Toward a "Global-Community Psychology"

Meeting the Needs of a Changing World

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Changes in telecommunications, transportation, and economic ties are linking our welfare and well-being to events and forces in distant lands. Emerging social, cultural, political, and environmental problems around the globe are imposing intense and complex demands on individual and collective psyches, challenging our sense of identity, control, and well-being. The fabled global community is now upon us. Psychology can assist in addressing and resolving these problems, especially if it is willing to reconsider some of its fundamental premises, methods, and practices that are rooted within Western cultural traditions and to expand its appreciation and use of other psychologies. The present article advocates the development of a superordinate or meta-discipline of psychology—global-community psychology—defined as a set of premises, methods, and practices for psychology based on multicultural, multidisciplinary, multisectoral, and multinational foundations that are global in interest, scope, relevance, and applicability. Characteristics of global-community psychology as a disciplinary specialty are discussed, as are various issues supporting its development and need.

Without a global revolution in the sphere of human consciousness, nothing will change for the better in the sphere of our being as humans, and the catastrophe toward which we are headed . . . will be unavoidable.

—Vaclav Havel (Quoted in Lasley, 1994, p. 3)

The Need for Global-Community Psychology

Human survival and well-being is now embedded in an entangled web of global economic, political, social, and environmental events and forces. Global events and forces are now local events and forces! Willingly or unwillingly, the world has become the fabled "global village" (McLuhan, 1968, 1989), and the global village is multicultural, multinational, and multiethnic. The scale, complexity, and impact of these events and forces constitute a formidable challenge for psychology as a science and profession. They demand a major disciplinary response, including a rethinking of psychology's assumptions, methods, and interventions, and a rethinking of psychology's roles in understanding and resolving the challenges now before us.

Table 1 lists some of the events and forces facing the world today. What is especially challenging about them is not only their number, but also their complex interdependency and their global impact. The popular press has increasingly called our attention to the consequences of these events and forces. Journalist Robert Kaplan (1994), in an article entitled "The Coming Anarchy," argued that our world faces a period of unprecedented upheaval brought on by major social, political, and environmental forces. He pointed out that national governments have failed to stem the tide of cataclysmic events threatening to overwhelm our world. Numerous writers share his view that difficult times are ahead. Historian Samuel Huntington (1996), in his book *The Clash of Civilizations*, argued that Western, Arabic, and Eastern civilizations are headed for a momentous confrontation because of different worldviews and values. Author Gore Vidal (1996) warned that international communication conglomerates are exercising virtual control over mass opinion in Big Brother fashion. William Greider (1996), national editor of *Rolling Stone* magazine, in his new book, *One World, Ready or Not: The Manic Logic of Global Capitalism,* concluded that the new global capitalistic economy is headed for a dreadful reckoning. George Soros (1997), a billionaire capitalist, in his article, "The Capitalist Threat," contended that free-market global capitalism may undermine the values that an open society depends on. Writers William McKibben (1998) and Da-

