

Resilience

From: Qiuyuan Xie

Sent: Friday, October 23, 2020 2:05 AM

Dear Paul and other colleagues,

Thank you for your warm welcome. I am very happy to join this community and glad to meet people who are interested in resilience. I would like to share with you my paper on Chinese culture and resilience that has been recently published.

[Chinese Culture and Resilience.pdf](#)

Best,
Kathy

From: Bond, Michael [MM]

Sent: Thursday, October 22, 2020 10:28 PM

Dear colleagues,

I would be keen to receive your recommendations about a valid test of resilience that I could use in my cross-cultural research.

Gratefully, michael

Michael Harris Bond, PhD

Visiting Chair Professor (OB and HRM)
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Department of Management and Marketing
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Hung Hom, Kowloon
Hong Kong S.A.R.
China

telephone: [852] 2766-7342

From: Cecilea Mun

Sent: Friday, October 23, 2020 3:59 PM

Hi Michael,

Great question. Once you compile a list, would you mind sending it out to everyone else in the list serve? I am interested in this as well.

Cecilea Mun, Ph.D.

<https://sites.google.com/site/muncecilea/home>

Interdisciplinary Perspectives on Shame: Methods, Theories, Norms, Cultures, and Politics
<https://rowman.com/ISBN/9781498561372/Interdisciplinary-Perspectives-on-Shame-Methods-Theories-Norms-Cultures-and-Politics#>

30% Discount Code: LEX30AUTH20

From: Rachel Ting - rachelskting at yahoo.com (via iptaskforce list)
Sent: Tuesday, October 27, 2020 1:04 AM

Hi Michael,

In the past 3 years, I have done some fieldwork among the ethnic minority groups in China and indigenous people in Malaysia to elicit their concept of “resilience” in their narratives of suffering events. It is mainly qualitative in nature with similar themes emerged from both groups (presented in APA symposium this year). If you are interested to know what are the dimensions what are missed in the mainstream scale of resilience (E.g. context-dependent resilience), and whether they are valid for “the poorest of the poor” populations, I could share the unpublished manuscript with you.

Regards,

Rachel Ting

Monash University Malaysia

From: Bond, Michael [MM]
Sent: Friday, October 23, 2020 11:42 PM

So far, Cecilea, the attached inputs have emerged.

Michael

[Chinese Culture and Resilience.pdf](#)

[Coping with the existential crisis of Covid-19 A resilience perspective 2020.pdf](#)

From: Cecilea Mun - cecileamun at mac.com (via iptaskforce list)
Sent: Saturday, October 24, 2020 4:18 AM

Hi Michael and Everyone,

Thank you for sending the list. You might want to also look into Carol Dweck's and Angela Duckworth's work. They might be relevant.

Cecilea Mun, Ph.D.

<https://sites.google.com/site/muncecilea/home>

Interdisciplinary Perspectives on Shame: Methods, Theories, Norms, Cultures, and Politics
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From: Bond, Michael [MM]

Sent: Tuesday, October 27, 2020 9:48 PM

Thank you, Rachel! if we are to do quantitative work on resilience [or any other psychological concept!], we certainly do need to develop context-responsive measures. Established measures of personality submit to the individualistic logic (e.g., Sampson, 1981) of ignoring context by using the adverbs “typically”, “usually”, “often”, “occasionally”, “rarely”, etc. to finesse the underappreciated importance of context. Death by simplification, one might say!

The question we are now facing is how to conceptualize and differentiate contexts in useful, culture-general ways. A few, daring social psychologists are attempting to do so, and some of their attempts are documented in the attached where the word “context” appears more than 20 times. More needs to be done...

[frontiersSmithBond2019published.pdf](#)

With regards,

Michael

Michael Harris Bond, PhD

From: Rachel Ting - rachelsting at yahoo.com (via iptaskforce list)

Sent: Wednesday, October 28, 2020 7:48 AM

Thanks Michael,

For sharing your article. I will take a careful read at it later and let you know how I can contribute my study of the minority groups to this “daring” movement of context-responsive measures. Bravo to you and your team.

Peace,

Rachel

From: Ann Marie Beals

Sent: Wednesday, October 28, 2020 11:04 AM

Here is a different perspective on resilience...

