



**PSY 436: Cross-Cultural Psychology
Online**

Summer 2020: July 06, 2020 to September 15, 2020

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Text: Matsumoto, D. & Juang, L. (2017). Culture and psychology (6th ed.). Boston, MA. Cengage Learning. ISBN: 978.1.305.64895.1

Catalog Course Description

This course will provide an overview of the field of cross-cultural psychology and examine theories of psychology as they apply to different cultures. The student will examine how cross-cultural research in psychology has affected our understanding of traditional truths and psychological principles about human behavior, the limitations of this knowledge, and our current understanding of human behaviors in terms of their universal or culture-specific nature.

Program Linking Statement

This course develops and assesses the skills and competencies for the Psychology program learning outcomes of 1) Students will identify key concepts, principles, and overarching themes in psychology (PLO 1) and 2) Students will exhibit the value of educating the whole person through the description and explanation of the dynamic nature between one's mind, body, and social influences (PLO 2).

Course Description

This Cross-Cultural course will provide an overview of the field psychology through the lens of a cultural perspective. Through active participation and the use of discussion, videos, lectures, activities, student presentations, and readings students will have an opportunity to fully explore this important field of psychology.

The goal of this course is to obtain a perspective on psychological issues/conditions as they vary across different cultures of the world. The purpose of this comparative approach to psychology is to emphasize that the Western view of psychology may not necessarily be the norm for other cultures. Theories developed in North America and Europe do not necessarily apply to world populations effectively. By the end of the course you will appreciate a variety of psychological processes and be able to view critically theories of psychology which may not be universal. You will be able to discuss both psychological similarities and differences of various cultures.

Student Learning Outcomes

Upon completion of this course, students will be able to:

1. use of scientific methodology for answering questions concerning how culture influences human behavior (PLO 2).
2. identify the concepts of ethnocentrism, stereotypes, and prejudice (PLO 1).
3. apply the major concepts, research findings, and theories that represent the scientific perspective of how culture influences human development (PLO 2).
4. apply the major concepts, research findings, and theories that represent the scientific perspective of how culture influences gender roles (PLO 2).
5. evaluate our notions of the assessment and treatment of abnormal behavior (PLO 1).
6. explain how culture influences the development of personality (PLO 1).
7. explain how culture influences social behavior (PLO 1).
8. identify ethical issues relevant to understanding cross-cultural psychology (PLO 1).
9. describe the major concepts, research findings, and theories regarding cross-cultural psychology (PLO 2).
10. describe how culture is an influence on social justice and laws (PLO 1).
11. identify how the Five Marianist Educational Values are integrated into the course (PLO 2).

Assessment

Assignment:	Points:
Introduction (SLO 3)	5 points
Discussion Question Response & Participation (SLO 2, 3, 4, 5, 6, 7, 8, 9, 10, 11)	45 points (DQ Response = 5 pts & 2 required participation posts = 10 pts x 3)
Exam 1 (SLO 2, 5, 6, 7, 8, 10)	100 points
Exam 2 (SLO 2, 5, 6, 7, 8, 10)	100 points
Exam 3 (SLO 2, 5, 6, 7, 8, 10)	100 points
Interview with Religious Institution Reflection Paper (SLO 1)	20 points
Culture Presentation (SLO 1, 3, 4, 9, 11)	20 points
Total possible points	390 points

Grading

- A = 90% - 100%
B = 80% - 89%
C = 70% - 79%
D = 60% - 69%
F = 59% and below

The instructor will determine the final grade for students based on the above Grading Scale. The instructor will enforce the following class policies:

- All assignments will be due in Canvas by 11:59 pm Hawaii Standard Time (HST) on the due date specified on this syllabus.
- No late assignments will be accepted once this class has ended.
- **Late assignments up until 11:59 pm HST of the last day of class will be accepted with a 50% point deducted regardless how late it has been submitted and regardless of reason.**
- All assignments must be completed within the time frame of this class. No work will be accepted after the last class of the term. **No Incomplete grades will be issued.**

Academic Honesty

- Academic honesty is an essential aspect of all learning, scholarship, and research. It is one of the values regarded most highly by academic communities throughout the world. Violations of the principle of academic honesty are extremely serious and will not be tolerated.
- Students are responsible for promoting academic honesty at Chaminade by not participating in any act of dishonesty and by reporting any incidence of academic dishonesty to an instructor or to a University official. Academic dishonesty may include theft of records or examinations, alteration of grades, and plagiarism.
- Questions of academic dishonesty in a particular class are first reviewed by the instructor, who must make a report with recommendations to the Dean of the Academic Division. Punishment for academic dishonesty will be determined by the instructor and the Dean of the Academic Division and may range from an 'F' grade for the work in question to an 'F' for the course to suspension or dismissal from the University.