Table 1
Some Major Global Events and Forces

Event or force	Statement
1. Telecommunications and media	Rapid communications technology (e.g., email, television, fax) and emerging global cyberspace subcultures
2. Transportation	Rapid transportation technology (e.g., airlines, automobiles, bullet trains)
3. Health	Major advances in medical technology and services (e.g., new surgery methods, new medications)
4. Knowledge	Advances and changes in knowledge (e.g., astronomy, genetics, computers, medicine, humanities) challenging traditional moral, ethical, and religious conventions
5. Recreation	Increases in personal and professional recreational alternatives, especially access to TV, sports, and popular entertainments
6. Economics	Increased international economic interdependence (e.g., regional trade pacts, rapid transfer of capital, multinational corporations)
7. Population	Rapid and massive world population growth (i.e., 5.75 billion in 1995 projected to reach 8.35 billion in 2020)
8. Environment	Environmental problems with air, water, and land pollution, degradation, and desertification; problems with ocean fish depletion, rain forest loss, reduction in biodiversity, global climatic changes, and species extinction
9. Poverty	20% of the world population living in absolute poverty (i.e., no adequate food, housing, water); the poorest 20% of the world's population have 1.4% of the global income
10. Inequitable wealth distribution	Increasing gap in the distribution of wealth between rich and poor
11. War	Existence of more than 30 low-intensity wars (e.g., Afghanistan, Kashmir, Kosovo, Angola, Israel, Sri Lanka); governmental repression of autonomy movements (e.g., Tibet, Kurds, Rwanda, Burundi, Northern Ireland)
12. Terrorism	Increase in worldwide terrorism; growing risk of massive biological and nuclear terrorism
13. Indigenous people and cultures	Destruction of indigenous peoples (e.g., Amazon, Borneo, Pacific Islands)
14. Migration and refugees	Existence of 40 million refugees and displaced persons, most from developing nations; massive migration waves from south to north
15. Human rights violations	Widespread violations of human rights in countries throughout the world
16. Crime and violence	International problems with crime and violence, including organized criminal syndicates
17. Urban life	More than 50% of the world's population living in cities; urban blight and decay, especially in developing countries
18. Well-being and mental health	Massive problems with mental health, psychosocial well-being, and social deviancy
19. -isms	Racism, sexism, ageism; liberation movements
20. Substance abuse	Increases in substance abuse, including use of illegal drugs, tobacco addiction, alcoholism
21. Westernization	Rapid spread of Western values and lifestyles to non-Western cultures and societies, sometimes producing cultural disintegration
22. Rapid social change	Changes are occurring with such rapidity that there is little opportunity for continuity and adjustment
23. Availability of water	Access to clean water is emerging as a serious problem in both developing and developed nations
24. Threatening bacterial and viral forms	Growing concern for HIV, Ebola, Staphylococcus epidemics
25. Civilizations	Growing clashes between civilizations and cultures (e.g., Western, Islamic, Asian)

Note. Sources for these statements include the following: DesJarlais et al., 1995; Kaplan, 1994; Kressel, 1996; Marsella, 1997b, 1998; Marsella et al., 1997.

vid Quammen (1998) noted that we are heading for an environmental catastrophe that may doom many of earth's animals, plants, and forests and, with them, human life as we have known it.

People, societies, and nations are competing for survival as contemporary life pits secular, humanist, scientific, technological, religious, and spiritual cultural traditions against one another in a seemingly irreconcilable

struggle because of fundamental differences in ontological, epistemological, and praxiological perspectives. The contradictions, fragmentations, and conflicts in our civilizations and cultural traditions, which are emanating from competing perspectives, are becoming represented in our collective and individual psyches, leading to confusion and bewilderment.

At a recent international conference on human security and global governance (Toda Institute for Global Peace and Policy Research, Honolulu, Hawai'i, 1997), conference organizers wrote the following:

Globalization from above and indigenization from below have resulted in a clash of cultures unparalleled in history. In sharp contradiction to the traditional views holding nature and human relationship as sacred, hegemonic globalization considers them as commodities. Resistance to hegemonic globalization is thus expressing itself in a variety of complex forms including localist, ethno-nationalist, pan-nationalist, regionalist, environmentalist, feminist, and religious movements. . . . Tensions between democratic and hegemonic forms of globalization are a prevailing feature of our own era. (Tehranian & Reed, 1997, p. 1)

Defining Global-Community Psychology

In my opinion, psychology can best respond to the emerging global challenges and opportunities by developing a new psychology that is responsive to our emerging global life contexts, conditions, and consequences—a global-community psychology. I define global-community psychology as a superordinate or meta-psychology concerned with understanding, assessing, and addressing the individual and collective psychological consequences of global events and forces by encouraging and using multicultural, multidisciplinary, multisectoral, and multinational knowledge, methods, and interventions.

Global-community psychology acknowledges the ethnocentricity of all psychologies and resists the hegemonic imposition or privileged positioning of any national or cultural psychology, except for the purpose of providing an explicit perspective for describing, understanding, addressing, predicting, and changing global events and forces and their consequences. Global-community psychology, as presently defined, prizes diverse psychologies and works against the inequities imposed by any power asymmetries.