"The resilience industry is rooted in an individual model of change, one that leaves untouched the structures and systems that are responsible for the trauma in the first place. Children growing up in under-served communities would not have to “overcome” their environments if their schools and neighbourhoods had the resources they deserved. Indigenous people would not need to become resilient in the face of colonial dispossession had they not been forced into residential schools or had their land occupied. As disability studies scholar Eli Clare reminds us, the language of “overcoming” is deeply ableist, as well, implying that people can will things away if they just work more or try harder."

<https://policyoptions.irpp.org/magazines/october-2020/stop-asking-us-to-be-resilient/>

Ann Marie

From: Laurence Kirmayer, Dr.

Sent: Wednesday, October 28, 2020 11:12 AM

Some older work in the attached, including a discussion of resilience at the level of communities relevant to the situation of Indigenous Peoples in Canada. Two papers on Indigenous perspectives on resilience and a critique of the uses of the construct of resilience. More qualitative interview materials available on the project website: www.mcgill.ca/resilience.

[2009 JAH CommunityResilience.pdf](#)

[2009 Holton Resilience.pdf](#)

[2011 CJP Resilience.pdf](#)

[2012 Ungar Resilience Stories.pdf](#)

Best,

Laurence

Laurence J. Kirmayer, MD, FRCPC, FCAHS, FRSC

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From: Dr. Louise Sundararajan
Sent: Wednesday, October 28, 2020 2:54 PM

Bravo, Ann Marie! You summed up succinctly what my team and I (in our study of resilience on one of the ethnic minority groups in China) tried to expose the conceptual problems in the resilience industry. Will share the study when it is in press.

Thanks again,
Louise

From: Ann Marie Beals
Sent: Wednesday, October 28, 2020 3:02 PM

Sorry! Those are not my words, they are the words of the author of the article, Michael Orsini.

However, the sentiment is mine, which is why I shared the article.

Looking forward to your perspectives Louise!

Thanks, Ann Marie

From mohara@nu.edu;

10/28/10

Thank you for the quote and your reiteration Ann Marie (and Louise) . Your sentiment reminds us that we are inevitably embedded in our language and logics of our formation. My love/hate relationship with American psychology hangs right here. Why are we "measuring" resilience, reducing the idea of living well in adverse circumstances to an atomized "thing" that people can have more or less of? It's in the same bag as the happiness and well-being industries, for me. Saturated with individualistic neoliberal alienation that lets those in power off the hook. Whatever else we do, this week, if you are a US citizen VOTE.

Maureen O'Hara Ph. D
Professor of Psychology
Lead, BS in Organizational Behavior
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11255 N. Torrey Pines Road
La Jolla, CA 92037
760 889 9493 (mobile)
858 642 8464

From: 한규석

Sent: Wednesday, October 28, 2020 7:44 PM

Dear Rachel,

I would appreciate it if you could send me your manuscript on the indigenous resilience.

Thanks!

한규석 드림

Gyuseog Q. Han Ph.D (Emeritus)

韓圭錫 博士

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보낸 사람: iptaskforce@simplelists.com <iptaskforce@simplelists.com> 대신 Maureen O'Hara <mohara@nu.edu>

보낸 날짜: 2020 년 10 월 29 일 목요일 오전 8:09

받는 사람: iptaskforce@simplelists.com

제목: Re: Re: measuring resilience in culturally sensitive ways

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From: iptaskforce@simplelists.com <iptaskforce@simplelists.com> on behalf of Ann Marie Beals <beal0950@mylaurier.ca>

Sent: Wednesday, October 28, 2020 12:02 PM

To: iptaskforce@simplelists.com <iptaskforce@simplelists.com>

Subject: [EXTERNAL] Re: measuring resilience in culturally sensitive ways

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However, the sentiment is mine, which is why I shared the article.

Looking forward to your perspectives Louise!

Thanks, Ann Marie

On Wed, Oct 28, 2020 at 2:55 PM Dr. Louise Sundararajan <louiselu@frontiernet.net> wrote:

Bravo, Ann Marie! You summed up succinctly what my team and I (in our study of resilience on one of the ethnic minority groups in China) tried to expose the conceptual problems in the resilience industry. Will share the study when it is in press.

Thanks again,
Louise

From: Ron Boyer
Sent: Thursday, October 29, 2020 12:57 AM

thx Maureen. I voted blue up n down 2 weeks ago. Anyone who hasn't it's too late to vote by mail. drop off your ballots r in person folks. The end or renewal of US democracy is on this election ballot. And quite possibly the future of the species or lack thereof.

