that in spite of a considerable expansion of cross-cultural development studies over the past two decades, developmental psychology as a whole remains unduly parochial.

Stanley Hall in the early s. Margaret Mead was one of the first anthropologists to take issue with this prevailing psychological view; she found little evidence of conflict in her observations of Samoan adolescents Coming of Age in Samoa. As we shall see, the research of Alice Schlegel and Herbert Barry , â€"39 , drawing on evidence from nonindustrial societies, suggests that the experience of adolescence is indeed culturally variable; in fact, more often than not, antisocial behavior is not reported. Adolescent girls talking and crafting together in Kenya We can generally agree that adolescence is, as Bonnie L. Hewlett defines it: How long social adolescence lasts varies among societies. In some, the transition into or out of adolescence is marked by a formal public ceremony; in others there are more subtle markers, such as changes in responsibilities. Likewise, biological adolescence eludes universal definition because puberty refers to a suite of changes over time rather than a single event. Cross-cultural studies of adolescence in nonindustrial societies can provide us with insights that are more valuable than simple definitions. They reveal universal patterns and variations in how societies view and manage adolescence. Moreover, they help us to understand some of the intended and unintended consequences of cultural practices surrounding childhood and adolescence. Here, then, is a summary of what we currently know about adolescence from cross-cultural research, followed by some still unanswered questions. Is Adolescence a Human Universal? In addition , 34â€"35 , adolescence: Adolescent male Kastom dancers in Port Moresby, celebrating the Manus Province in Papua New Guinea Family and Peer Relationships Adolescence in modern industrial societies is typically a period of preparation for independence from the original family unit. Young adults are expected to find work and separate living quarters with roommates, a spouse, or alone and, in time, establish a new family unit. In most nonindustrial societies, however, it is typical for young adults to continue to live with their parents or some other relative. Even married couples generally live with or near one set of parents Ember and Ember , In nonindustrial societies, the family unit usually provides the key attributes of adulthood: What are the most important family relationships of adolescents? Schlegel and Barry Same-sex parent. For an adolescent male, the father is the most important figure who teaches and controls his activities. For an adolescent female, the mother is the most important figure , Adolescent females have closer relationships with older female kin excluding sisters than adolescent males have with older male kin excluding brothers , Amount of contact and closeness with older siblings of the same gender is similar for adolescents of both genders , Among societies with male-centered households, adolescents are typically expected to obey the father; subordination is less expected in societies with female-centered households , What has cross-cultural research revealed about adolescent peer-relations? Schlegel and Barry Peer groups are especially important at this time of life , The peer group is more important for adolescents who are less involved with their family units , Adolescent males tend to spend more time with their peer groups than females do. Further, female peer groups are typically smaller and less significant than their male counterparts , In more socially complex societies, peer groups are likely to be larger, more similar in age, and more legitimized by the community than in less complex societies , In larger and more permanent settlements, peer groups are more likely to engage in collective religious rites , Boys reading together in Malawi, East Africa What skills are most valued and instilled in adolescents, per cross-cultural research? The most important skill set emphasized for all adolescents is productive work; the second most important skill set for boys is physical prowess; the second most important skill set for girls is sexual attractiveness and capacity Schlegel and Barry , In hunter-gatherer societies, religious skills and beliefs constitute the largest domain of adolescent learning Garfield, Garfield, and Hewlett , Adolescents may play an important role in community

