1. Bhatia says that the Sundararajan book he is reviewing “elegantly crafts an indigenous psychology of emotions and cognition.” What is meant here by “indigenous psychology”? What information in the review can you point to as examples to justify that an indigenous psychology is being pursued rather than cross-cultural psychology or cultural psychology as defined by Greenfield?

2. What are the primary characteristics of Chinese emotion as described in Bhatia’s review?

3. Bhatia criticizes Sundararajan for focusing on classical texts rather than contemporary material in her analysis of Chinese emotion. Why does he think this is a problem in any attempt to describe “Chineseness”? Would the problem he is concerned about be shared by any other authors we have considered in the course?

4. In what ways is Sundararajan’s Chinese cultural concept of harmony as symmetry breaking and symmetry restoration consistent and/or inconsistent with Gjerde’s consciousness model of culture?

5. Sundararajan says that the search for “psychic universals” treats cultural differences as “icing on the biological cake.” Elaborate what she means by this comment. What other authors in the course might share this sentiment? What alternative does Sundararajan offer to this search? How does her work on harmony illustrate that alternative?

6. Identify and explain the importance of the following terms, using specific examples from the readings where possible:

Emic/etic/imposed etic

Individualism – collectivism

Culturally available biographies, scripts, narratives

Shared systems of meanings

The WEIRD view of human nature

Coconstruction

Sociocultural models

Essentialism