

SUMMARIES IN ENGLISH

Inge Lynge: Psychiatric illnesses in Greenland – past and present

The Greenlandic population is in many ways different from the Danish population, genetically as well as in its history, culture, and conditions of life. But the Greenlandic health service including the psychiatric service is based on Danish traditions, circumstances that make comparisons between the disease patterns in the two populations especially interesting. With a background information about ways of life in traditional Inuit society, the history of colonization of Greenland and the last 50 years of modernization this paper puts focus on the occurrence of schizophrenia in older times and in contemporary Greenland. Schizophrenia is in itself a serious health problem as it affects fundamental faculties as contact, ways of thinking, emotions, acting etc. In spite of a large-scale research it is still an enigmatic condition. In the paper I will set focus on social change and cultural conflicts as possible actors influencing the development of schizophrenia.

Birgit Petersson: Depression, women and culture

In different cultures great differences are found in the depression rate and women report about depression 2-3 times more often than men. During the last years, there has been an increased extension of especially the American diagnostic manual of mental disorders, DSM, which does not include the cultural differences. The historical differences, the change in the diagnostic manuals and the consequences of these, are discussed. The knowledge from research has changed in such a way that the importance of social factors have been more obvious. The research methods have become more valid, even though these still do not, or only to a small extent, include the cultural differences. There are, among other things, great cultural differences in the societies about which feelings that are accepted socially for men and

Gretty M. Mirdal: On the perception of »the others'« distress

This article is based on the lecture given by the author at the inauguration of the chair in transcultural clinical psychology at the University of Copenhagen. The title is inspired by the Danish psychologist Franz From's classical work on the perception of other people's behaviour: when a behaviour does not make sense to us, we tend to think that it is the others who behave abnormally, rather than ourselves who lack in understanding. The implications of this observation are discussed in relation to transcultural clinical practice, more particularly in the use of the DSM-IV in the assessment of abnormal behaviour. The implicit ethnocentric biases of current methods of assessment and treatment are questioned in the light of the author's own data on reactions of distress among non-western immigrants and refugees in Denmark.

Gretty M. Mirdal: Diagnoses in cultural perspective

The concept of culture is defined and understood in two different manners in clinical psychology and psychiatry. In one tradition, culture, just as genetic make up, is regarded as a constitutive element of the whole organism, and thus also of psychopathological phenomena. In the other tradition the concept of culture is predominantly used in situations where no organic causes can be found for the pathological behaviour. Here cultural explanations and biological explanations are almost regarded as antipodes. The so-called culture-bound syndrome of »ataque de nervios« is used in the present article as an illustration for the later tradition. The very use of the Spanish

word for universally common reactions to stress, mystifies the manifestations of widespread behaviour in the face of psychosocial pressures and misery. The same term (nerves or bad nerves) is also used in e.g. French, Spanish, Italian, German, the Scandinavian languages, Arabic, and Kurdish, among others, to describe similar comportment. A focus on the most conspicuous and curious aspect of universal reactions can have the consequence of blurring interactions between cognitive linguistic and bodily reactions to stressors. Finally a tentative guide to relevant questions in culturally sensitive interviewing is presented.

Mirjam Høffding Refby: A new contextuality; who 'owns' the symptoms – the individual or the community?

In this article I argue that the existing conceptualisation of traumatic stress and PTSD is not sufficient, because it is still immersed in a western individualised medical discourse, which focus on symptoms and diagnoses. Although this discourse includes a concept of context, emphasis is still on the individual in the context. Symptoms are still conceived as individual reactions. In this article I will substantiate, that 3 significant symptoms of traumatisation (isolation, invasion and avoidance) should not be conceived as individual reactions, but emerge and reside in the on-going interactions between the individual and his/her social context. I argue that symptoms are created and sustained not in the individual but between individuals. That is, symptoms are to be understood as part of the context.

James Heiman: A cross-cultural understanding of how traumatic stress could manifest itself in individuals from different cultures

This paper approaches the question of what I, as an anthropologist, would consider to be satisfactory background information if, in a therapeutic situation, I were to be confronted by a person from another culture who might possibly suffer from traumatic stress. My first concern would be how do I interpret the other persons behaviour in terms of mental health and/or how do I interpret his/her behaviour as being symptoms of traumatic stress. First of all I must know something about how the person and his/her culture addresses personality, mental health and the symptoms of mental stress. An answer to these question is attempted on the basis of an analysis of what Indian personality and national character might be like. It is claimed that an insight into the factors that contribute to how a person from India acts and reacts would contribute too achieving the necessary background understanding concerning possible trauma symptoms in non-western persons. Armed with such an understanding one then can approach the question of symptoms of and therapy for traumatic stress.