From: Ann Marie Beals
Sent: Thursday, October 29, 2020 11:28 AM

Thank you Maureen.

From: Dr. Louise Sundararajan
Sent: Thursday, October 29, 2020 12:23 AM

Dear Ann Marie,

Inspired by Michael Orsini's essay, I decided to let the cat out of the bag and share with you the findings of a study conducted a few years before the COVID pandemic. It was a study of resilience among the Yi minority group in Southwest China. What we found was that instead of ego strength or cognitive competences ranging from problem solving to the social capacity of making new friends, and instead of the capacities to be hopeful and resourceful to bounce back from adversity, the Yi interviewees talked mainly about their helplessness in the midst of difficulties in life that seemed to be only getting worse. It is in this type of narratives that a so far unrecognized form of resilience emerged: The tenacity to hold onto dear life, no matter what—a life instinct honed by millions of years of evolution, hence much more powerful and robust than all the self-construals and cognitive competences put together.

This primordial form of resilience has an anti-hero spin that challenges the hero myth of resilience in psychology and resets its epistemic priorities. The anti-hero punchline was delivered when in response to the question about how they managed to be strong in adversities, the interviewees said that they could be stronger had they had more money or better health. This poses an embarrassingly honest but sane question: What is more important to them, to be a super resilient hero who can survive the most extreme of conditions, or to be spared of such ordeals? Echoing Orsini while preceding his essay by a few years, this sobering question calls for a radical shift of priorities in science and society: Instead of creating elites to be the brightest stars in the darkest of the night, a science for social justice would be committed to the creation of a decent world for all, by eliminating the darkest conditions of deprivation that taunt the life instincts of so many marginalized populations around the globe.

Thanks again,

Louise

From: Ann Marie Beals
Sent: Thursday, October 29, 2020 11:25 AM

Beautiful Louise! Your words speak to me, Wela'lin.

In reflecting on my own journey as to how I am here today, I have, throughout my life, heard many in the psychology field say to me, "If you had not experienced and survived the traumas of your life, you would not be the person you are now."

To which I reply, "Imagine what kind of person I would be if I had not experienced traumas that have so stunted my potential, cut to the visceral of my very soul - traumas inflicted on the seven generations before me by forces of oppression bent on our demise."

Yes, I have held on to dear life, but we did not all make it. And what about my children? How can they not be affected by the fact that I am damaged, and that they are part of the seven generations to come that will continue to suffer, with the deck stacked against them in being able to create a thriving quality of life? A life without trauma and all the residual effects?

It is time to look beyond the individual in focusing on dismantling the systems that narrowly subscribe to only one way of thinking and being... a supposedly superior way that is in fact, killing us - those of us not of the dominant culture, here on Turtle Island.

Thanks again Lousie, and take care.
Ann Marie

From: Ilene Serlin
Sent: Thursday, October 29, 2020 2:11 AM
To: Louise Sundarajan
Subject: Re: IP--measuring resilience in culturally sensitive ways

Hello Louise,

This is fascinating....and I remember enjoying so much meeting Yi peoples in the S. of China.

It does sound from your note that, in contrast to the Western "ableist" notions of resilience, the Yi notion comes from their acceptance and confrontation with their basic powerlessness. A very important reversal of our Western "heroic" individualized ideas of "overcoming" trauma. Yet isn't it just this "darkest conditions of deprivation" that give them this resilience?

Take care,

Ilene

From: Dr. Louise Sundararajan

Hi Ilene,

>Yet isn't it just this "darkest conditions of deprivation" that give them this resilience?

From the logic of resilience, yes, the hero that overcomes the darkest forces has the "darkest conditions of deprivation" to be thankful for. But this logic does not work for those who do not want to be hero to begin with—it is rather being treated like an ordinary person, like everybody else in the larger society, that the under-privileged aspire to. It strikes me that the notion of resilience tends to be favored by outsiders, not so much insiders of the struggle. It is a bit like slumming for those who get to be awed by the drama of sub-human conditions that they could barely imagine. Listening to the insiders of the struggles helps us to see the dark side of resilience—one of the most cherished concepts in psychology.

Cheers,
Louise

From: Ajmarsella

Sent: Thursday, October 29, 2020 5:59 PM

Thought on "resilience," whatever that is?