The use of the term *global* admittedly carries some unwanted and unimplied associations, symbolism, and implications with the term *globalization*. Nevertheless, in my opinion, *global-community* is preferable to terms such as *multicultural, international, world,* or *cultural psychology,* because it better reflects the particular topical concerns and characteristics of our present global circumstances. For example, use of the term *international* emphasizes individual sovereign states as the defining force in our world and as the most credible basis for pursuing psychology beyond Western shores. However, although national states may be the source of political and governmental structure, other forces, including cultural, gender,

social class, and racial variations, are now becoming far more influential in determining individual and collective behavior. Consider that the United Nations includes more than 185 nations, but researchers estimate that there are more than 5,000 different ethnocultural groups and more than 10,000 linguistic dialects (Tehranian & Reed, 1997).

Today people belong to scores of subcultural groups, each shaping identity, each competing for loyalty, each generating a psychology. New global requirements for multiple group loyalties, multiple identities, multiple citizenships relating to groups, organizations, cities, regions, and ultimately the world no longer situate the nation as a defining determinant of culture or behavior (Sandel, 1996). Thus, the term *global-community* seems more appropriate for a new psychology seeking to promote new orientations, methods, and directions. *Global-community* more readily elicits an image of the world as a whole and captures our interdependency.

The Global Context of Our Lives

In evaluating the case for global-community psychology, consider the current status of our world. Events of global proportion are occurring with alarming frequency, intensity, and acceleration, impacting virtually every aspect of our lives.

For some writers, the global events and forces are raising Hobbesian scenarios of potential chaos and destruction (e.g., Brzezinski, 1993; Greider, 1996; Huntington, 1996; Kaplan, 1994; Mestrovic, 1996; Raspail, 1982; Soros, 1997; Vidal, 1996). These events and forces have important consequences for psychological well-being because they affect our sense of personal and societal identity, control, choice, and meaning (e.g., Desjarlais, Eisenberg, Good, & Kleinman, 1995; Friedman, 1994; Gergen, 1991; Lifton, 1993; Marsella, 1998). Desjarlais et al. (1995) pointed out the interdependent nature of the global problems we face:

Most of the population increase will occur in the world's poorest countries, those least equipped to handle the economic, nutritional, housing, and environmental needs of their growing populations. The changes that the population pressures will bring include continued urban growth, high rates of labor force growth, degradation of land and water resources, continued deforestation, desertification, food shortages, and the spread of infectious disease. . . . Degraded living conditions in various regions may quite possibly force impoverished people to move to more prosperous regions in search of food, land, and housing. Along with the constant flow of political refugees, many of these "environmental refugees" will be at risk for economic exploitation, substandard living conditions, social isolation and psychological distress. (pp. 27–28)

Psychologists throughout the world are working actively to meet the global challenges posed by environmental change (e.g., Jacobson & Price, 1990; Pawlik & d'Ydewalle, 1996; Stern, 1992; Stern, Young, & Druckman, 1992), poverty and national development (e.g., Carr & Schumaker, 1996; MacLachlan & Carr, 1994; Marsella & Choi, 1994; Sinha & Holtzman, 1984;

Sloan & Montero, 1990), immigrants and refugees (e.g., Holtzman & Bornemann, 1990; Marsella, Bornemann, Ekblad, & Orley, 1994), quality of life (e.g., Marsella, Levi, & Ekblad, 1996), international peace (Kelman, 1997), violence and aggression (e.g., Staub & Rosenthal, 1994), workplace diversity (e.g., Marsella, 1997b), indigenous psychologies (e.g., Kim & Berry, 1993), ethnopolitical war and oppression (e.g., Basoglu, 1992; Kecmanovic, 1996; Kressel, 1996), and urbanization (e.g., King & Collins, 1989; Marsella, 1998). They are active in scores of international organizations, including the International Geosphere–Biosphere Program of the International Council of Scientific Unions, the International Social Science Council, the World Health Organization, and the new Human Dimensions Program of Global Change (Pawlik & d'Ydewalle, 1996).