Title IX Statement

Chaminade University of Honolulu (CUH) recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. Should you want to speak to a confidential source you may contact the following:

- Chaminade Counseling Center| [808 735-4845](tel:8087354845).
- Any priest serving as a sacramental confessor or any ordained religious leader serving in the sacred confidence role.

Description of the Assessments:

Introduction:

This is your opportunity to introduce yourself to the class. Please share a little about who you are and what makes you unique. There is no minimum word count for this assignment. If you do not know what to say, please use this as a guide:

- 1) What is your name?
- 2) What is your major?
- 3) Where were you born?
- 4) What culture do you most identify with and why?
- 5) What kinds of cultural practices do you remember doing growing up?
- 6) What would you like to get from this class?

Discussion Question Response and Participation:

Discussion Question Response - Based on the video, your readings, and your thoughts on the subject, please respond to the discussion question in no less than **200 words** in length. Post your discussion response directly to Canvas. **Do not post as an attachment.** This will make it easier for everyone to see your response. List your sources at the bottom of your post using APA formatting.

Participation Requirement - Participation (responses to your peers) is very important as it contributes positively to the overall learning of the class. Participation is reviewed for both quantity and quality. For example, "I agree" or "I don't agree" without elaboration or explanation does not constitute participation because it does not add new information to the discussion. In order to earn full participation points, your responses must be related to the discussion question and include new ideas or personal perspectives. For full participation credit you are required to contribute a total of two substantive responses each week.

Examinations:

You will be given three examinations. Examination 1, Examination 2, and Examination 3 will consist of 25 multiple-choice questions (worth 4 points per question) assessing your knowledge of the text.

The Examination 3 may include questions pertaining to the Marianist Educational Values.

Interview with Religious/Spiritual Institution Reflection Paper:

Religion can be considered a social institution as it is established and continued by a group of individuals who develop a set of common beliefs and morals as well as practices and reverence for the same things. Religion is also a central piece in many cultures where many practices and beliefs of a culture are influenced greatly by its religious beliefs.

For this assignment, each student will interview (in-person) a spiritual leader (e.g., Minister, Priest, Sister, Brother, Monk, Shaman, La'au Lapa'au, Traditional Healer specific to indigenous people etc...). The information gathered from this interview should be incorporated in each student's Culture Presentation.

At minimum, the following interview questions must be answered:

- Religious beliefs?
 - At the core of all religions are a pattern of beliefs. These beliefs are accepted by the members of the religion and are considered sacred. There are beliefs that make up the structure of the religion and are very important.
- Rituals?
 - The practices of the group are also very important to religion. Patterns of practices that become norms and prescribed rites are known as rituals. A ritual can be any type of ceremony or event of the religious group, even just gathering regularly for Sunday dinners. The members of the religion are the ones that give these rituals their meaning. The complexity of individual rituals ranges greatly from simplistic to elaborate. Rituals take many forms, but all are important to the religion.
- Moral beliefs?
 - Each religion has its own set of morals. These moral beliefs are established by the group and modify the behaviors of all the individuals in the group.
 - Is religion a vehicle of culture or is culture a vehicle of religion?
- How is enculturation supported?
 - How does the religion get passed on from one generation to the other?

At the conclusion of the interview, you will write a minimum 2-page double-spaced reflection paper reporting on what they learned from this interview. The reflection paper should include the student's findings about Religious Beliefs, Rituals, Moral Beliefs, and Enculturation practices. In addition, you will discuss how any preconceptions changed or found to be supported by this interview. This reflection paper should be double-spaced using 1-inch margins and 12 pt. font. Each student's grade for this assignment will be based solely on the submitted reflection paper.