Peter Berliner: Transcultural Psychology. From Cross-Cultural Psychology to Community Psychology.

Cross-cultural studies within psychology are preoccupied with differences between cultures. By this preoccupation the difference between people is instigated as a precondition for understanding people. The transcultural approach emphasises the mutual innovative action that springs from the meeting of all kinds of people in the ongoing process of globalisation. From this process a perpetually changing new culture springs. This new concept of culture provides an opportunity for integration, whereas the segregative concept of culture implies a notification of estrangeness, alienation, and exclusion. It is shown how this new concept of culture can be applied to the treatment of inuit adolescents with an aggressive behaviour. The treatment opens a passage into the local community by changing the communities' metaphors of the ado-

lescents. The community is part of the larger society and uses a societal impinged discourse about problems, aggression and youth. By actively contributing to a change of this overall discourse better opportunities are created for the youth in the every day context of the local community. When culture is conceived as discourse and action, culture can be changed. This change may provide better opportunities for people, who are marginalised and excluded by the predominant discourse of exclusion. The concept of culture should be limited to designate this continual movement of action and negotiation.

Anne Kirstine Bovbjerg: To cross a boarder

In this paper the issue of culture is discussed in an existential context. It is argued that the idea of culture very often is related to and mixed with the idea of tradition in order to try to understand and explain the strange ways of other cultures and foreigners. Further on it is argued that you hardly will be able to find an example of pure and genuine tradition in any society of today, as eventually every spot and corner in this globe is influenced on modernity in order of some strand of technology, modern ways of communication and media. It is argued that there has been a development from societies influenced mainly by tradition to societies based on modernity and further on to a subcultural, post-modern societyform. Refugees as a whole seem to be genuinely wishing to become a part of our kind of society as fast as possible. They try to adapt to our ways and culturesigns in respect of dresscodes etc. Is this basically a proof of assimilation and integration, or is it to be understand also as proving their natural instincts of resilience and coping strategies? Finally the thought of two French philosophers are introduced: Jean Paul Sartre and Marcel Gouchet.

1: Sartre is argued to have a interesting point of view on behalf of his theories of meaning and being in meeting yourself through others for instance by meeting strangers. Further on his idea of the possibility of people being in a general state of »evil faith« when challenged by a delicate situation of multiple choices is analysed.

2: The idea of »alterité« is presented from the work of Gauchet as another possibility to find something positive and empowering in cultures meeting in the sense of different people meeting and finding ways of understanding each other.

Mia Antoni Stæhr: Psychoeducation with Kosovo Albanian refugee children

There is world-wide a tendency to focus on development of resilience supporting and resilience building programs for war traumatised children in the areas affected. The Danish Red Cross Asylum Department, responsible for care of asylum seeking refugees in Denmark, has since its beginning in 1984, stressed development of general resilience supporting measures for asylum seekers. With the arrival of refugees from Kosovo spring 1999, a new project was developed in the form of a resilience building program, psychoeducation, under the auspices of primary health care at the asylum centres in Denmark, in order to reach out to all refugee children and their families from Kosovo.

The objectives of this study are to determine the development of trauma symptoms among children from Kosovo who came to Denmark spring 1999, and to assess the effect of a short psychoeducative intervention program.

The children's psychological condition was assessed at arrival to Denmark, by means of an interview by health nurses, primarily by interview of parents and supplemented by a measurement for Post Traumatic Stress symptoms, by a self ratingscale, Impact of Event Scale, IES. There is a big discrepancy between health nurse's assessments and the results of IES. Health nurses found that a small percentage of the children had serious psychological symptoms, whereas the IES analysis showed that

68,5% of the children from Kosovo at arrival to Denmark showed critical scores on IES indicating high risk of developing PTSD. A few months after arrival to Denmark a short psychoeducational group intervention program for children and their parents was created under the auspices of Danish Red Cross Asylum Department. The program aimed at reducing stress symptoms and supporting coping strategies. Assessments by IES were taken before and after the intervention supplemented by questions of social support and self esteem. The study was planned as an effect study including an intervention and a control group design. Refugee children living in Red Cross refugee camps constituted the intervention group and the control group included children, who did not live in Red Cross centres. They were offered traditional resilience supporting measures under the umbrella of primary health care.