We found very poor urban dwellers found solace in the phrase: Bahala Na Ng Bahala Na.

God wants it! So be it! This my plight. Optimistic fatalism.

They also relied on "Pakikisama," or smooth interpersonal relations.

Coping, not defending, involves a spectrum of thoughts and behavior. There are obvious ethnocultural and racial variations.

All psychologies are indigenous to their time, place, and culture. If one chooses to study "resilience" across cultures, it is essential ethnosemantic and other subjective methods be used. Without them, we can reach erroneous conclusions.

Some thoughts. 🙏 Regards, tony

Anthony J. Marsella, Ph.D., Professor Emeritus, University of Hawaii, Honolulu, Hawaii 96822

Show by your actions that you choose peace over war, freedom over oppression, voice over silence, service over self-interest, respect over advantage, courage over fear,

cooperation over competition, action over passivity, diversity over uniformity, and justice over all.

From: Keri Lawson-Te Aho
Sent: Thursday, October 29, 2020 6:19 PM

Tautoko. Completely agree with your analysis Tony

Mauri Ora

Keri

Dr Keri Lawson-Te Aho (PhD, Psychology, Faculty of Science)
Senior Lecturer, Hauora Māori/Māori Public Health
Prize for Outstanding Teacher and Supervisor, UOW, 2018
Māori and Indigenous Suicidologist
Senior Researcher, Te Roopu Rangahau Hauora ā Eru Pōmare
Senior Researcher, He Kainga Ōranga/Housing and Health
NZ Representative on the World Dignity University (Nobel Peace Prize Group Nominee 2015-2017)
International Taskforce of Indigenous Psychologists
Allied Health Professional, Doctors without Borders
Certified Indigenous Entrepreneurship Educator (NFTE, New York)

From: Bond, Michael [MM]
Sent: Thursday, October 29, 2020 10:42 PM

Colleagues interested in resilience,

May I join the conversation by surfing on Tony's multi-culturally sensitive inputs?

“Optimistic fatalism”, indeed! People develop worldviews based on their experiences to date grappling with life as it presents itself to them individually and as a member of a group. Naturally, this “life-as-presented” varies widely [and heart-wrenchingly] across the globe. Nonetheless, the vast majority of us survive one way or another [though rates of both slow and fast suicide vary dramatically across communities depending on their ecological-cultural circumstances!].

We survive in part by developing a subjective worldview about the truth of things, viz., our conclusion to date about how the world really works [a strong genetic profile also helps!]. The multi-cultural research of Leung and Bond [see attached book from 2009] used inputs about beliefs from many varied cultures to identify 5 dimensions of personal worldview that persons in 40 nations develop: social cynicism, social complexity, reward for application, fate control, and religiosity. Individuals vary in the positions they adopt along these five dimensions. Some

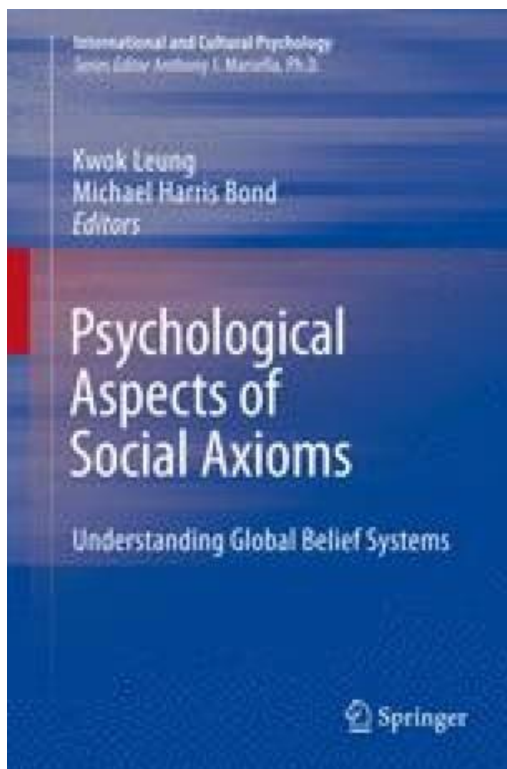
reject social cynicism, others endorse it; some reject the belief that application brings rewards, others endorse it, some reject religiosity, fate control, and social complexity.