rituals for the first time. What traits are most valued and instilled in males and females, per cross-cultural research? Schlegel and Barry Aggressiveness, self-reliance, and competitiveness are more often stressed for males than for females. The qualities of fortitude, impulsiveness, obedience, sexual expression and restraint, conformity, trust, responsibility, and achievement are valued with little gender differentiation , â€" Gender role differences are nearly universal, but girls and boys are socialized to similar degrees to attain their respective adult roles and duties , Marriage and Sexuality Bride and groom in Assam, India We generally think of marriage as occurring in adulthood, but in the Schlegel and Barry sample of nonindustrial societies most marriages occur during adolescence. The average age at marriage is between 14â€"16 for females, and for males Schlegel and Barry , It is absent or short for less complex societies, such as foragers, one to three years for horticulturalists or pastoralists, and five or more years in socially complex societies, such agrarian states Whiting, Burbank, and Ratner ; also cited in Schlegel and Barry Premarital sex is reported in a majority of nonindustrial societies, though marriage tends to occur earlier than in industrialized societies Schlegel and Barry Premarital sex among adolescents is generally expected to be confined to a limited number of partners. Promiscuity is rarely condoned , Chastity is more expected of adolescent females in societies that practice dowry, indirect dowry, and gift exchange at marriage , â€" Greater premarital sexual permissiveness among females is generally associated with lower social complexity Broude ; cited in Schlegel and Barry , In the vast majority of cultures, adolescents participate in the productive work of adults Schlegel and Barry , 41â€"45 , typically alongside older family members. In contrast to work, adolescent play and leisure time activities occur among peers and distinctly apart from adults Schlegel and Barry , Male peer groups tend to have task- or goal-oriented activities, such as sporting events or competitions, whereas female peer groups engage in less competitive activities, such as conversation and cooperative play. Delinquency and Antisocial Behavior We often think of adolescents as prone to getting into trouble. What do we know about antisocial or delinquent adolescent behavior cross-culturally? Though not a universal pattern, male delinquency e. This pattern is not reported among females Schlegel and Barry , Adolescent male antisocial behavior is not related to the degree of distance from or degree of conflict with parents. Adolescent boys who are organized into religious or military oriented groups are more likely to exhibit antisocial behavior. Antisocial behavior is more likely when a society names and institutionalizes peer groups , Why these last two patterns? Schlegel and Barry p. Petersen linked running away in modern society with pervasive parent-child conflict; Schlegel and Barry p. What are the antecedents of adolescent antisocial behavior? What are the antecedents of violent behavior in adolescent boys? Schlegel and Barry , Violent adolescent behavior is associated with: However, it is possible that the causal relationship works the other way around: What factors predict the relative absence of adolescent antisocial behavior? In societies that rely on the family unit as the primary source of income, social standing, and support, adolescents are less apt to individuate themselves from their familiesâ€"thus, delinquency may be less appealing to adolescents among these societies , Initiation into Adulthood 9â€"year-old boys of the Yao tribe in Malawi participating in circumcision and initiation rites. In the United States and Canada, ritual social or religious markers of entry into adolescence and adulthood are increasingly rare. Many nonindustrial societies, in contrast, mark life stages with formal rites of passage. The ceremonies are often dramatic and may include such traumatic elements as seclusion, fasting, and painful or scary experiences. Other societies stage far less dramatic, ceremonial rites, but will at least bestow symbolic markers of a new status on initiates, such as a new hairstyle or a new name. A majority of nonindustrial societies have customary adolescent initiation rites. The ceremony is usually held at or close to puberty. Initiates always belong to single-sex groups. Initiation rites tend to be present in societies at the middle range of social complexity and absent with very high social complexity. How Male and Female Initiation Rites Differ Some societies have initiation rites for only one sex; others have rites for both sexes. When ceremonies are held for both boys and girls, there are many similar elements. However, there are also significant differences Schlegel

and Barry Ceremonies for girls are likely to be one individual at a time, whereas ceremonies for boys usually involve a considerable number of boys. Infliction of pain is more characteristic of ceremonies for boys. Seclusion from others is more typical of ceremonies for girls usually associated with menstruation. Rumsu, Central Africa Explaining Male Initiation Rites Explanations for male initiation rites are wide-ranging and encompass psychology, sociology, and evolutionary theory. Psychological Explanations Psychological explanations postulate that some child-rearing customs inadvertently produce personality traits or psychological conflicts in boys that societies view as problematic in adulthood. Initiation rites are designed, consciously or unconsciously, to fix these undesirable traits and reshape personalities into more socially acceptable forms. Although psychological explanations vary, the main theories Whiting, Kluckhohn, and Anthony ; Burton and Whiting begin with a socialization pattern found in a number of cultures: About half of the societies in the anthropological record practice exclusive mother-child sleeping. Infants sleep in the same bed with their mothers during the nursing period and the father sleeps elsewhere. The mother-child closeness is presumed to continue in daytime as well. Cross-cultural tests that control for these early relationships find: Exclusive mother-child sleeping and a long post-partum sex taboo of a year or more predicts male initiation rites with one of the following elements: The psychological interpretation of initiation rites is supported when studies use other measures of mother-child closeness, father-child distance, and initiation rites Schlegel and Barry ; Kitahara a. Frank Young ; suggested that the presence of strong male solidarity groups in a society requires a dramatic initiation rite that will inculcate new members into adult male roles quickly. Cross-cultural studies that control for social solidarity groups have found that the presence of exclusive male organizations predicts male initiation rites Young Young himself, as well as others, raised the possibility that male organization and initiations are simply part and parcel of forming strong groups. For example, fraternities are strong in-groups and almost always have dramatic initiation rites. The more a male solidarity group is institutionalized, the more dramatic are male initiation ceremonies Young Initiation rites are more likely to occur in the presence of unilineal descent groups, as well as where members of such descent groups are involved in socializing a child Cohen

Chapter 5 : Handbook of international perspectives on early childhood education in SearchWorks catalog

Contemporary research on learning and human development is a multi-disciplinary activity that draws on psychology, anthropology, sociology, education and increasingly on cognitive science. As proposed by Bransford, Brown and Cocking () research at the intersection of these disciplines has.