It is not possible to prove an effect of the intervention through this study. However relatively few children participated in the intervention and control group design, which may have affected outcome of the statistical analysis. The intervention group per se constitutes a larger number of children. Analysis of their results can not be used as indicator for an effect of the intervention, but analysis may point to the processes occurring as part of the intervention. There was a reduction of PTSD symptomatology and raise in self-esteem over time for the whole group of children. However, results indicate that this was a spontaneous reduction of symptoms due to time independent of intervention, while the development of a feeling of social support and self-esteem could be influenced positively by fast intervention.

Next the discrepancy between the health nurses evaluation of few trauma symptoms among the Kosovo children opposed to the high prevalence of trauma symptoms assessed by the psychometric scale IES is discussed.

Experiences from this project are that evaluations of psychoeducational interventions should include assessment of as well symptoms of traumatisation as coping and self-esteem, as this short intervention aims at strengthening resilience to stress and strengthening of coping strategies. The Danish Red Cross Asylum Department continues to develop on the method of psychoeducation in the primary health care for asylum seekers and also to select and develop procedures for use of suitable assessment instruments for screening of traumatisation and resilience towards stress. It is the hope that such initiatives can help to secure optimal psychosocial support during the pre-asylum period and at a possibly integration into the Danish society.

Malin G. Wiking: Migration and Mental Health

The research and professional field has had a pessimistic view of the impact of trauma and migration for decade. The focus has therefor mainly been on (1) the individual divorced from her context and (2) the pessimistic view of trauma and trauma recovery based in the traditional medical approach. The purpose with this article is to illuminate what consequences this have on mental health of migrants. To give a frame for the discussion the universal situation of migration and present the research done within this field will be presented. To dig deeper into this problematic area a discussion about the role of professionals and researchers within this field of mental health and migration will be given. Ending up with making suggestions to how we can develop a new approach and suggestions as to where further research may be conducted.

Mathias Blob: Ethical demands in meeting with the »other«

In this article I try to establish an ethical sound perspective, from which we, as researcher as well as fellow humans, may approach the phenomena of multicultural societies. By introducing a fictitious life narrative that reflect a plausible, although not real, situation of migration, I am drawing on the familiar and known. My aim is to show how a pre-disposition of ideas that shape the comprehension of the culture of the

»other«, might be fatal in the day to day treatment of that same person or group. By focusing on the concept of travelling cultures I state that cultures do not travel without an interpretation by its carrier or channel. My argument rest on the presumption that cultures are in a constant flux and that the only time we as individuals might comprehend them, is when someone articulates them. This articulation will most often take place in contrast to the »other« or »us«. These findings make it a moral obligation to acknowledge the dynamics of cultures. In my conclusion I state that migration is an integral part of contemporary society, people are on the move, constantly, and with them they bring and leave behind, trajectories of their culture. To articulate these trajectories is to interpret them. Without an ethical dimension on these interpretations we will be lost in a world of imaginary landscapes, because the presumed »other« might as well be ourselves.

Erik Schultz: National identity

Based on psychological knowledge I in this article make comments on the contemporary dispute concerning the question: »What does it mean to be danish«. I try to find a possible meaningful substance in the concept of »national identity« and show, that »danish culture« is a rather blurred concept. From these considerations I suggest some viewpoints on the conflict between the development of a global culture and populist tendencies to preserve national peculiarity. The article winds up with some moral perspectives on the present global situation in relation to human rights.

Iben Jensen: When the professional identity is national

This article investigates Bourdieu's concepts of social field, capital and habitus in relation to the concept of cultural identity – in order to explain why professional identity seems to play such an important role in processes of intercultural communication.

Rashmi Singla: Psychosocial intervention – ethnic minorities and status equality

The paper appeals for increased focus on the clients own perspective in the field of intercultural psychology in the Danish context. Based on a couple of empirical studies, some clients' suggestions are discussed, firstly about the feeling of similarity between the client and the professional, and secondly about inclusion of family in the intervention process.

The issue of racial discrimination in the psychosocial intervention is taken up along with a review of different models of combination between the ethnic minority / majority, as professional and client. The significance of moral/ethical rules and power factor in psychological practice is emphasised irrespective of the psychological approach being used. Although ethnical match between the professional and the client is not perceived necessary as such for a positive outcome of psychosocial intervention, yet there is an appeal for more recruitment of ethnic minority professional as it contributes to reorganising of power balance for the marginalised minorities.