You will receive 5 points extra credit if you are able to submit a selfie with the church or temple in the background. You do not have to take it with anyone, just of you.

Culture Presentation:

For this presentation you will present on a cultural comparison of the Hawaiian culture and a culture of your choice. The focus of this presentation should be more about commonalities than about differences. This presentation should include information gathered from the Religious/Spiritual Institution interview and a minimum of 2 sources other than your assigned text.

Your presentation must have a minimum of 11 but not more than 20 slides. Your presentation should include, but not limited to, the following:

- Introduction
- Concept of self
- Family values
- Expression of feelings
- Views on abnormal behavior
- Development of personality

- Development of social behavior
- Parenting practices
- Religious beliefs
- Conclusion
- References

****You are expected to cite your sources in your presentation slides.****

Your presentation should be uploaded to Canvas in .ppt, .pptx. or .pdf format only.

Attendance

Inactivity equivalent to more than a week may lead to a grade reduction for the course. Any absence of two weeks or more must be reported to the Associate Provost and the Records Office by the instructor.

Federal regulations require continued attendance for continuing payment of financial aid. If attendance is not continuous, financial aid may be terminated. When illness or personal reasons necessitate continued absence, the student should officially withdraw from all affected courses. Anyone who stops attending a course without official withdrawal may receive a failing grade.

Students with Disabilities

Chaminade will provide assistance for any student with documented disabilities. Any student who believes he/she may need accommodations in this class must contact **Dr. June Yasuhara, 735-4845**, at the Counseling Center (office next to Security) in order to determine if the student meets the requirements for documented disability in accordance with the Americans with Disabilities Act. It is important to contact them as soon as possible so that accommodations are implemented in a timely fashion.

Scientific Method Definitions

The **METHODS OF SCIENCE** are only tools, tools that we use to obtain knowledge about phenomena.

The **SCIENTIFIC METHOD** is a set of assumptions and rules about collecting and evaluating data. The explicitly stated assumptions and rules enable a standard, systematic method of investigation that is designed to reduce bias as much as possible. Central to the scientific method is the collection of data, which allows investigators to put their ideas to an empirical test, outside of or apart from their personal biases. In essence, stripped of all its glamour, scientific inquiry is nothing more **THAN A WAY OF LIMITING FALSE CONCLUSIONS ABOUT NATURAL EVENTS.**

Knowledge of which the credibility of a profession is based must be objective and verifiable (testable) rather than subjective and untestable.

SCIENCE is a mode of controlled inquiry to develop an objective, effective, and credible way of knowing.

The assumptions one makes regarding the basic qualities of human nature (that is, cognitive, affective, behavioral, and physiological processes) affect how one conceptualizes human behavior.

The two basic functions of scientific approach are 1) advance knowledge, to make discoveries, and to learn facts in order to improve some aspect of the world, and 2) to establish relations among events, develop theories, and this helps professionals to make predictions of future events.

Research Design in Counseling

Heppner, Kivlighan, and Wampold

A **THEORY** is a large body of interconnected propositions about how some portion of the world operates; a **HYPOTHESIS** is a smaller body of propositions. **HYPOTHESES** are smaller versions of theories. Some are derived or born from theories. Others begin as researchers' hunches and develop into theories.

The **PHILOSOPHY OF SCIENCE** decrees we can only falsify, not verify (prove), theories because we can never be sure that any given theory provides the best explanation for a set of observations.

Research Method In Social Relations

Kidder

THEORIES are not themselves directly proved or disproved by research. Even **HYPOTHESES** cannot be proved or disproved directly. Rather, research may either support or fail to support a particular hypothesis derived from a theory.

Scientific research has four general goals: (1) to describe behavior, (2) to predict behavior, (3) to determine the causes of behavior, and (4) to understand or explain behavior.

Methods In Behavioral Research; Cozby

In order to verify the reliability and validity of scientific research it is important to replicate the results. It is the preponderance of evidence that establishes/supports the theory.

<http://allpsych.com/researchmethods/replication.html>

Marianist Educational Values

Chaminade University is a Catholic, Marianist University. The five characteristics of a Marianist education are:

1. Educate for Formation in Faith

Catholic Universities affirm an intricate relationship between reason and faith. As important as discursive and logical formulations and critical thinking are, they are not able to capture all that can be and ought to be learned. Intellectual rigor coupled with respectful humility provide a more profound preparation for both career and life. Intellectual rigor characterizes the pursuit of all that can be learned. Respectful humility reminds people of faith that they need to learn from those who are of other faiths and cultures, as well as from those who may have no religious faith at all.