Curriculum Vitae of Carol R. Ember February B. Sociology-Anthropology , Antioch College, Graduate study Sociology , Cornell University, Social Anthropology , Harvard University, March Appointments Research Assistant for John W. Research Assistant for John W. Acting President, October April Synchronic and Diachronic Cross-Cultural Tests. Ember and Melvin Ember. Ember, Melvin Ember, Joseph G. Munroe, and Douglas White. Burton and Robert L. Ember, and Bruce Russett. Natural Hazards and Cultural Transformations. Jones, and Peter N. Nominated for President, Society for Psychological Anthropology, President, Society for Cross-Cultural Research, Program Chair, Society for Psychological Anthropology, AltaMira, , by Carol R. Board Member, Evolutionary Anthropology Society, Fellow, American Association for the Advancement of Science, present. Ember and Melvin Ember, eds. Ember, and Melvin Ember. Sex, Gender, and Kinship: Upper Saddle River, NJ: Ember, David Levinson, eds. Research Frontiers in Anthropology. Cross-Cultural Research for Social Science. An Introduction Using ExplorIt. Cultures of the World: Countries and Their Cultures. Cultural Anthropology, Tenth Edition. Ember, and Melvin Ember, eds. Original Readings in Method and Practice. Ember, Melvin Ember, and Ian Skoggard, eds. Encyclopedia of World Cultures: Encyclopedia of Urban Cultures: Cities and Cultures Around the World. A Brief Introduction, Fifth Edition. New Directions in Anthropology. Ember, Melvin Ember, and Peter N. Encyclopedia of Medical Anthropology: Encyclopedia of Sex and Gender: Ember, and Ian Skoggard,eds. Immigrant and Refugee Cultures Around the World, 2 vols. Physical Anthropology and Archaeology. Cultural Anthropology, 12th Edition. Ember, Melvin Ember and Peter N. Human Evolution and Culture: Highlights of Anthropology, 6th edition. Highlights of Cultural Anthropology. Cultural Anthropology, 13th edition. Peregrine, Human Evolution and Culture: Highlights of Anthropology, 7th ed. Highlights of Anthropology, 2nd ed. Cultural Anthropology, 14th edition. Highlights of Anthropology, 8th ed. Highlights of Anthropology, 3rd ed. Cultural Anthropology, 15th edition. Pearson in press n. The Conditions Favoring Multilocal Residence. Ember, Melvin Ember, and Burton Pasternak. On the Development of Unilineal Descent. Residential Variation Among Hunter-Gatherers. Munroe, and Beatrice B. The Evolution of Human Female Sexuality: Ember, and Alice Kasakoff. Gender and Agricultural Change in Modern Africa. Bibliography of Cross-Cultural Research Methods. Manson and Richard W. Wrangham, Intergroup Aggression in Chimpanzees and Humans. Ember and David Levinson. Ross, Michael Burton, and Candice Bradley. Resource Unpredictability, Mistrust, and War: Ember, Melvin Ember, and Bruce Russett. Peace Between Participatory Polities: Warfare, Aggression, and Resource Problems: Roscoe, Practice and Political Centralisation: Ember, Bruce Russett, and Melvin Ember. Political Participation and Peace: The Democratic Peace in Nonindustrial Societies. Ember, Melvin Ember, and Zeev Maoz. Princeton University Press, pp. Social and Cultural Aspects. War, Socialization, and Interpersonal Violence: Cross-Cultural Studies of War and Peace: Recent Achievements and Future Possibilities. The Making of a Cross-Cultural Researcher. Gender Differences and Roles. Inequality and Democracy in the Anthropological Record. Cambridge University Press, pp. Aggression, Crime, and Warfare. Handbook of Cross-Cultural Psychology, Vol. Violence in the Ethnographic Record: Gordon and Breach, pp. Regular Rhythm or Sonority? Myths About Preindustrial War: Martin Ramirez and Deborah R.