Tony's "optimistic fatalism" would probably be a worldview high on fate control, high on religiosity, high on reward for application, but low on social cynicism. Other profiles for other survivors are possible, and would be named differently. A cultural group's profile of social axioms or beliefs reflect its current eco-social circumstances (Bond et al., 2004, *JCCP*)

How does this profile of beliefs about the world as encountered map on to our oft researched concept of resilience? Of hope[lessness]? Of proactivity? Of primary vs secondary control? Of death anxiety? Of interdependent self-construals? Of values? Of political-social attitudes?

If one is interested in researching the resilience issue while respecting cultural variation in how we adapt to challenging circumstances [Covid-19 anyone?], using the social axioms framework and its recently developed, second generation scale (Leung et al., 2012, *JCCP*, attached) might be a sensible way forward.

[2012 Leung et al. JCCP, SAS II in 11 countries.pdf](#)



Your colleague believing in beliefs,

michael

Michael Harris Bond, PhD

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Hung Hom, Kowloon
Hong Kong S.A.R. China

telephone: [852] 2766-7342

From: iptaskforce@simplelists.com <iptaskforce@simplelists.com> **On Behalf Of** Ajmarsella
Sent: Friday, 30 October 2020 6:00 AM
To: iptaskforce@simplelists.com
Cc: Louise Sundararajan <louisesundararajan@gmail.com>; anthony marsella <ajmarsella@gmail.com>
Subject: [WARNING: SUSPECTED SPAM]Based on studies of stress in urban Manila, Philippines

Thought on “resilience,” whatever that is?

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Some thoughts. 樂 Regards, tony

**Anthony J. Marsella, Ph.D., Professor Emeritus, University of Hawaii,
Honolulu, Hawaii 96822**

From: Paul T. P. Wong

Sent: Friday, October 30, 2020 7:48 PM

Here is my humble contribution to an excellent line of discussion. Wonder if my approach is helpful to the debate.

Paul T. P. Wong, Ph.D., C.Psych. (www.drpaulwong.com)
President, [International Network on Personal Meaning](#)
President, [Meaning-Centered Counselling Institute Inc.](#)

★★★★★ [Rate MCCI's services!](#)

[The Future of Positive Psychology \(20201030\) V2.pdf](#)

From: Ilene Serlin

Sent: Saturday, October 31, 2020 2:09 AM

Thank you, Paul—I enjoyed reading this and also have been observing the need to move from the initial positive happiness of the pandemic resilience to a darker, more realistic and existential confrontation with mortality and loss. My clients, for example, are thinking there is something wrong with them because they are becoming unable to focus on silver linings.

With best wishes,

Ilene

From: Paul T. P. Wong

Sent: Saturday, October 31, 2020 12:24 PM

Thanks Irene. Not just the silver lining part, but also the multicultural framework.

Paul T. P. Wong, Ph.D., C.Psych. (www.drpaulwong.com)
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★★★★★ [Rate MCCI's services!](#)

From Michael [MM] Bond 10/31/20

Dear, irreplaceable Paul,

Yes, your approach to this multi-layered concept of happiness is both balanced and responsive to indigenous understandings. I think that the scale you developed and presented in:

Wong, P. T. P., & Bowers, V. (2018). Mature happiness and global wellbeing in difficult times. In N. R. Sinton (Ed.), *Scientific concepts behind happiness, kindness, and empathy in contemporary society*. Hershey, PA: IGI Global

should be better known and more widely used across cultures.

I expect that in some more holistic language-cultures the Yin and the Yang components of your scale would be orthogonal, whereas in more analytic language-cultures its Yin-Yang components would be bi-polar opposites.

Its use may also rebalance the cross-cultural results for well-being research – instead of the usual wide spread of a nation's average citizen scores based on the simple question, "All things considered, how satisfied would you say you are with your life these days?", a much narrower range of well-being scores would result with somewhat different relative positions of nations on its average citizen's well-being.

Would you make your mature happiness scale available?

With delight at your continuous flow of culturally balancing ideas,

michael

Michael Harris Bond, PhD

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telephone: [852] 2766-7342

From: Paul T. P. Wong

Sent: Saturday, October 31, 2020 11:12 PM

Thanks so much Michael for your kindness -- no one has given me thought so highly of me, except Tony Marsella. My story is indeed a tale of two cultures, for which I have suffered a lot of discrimination. I have tried to maintain the stance that both **emic** and **etic** views of culture are important for any research.

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