

IP-- a critique of cross cultural psychology

On 20 Apr 2017 07:36, "Louise Sundararajan" <louisesundararajan@gmail.com> wrote:

Dear All,

Sundararajan, L. (2017). Cultures, worlds, and world-views. In B. Slife & K.O'Grady (Eds.), *The Hidden worldviews of psychology's theory, research, and practice* (pp. 58-67). New York, NY: Routledge.

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Comments welcome.

Enjoy,
Louise

From: [Kiran Kumar Salagame](#)
Sent: Wednesday, April 19, 2017 10:36 PM

Thanks Louise for the article.
Regards

Kiran Kumar, Mysuru

From: Liu, James
Sent: Friday, April 21, 2017 5:44 PM

Dear Louise, Lutz, Michael & colleagues,

Thanks for the stimulating papers- I particularly enjoyed Louise's take on Michael & Kwok's social axiom, taking social cynicism out of the objectivist's box and crossing over to the subjective position of interpreting cynicism from the low power, marginalized perspective. Fantastic work! It's very much in line with the critical psychology many of my new colleagues at Massey University (e.g., Kerry Chamberlain, Antonia Lyons) employ.

I'd like to contribute to this dialogue, as like my good friend Michael, I have lost my long time collaborator in the area, my father S.H. Liu. This paper, to be published in the next issue of AJSP with commentaries from people like Yoshi Kashima and Dharm Bhawuk, is the last (and finest) in the line of epistemology, philosophy, and social action that we worked through together. It is consistent with what Louise has theorized, but through the much larger civilizational lenses provided by Kant's practical postulates. We argue these form a much stronger epistemic basis for a philosophy of human science compared to Descartes.

The 2019 AASP conference which will be held in July in Taiwan, will honor another of our failing comrades, Prof K.S. Yang, who is in advanced stages of Alzheimer's. It will be a time to join together

the 3 strands of cultural, cross-cultural, and indigenous psychology, and take a stand for future generations to further a human science that makes a difference in people's lives through methods of objective science combined with the subjectivity of meaningful social action. I just visited Prof Hwang and Prof Yang's students in Taiwan, and it promises to be a ground breaking conference, consolidating the 3 strands of culture oriented psychology 20 years after the classic 1999 Taipei AASP conference hosted by Prof Yang. (quite coincidentally, the last post to this mailing list was from one of the keynotes at that conference, Rick Shweder, who clearly is still fighting the good fight!)

Sincerely

James

[Practical postulates AJSP 2017 accepted](#)

From: **Bond, Michael [MM]** <michael.bond@polyu.edu.hk>
Date: Thu, Apr 20, 2017 at 10:39 PM
Subject: RE: IP-- a critique of cross cultural psychology
To: Louise Sundararajan <louisesundararajan@gmail.com>
Cc: "lutzeckensberger@googlemail.com" <lutzeckensberger@googlemail.com>

Dear Louise [and lieber Lutz!],

I have read through your attached article, enjoyed it and found my philosophical perspective broadened. I am too ignorant of the 20th C Europeans...

There is so much that is compatible with how [the late] Kwok Leung and I thought about social axioms and the role they played in our daily lives. Yes, they are adaptations to the national and local circumstances in which a person finds him- or herself. As adaptations, they could be more or less successful and in a variety of adaptive ways. [it was hard for us to imagine a person believing in something that was not adaptive in some ways, however obscure or perverse-seeming to an observer – I personally dislike clinical psychologists claiming that someone is “deluded”, as I claimed and cited relevant anthropological work on this theme in:

Bond, M. H. (2009). Believing in beliefs: A scientific but personal quest. In K. Leung & M. H. Bond (Eds.) (2009). *Psychological aspects of social axioms: Understanding global belief systems* (pp. 319-341). New York, NY: Springer., attached]

Self-esteem would only be one way to adapt, and an imported American way from the 1960's at that! There are other types of adaptation, like relationship harmony, contentment, ironic disengagement and the like, that may have shown positive, not negative, effects with various dimensions of social axioms, including social cynicism. We even thought that there may be some national cultures where social cynicism predicted higher [not lower as in HK society], self-esteem. Discovering such national cultures would require the sophisticated HLM studies that I have been advocating recently [see attached]. Also, as social axioms are distinct from dimensions of personality, there may be persons with certain personality profiles for whom social cynicism predicts higher, not lower, self-esteem. Let's find out!

As Kwok and I said, we have put a construct [social axioms] into play, regard it as a perception by the social actor of the context for action, shown its independence from values and personality dimensions,

and established its incremental validity in predicting a few outcomes. Now it is up to others to work out how it works in the individual's "psychological economy".

I think that we will need much more than experiments and imported measures to do so [as in Chen et al., JPSP, 2015]! Let's get less slavish to procedures for getting published in premier journals, which includes using established and perhaps inadequate measures when doing so – we need more adventurousness and innovation in our discipline, and more longitudinal studies to explore the role of beliefs and their change across time.

But young scholars are in such a hurry to succeed these days! Me, I always wanted to get it right, especially culturally and panculturally right. Still trying...

Lutz, recover well following your stroke, okay? Recent research suggest that a medically monitored exercise program helps – check out the most scientifically sound web page out there: <https://www.drmirkin.com/> [Mirkin is an 80-year old, former medical doctor and competitive bike rider who knows what he's talking about.]

With regards and appreciation to you both,

michael

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