2. Provide an Excellent Education

In the Marianist approach to education, “excellence” includes the whole person, not just the technician or rhetorician. Marianist universities educate whole persons, developing their physical, psychological, intellectual, moral, spiritual and social qualities. Faculty and students attend to fundamental moral attitudes, develop their personal talents and acquire skills that will help them learn all their lives. The Marianist approach to education links theory and practice, liberal and professional education. Our age has been deeply shaped by science and technology. Most recently, information and educational technologies have changed the way faculty and students research and teach. At Marianist Universities, two goals are pursued simultaneously: an appropriate use of information technology for learning, and the enhancement of interaction between students and teachers. As Catholic, Marianist Universities seek to embrace diverse peoples and understand diverse cultures, convinced that ultimately, when such people come together, one of the highest purposes of education is realized: a human community that respects every individual within it.

3. Educate in Family Spirit

Known for their strong sense of community, Marianists have traditionally spoken of this sense as “family spirit.” Marianist educational experience fosters the development of a community characterized by a sense of family spirit that accepts each person with loving respect, and draws everyone in the university into the challenge of community building. Family spirit also enables Marianist universities to challenge their students, faculty and staff to excellence and maturity, because the acceptance and love of a community gives its members the courage to risk failure and the joy of sharing success.

4. Educate for Service, Justice, and Peace

The Marianist approach to higher education is deeply committed to the common good. The intellectual life itself is undertaken as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all people.

5. Educate for Adaptation to Change

In the midst of rapid social and technological change, Marianist universities readily adapt and change their methods and structures so that the wisdom of their educational philosophy and spirituality may be transmitted even more fully. “New times call for new methods,” Father Chaminade often repeated. The Marianist university faces the future confidently, on the one hand knowing that it draws on a rich educational philosophy, and on the other fully aware for that philosophy to remain vibrant in changing times, adaptations need to be made.

Selected from *Characteristics of Marianist Universities: A Resource Paper*, Published in 1999 by Chaminade University of Honolulu, St. Mary’s University and University of Dayton
 Each of these characteristics is integrated, to varying degrees, in this course.

Tentative Course Schedule

Date	Class Activity	Assigned Reading	Assignment Due
Week 1	Welcome & Introductions Review Course Syllabus Chapter 1 An Introduction to Culture and Psychology Chapter 2 Cross-Cultural Research Methods Chapter 3 Enculturation	Chapters 1, 2, 3	Introduction
Week 2	Chapter 4 Culture and Developmental Processes Chapter 5 Culture, Self, and Identity	Chapters 4 and 5	Discussion 1 Response
Week 3	(Review Chapters 1 – 5 for Exam 1)	Chapters 1, 2, 3, 4, 5	Examination 1

Week 4	Chapter 6 Culture and Personality Chapter 7 Culture and Gender Chapter 8 Culture and Cognition	Chapters 6, 7, and 8	Participation Responses to Discussion 1
Week 5	Chapter 9 Culture and Emotion Chapter 10 Culture, Language, and Communication	Chapters 9, and 10	Discussion 2 Response
Week 6	(Review Chapters 6-10 for Exam 2) Work on Interview with a Religious/Spiritual institution reflection paper	Chapters 6, 7, 8, 9, and 10	Examination 2
Week 7	Chapter 11 Culture and Health Chapter 12 Culture and Psychological Disorders Chapter 13 Culture and Treatment for Psychological Disorders Work on Culture Presentation	Chapters 11, 12, and 13	Interview with a Religious/Spiritual institution reflection paper Participation Responses to Discussion 2
Week 8	Chapter 14 Culture and Social Behavior Chapter 15 Culture and Organizations	Chapters 14 and 15	Discussion 3 Response
Week 9	Work on Culture Presentation		Power Point Presentations on Culture are DUE this week

Week 10	(Review Chapters 11-15 for Exam)		Participation Responses to Discussion 3 Examination on Chapters 11, 12,13,14, and 15
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