Further there is a challenge for the psychologists to transcend the Eurocentric biases implied in the concept of *Kipling syndrome* and include psychological knowledge from different parts of the world. At the same time a challenge about looking beyond the narrow dichotomies, to broader global values like *interdependency of things* is also taken up.

Sven Mørch: Social identity and integration of ethnical young people

Discussions about emigrants and especially second generation emigrant youth are often embedded in paradigms of understanding pointing to either problems of social integration or cultural identity construction. Often these paradigms are mixed resulting in discussions about political correctness or political incorrectness in understanding the emigrant perspective. In this article these two paradigms are discussed as inexpedient and for creating more problems than they solve. They are unable to focus the question of modernity and development. Therefore the modern youth situation is neglected or misunderstood. The youth perspective is not about integration or cultural identity, or becoming a Dane. Young people face the challenge of individualisation in modernity.

Iram Khawaja: The minority child in the Danish public school

This paper presents a qualitative study of the way boys from minority communities perceive the existing developmental conditions in the Danish public school. The analysis focuses on the discursive interpretation repertoire in the context of the school, and its concrete manifestation in the structuring of minority pupils' developmental zones. The concept of positioning is relevant because it captures the school's active positioning of the pupil, as well as the pupil's positioning of himself in the school context. The study discloses the mechanisms of »othering« in the Danish public school as essential in shaping the minority child's conditions of participation in the context of the school.

Mariane Hedegaard: Culturally sensitive teaching and developing learning: two projects

A general problem in educational research, is how to incorporate children's background into a teaching programme. While general belief holds it worthwhile to draw from children's everyday knowledge in designing educational activities, the principles by which this might be accomplished are not well-developed. This article describes an after school teaching project with Puerto Rican children in New York City, and a school project with Palestinian boys in Denmark. One of the objectives in conducting these projects was to explore, how to use the historical conditions and cultural background of the children in the design of the educational activities. The approach is culturally sensitive teaching, with the aim of integrating the children's everyday knowledge with the content of instructional activities. One aspect of culturally sensitive teaching is aimed at helping children to understand the relations between their community culture and other cultures (mainstream culture, school culture, culture of other communities) encountered in daily life.

Mette Moes & Tine Toftegård Petersen: Ethic equality in the workplace through a change in the discursive practice regarding culture

The article is based on our thesis »Cultural Complexity in the Labour Market in Denmark« that includes an investigation of integration in the labour market. The article focuses on cultural identity and intercultural communication in the globalised society – from a postmodern perspective. Through qualitative interviews we investigate the significance that discourses regarding culture have on the relationship between the partners in two different sets of business partnerships, where one partner in each business has a national belonging other than Danish, and where the other has a Danish national belonging. We also investigate how their experiences with integration can inspire new initiatives to further ethnic equality in the Danish workplaces. We conclude that a change in the discursive practice regarding culture, from a classical to a complex understanding, is necessary to create ethnic equality in the labour-market in Denmark.

Ole Steen Kristensen: The organization as a cultural phenomenon

The idea of organization as a cultural phenomenon appealed to many researchers within organizational theory because it focused on language, rituals, myths, and stories as forms of human expression. The present article discusses the mutual relations between organizational culture and emotion, by means of three traditions in organizational culture theory; culture as a patterns of fundamental assumptions, culture as symbols, and culture as an interplay between intentions, interpretations and knowledge tradition. In the second part of the article four cases on threat, humiliation, envy and control are used to illustrate how emotions emerge and are regulated in organizations. The article concludes that the circumstances, under which emotions emerge and are regulated, affects the social relations and patterns of activity. The emotional interpretation affects and are affected by the social structure and the way in which emotionality is handled in organizations.

Libby Tata Arcel: Torture, cruel, inhuman and degrading treatment of women.

Psychological consequences

This article discusses gender-specific forms of torture, on a global level from a Human Rights perspective. It discusses mainly sexual torture and cruel, inhuman, degrading treatment and punishment against women perpetrated by State-agents in many cultures. The latest developments in Human Rights Laws on Women expressed in UN Documents and UN policy are described and discussed. Furthermore the article discusses the reasons behind the total impunity for perpetrators of mass rape during WW2 and follows up on the latest mentality changes in the judicial and societal understanding of sexual abuse of women by state-agents. Rape perpetrated by state-officials is now recognised as torture according to the definition of the UN Convention against torture. The physical and psychological consequences of sexual abuse are described and finally the article proposes a number of preventive measures on legislative, institutional, civil society and individual level.

