**Ron’s notes**

**November 12, 2018**

**Seligman article**

Cultural neuroscience

problems with the area’s conception of culture

“challenging the ontological primacy of the brain in investigating and understanding the mind” (p.13, p.17 of 35)

Cultural influence on brain (epigenetics metaphor, encultured brains)

Terminology

How we **operationalize** culture

Cultural validity, ecological validity

Essentialism, essentialize

Embodied, embodiment of culture

Situated brain

Enacted, enactments

Biological reductionism

fMRI

Priming (with flags, for example)

Looping, cultural systems as dynamic and interactive, role of brain

Where is culture? Mind, Environment; beliefs, practices

“dynamic systems of social action and regulation” (p. 11 of 35)

In a situation, cultural scripts influence our attention and information processing, which influence our felt experience and behaviour, which influences our situation, which …

Note connections to Gjerde’s notion of a personal cultural psychology, agency

“how people respond to, engage with, incorporate, resist, and manipulate cultural materials” (p.10, p.12 of 35)

Use of tools

Criticism of the emphasis in cultural psychology on the East/West dichotomy

Difference is not the main point, emphasis on cultural **process**

Do Seligman criticisms apply to the authors we have read?

Dissociation phenomenon

Relate to Adams

Role of the brain in dissociation and other psychological phenomena

Interaction of culture with poverty, inequality, social exclusion

Relate to Hanley and others on class

How we experience grief, anger, volition

Ecocentric experience of self – spirits and the land

Consider what Bhatia & Priya might contribute to analysis of indigenous condition

Transgenerational effects of disruptions to a culture’s community relationship structures

Demoralization

Conclusions

“culture as systems of meaning and practice engaged by individuals with identifiable goals, strategies, and constraints”

“a mismatch between cultural knowledge and behavior can negatively affect health via stress pathways” (p. 13 of 35)

**Markus chapter**

Known for an early paper with Kitayama on east-west culture differences

This book chapter cycles back and forth from east to west, interdependent selves to independent selves. She pretty clearly favours promoting cultural change in the direction of blending east and west. Is it the same kind of blending seen In Durkin? Tolerance or adaptation?

*The culture cycle*: Big ideas – Institutions – Interactions – I’s (selves)

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Compare with Figure 1.1 in Seligman.

Begins with examples of parent-child interactions in context of independence/interdependence

Big idea: what a person is and should be

Nature of self

Independence, interdependence

Institutions: Churches, *schools*, government agencies, …

Working for a more harmonious world

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Interactions: among one another, in context of institutions, associated customs/artifacts

Selves: children

Look for examples in each of these sections:

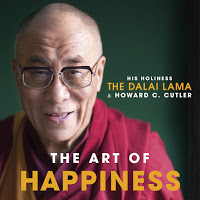
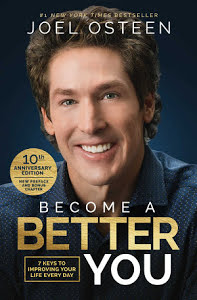
Interactions that promote independence, interactions that promote interdependence

Standing out, fitting in

Media portrayals of individuality, media portrayals of community

Attributions for accomplishment: Self, Team (Greenfield’s volleyballers)

Selling oneself, smiling

Origins of the independent and interdependent world views

Greek atomism

Confucian harmony through respect for obligations and responsibilities

Particles and context

Some blending suggestions for education

Carol Dweck’s *Mindsets* and Angela Duckworth’s *Grit*

Individualist or communal?

Speaking in class example

Bamboo ceiling

Stereotype threat reference

For a personal reflection on the lived experience of a Chinese-American-Canadian

Wesley Yang, *The Souls of Yellow Folk: Essays*

New York Magazine article, [**Paper Tiger**](http://nymag.com/news/features/asian-americans-2011-5/)