Peter Elsass: Learning in Chaos. Psychosocial interventions against state organised violence

Civilians in great numbers are no longer »incidental« casualties but the direct targets of state organised violence. An important task for transcultural psychology is the development of psychosocial interventions in civil or international wars. But, our concepts are often vague and not analysed with the intention of developing a precision of the advocacy role. Especially the PTSD-diagnosis is criticized as the Western trauma discourse imported. A personal account as a mental health coordinator from the war in Kosovo, is given as an illustration of how important it is to analyze »trauma« in both its individual and collective aspects. Recommendations for strengthening the collective memory is given with inspiration of the institutional learning in chaos – »Decentralised cooperations«.

Jens Berthelsen: The New Faces of Culture. Visions of New Personality structures in an New Global Culture

When the main functions of society change, culture changes. When culture changes, the potential of self-conceptions of people are equally changed; and with these, our thinking about human psychology. The demands on the individual from work and daily life are rapidly changing in these years. Unless the human being is to be overwhelmed by a new global culture, do we need to develop a new structure of personality? This paper addresses this issue by focusing on the personality structure and back-

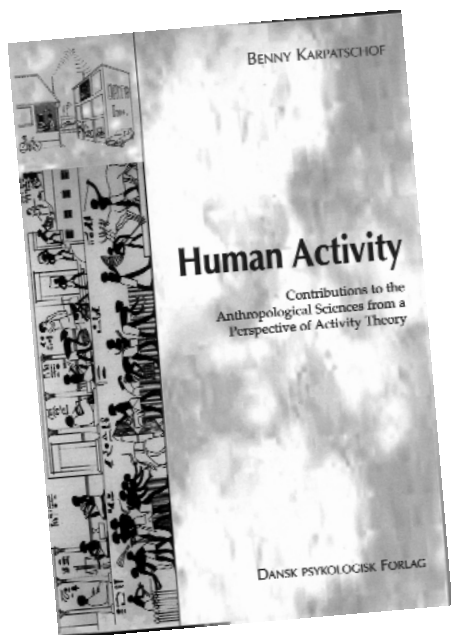
ground of the three generations: the pre-war generation, the 68-generation, and the present young generation. A change of paradigm may be seen in the new ways that young people perceive themselves and cope with situational demands. The paper draws the contours of a new structure of personality of *the social-autonomous person*, where the distinction between system and individual is eroded, and where the social relation in *the interpersonal space* becomes significant as a shaping force.

Carsten René Jørgensen: The cultural foundations of Psychotherapy.

Based on Jerome Frank's classical discussion of the agents of change in psychotherapy, it is argued that the efficacy of psychotherapy to some extent depends on the cultural context in which it is legitimized as an efficient treatment of psychopathology. When this cultural context changes rapidly – as it has been the case for the last decades – it must be considered how these changes might affect the dominance of certain schools of psychotherapy and their possibility of obtaining satisfactory treatment outcome. Prevailing tendencies in the late modern western culture are described and it is outlined how cultural changes have influenced the therapeutic relationship and the way that dominant theories understand psychopathology and psychotherapeutic treatment. The narrative psychoanalysis of Roy Schafer, the selfpsychology of Heinz Kohut, and the interpersonal psychoanalysis are presented as examples of new psychodynamic schools of treatment who reflect – and to some extent try to respond to – dominant tendencies in late modernity. Further it is argued that the growing use of psychotherapy conforms with central aspects of the late modern western culture.

Joan Copjec: Envy and »the Symmetry of Everyone's Relation to Each Other«. Visions of Jerusalem.

In his landmark book, *A Theory of Justice*, John Rawls attempts to defend his notions of equality and justice against Freud's argument that such notions are based in feelings of envy. This paper shows why Rawls' defense is inadequate and how Freud's radical theory of pleasure undermines the liberal belief that justice can have a just proportion. The paper then confronts the most recent version of the liberal position – *On Beauty and Being Just* by Elaine Scarry – which argues that symmetry is the founding feature of beauty and justice alike. The pacific conception of beauty implied by this argument is challenged, once again via recourse to the Freudian theory of pleasure. Finally, it is proposed that an »axiom of equality« be substituted for the »program of equality« supported by Rawls and Scarry.



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