Clearly, organized Western psychology, which has preferred the term *international psychology* (e.g., American Psychological Association [APA] Division 51) has responded admirably to the challenges and opportunities posed by global events and forces (e.g., Fowler, 1996; Gergen, Gulerce, Lock, & Misra, 1996; Lunt & Poortinga, 1996; Mays, Rubin, Sabourin, & Walker, 1996; Pawlik, 1991, 1992; Pawlik & d'Ydewalle, 1996; Russell, 1984; Sexton & Hogan, 1992; Stern, 1992). APA-initiated programs in international psychology (Fowler, 1996) include the APA Committee on International Relations in Psychology, book and journal donation programs, APA relations with international psychology organizations (APA, 1996), *American Psychologist* special sections on international psychology, the annual APA Award for the International Advancement of Psychology, and a new division (Division 51). The APA Office of International Affairs regularly publishes a registry of worldwide psychological organizations (APA, 1996), listing multinational psychological organizations (e.g., International Council of Psychologists, International Union of Psychological Scientists, Interamerican Society of Psychology, International Association of Applied Psychology, and International Association for Cross-Cultural Psychology) and various national psychology associations.

Reconsidering Western Psychology's Assumptions and Methods

Although psychology as a Western science and profession is responding admirably to the challenges of our changing times, this has not resolved the growing concerns of many Western, non-Western, and ethnic-minority psychologists. For example, Prilleltensky (1997), a Canadian psychologist, wrote an exceptionally penetrating analysis of the moral implications of Western psychology's historical roots. His publication summarizes the emerging values, assumptions, practices, potential benefits, and potential risks of alternative psychological approaches (e.g., traditional, empowering, postmodern, emancipatory), illuminating their moral implications for our contemporary world.

Gergen et al. (1996) have advocated reversing psychology's traditional subject (researcher) versus object (topic) dichotomy:

Rather than privileging the psychologist as the scrutinizing subject for whom culture serves as the object of study, we find it most liberating to place culture in the vanguard. Let us begin with culture as variously lived by each of us, and place psychology under scrutiny. In this case, we may ask: "to what degree and with what effects is psychological science itself a cultural manifestation?" Beginning in this way, it is immediately apparent that the science is largely a by-product of the Western cultural tradition at a particular time in its historical development. Suppositions about the nature of knowledge, the character of objectivity, the place of value in the knowledge-generating process, and the nature of linguistic representation, for example, all carry the stamp of a unique cultural tradition. (p. 497)

A growing number of non-Western psychologists are noting that the worldwide acceptance and popularity of Western psychology, complete with its academic emphases on the individual, objectivity, quantification, narrow disciplinary specialization, and universal "truths," may be irrelevant and meaningless for non-Western people and their life contexts. They argue that international organizations, training programs, research activities, and publications remain rooted within Western psychology and thus cannot serve as the foundation for a psychology that is responsive to our present global context. Western psychology, they contend, can at best offer only a limited perspective that reflects its present position of power and privilege. For example, Misra, an Asian Indian psychologist, wrote the following:

The current Western thinking of the science of psychology in its prototypical form, despite being local and indigenous, assumes a global relevance and is treated as a universal mode of generating knowledge. Its dominant voice subscribes to a decontextualized vision with an extraordinary emphasis on individualism, mechanism, and objectivity. This peculiarly Western mode of thinking is fabricated, projected, and institutionalized through representation technologies and scientific rituals and transported on a large scale to the non-Western societies under political–economic domination. As a result, Western psychology tends to maintain an independent stance at the cost of ignoring other substantive possibilities from disparate cultural traditions. Mapping reality through Western constructs has offered a psuedounderstanding of the people of alien cultures and has had debilitating effects in terms of misconstruing the special realities of other people and exoticizing or disregarding psychologies that are non-Western. Consequently, when people from other cultures are exposed to Western psychology, they find their identities placed in question and their conceptual repertoires rendered obsolete. (see Misra's section in Gergen et al., 1996, pp. 497–498)

The words of Misra (in Gergen et al., 1996) and the many others concerned with creating a psychology that is just and meaningful for minority and non-Western people are disconcerting. It is time for Western psychology to heed these voices. It is time to reexamine Western psychology within the global-community context of our

lives, with all that this may imply for new assumptions, methods, and interventions. It is time for a global-community psychology. Psychologists, throughout the world, can develop and advance psychologies by using the wisdom and knowledge of their cultures (e.g., Kim & Berry, 1993; Shapiro, 1986; Sinha, 1994a, 1994b), and they can evaluate the applicability of these psychologies in various arenas and forums across the world.

Yet, even as psychologists do this, they should be attuned to the fact that different psychologies, because they are culturally constituted and generated, reflect different ideologies and serve particular social and political functions. Psychologists cannot deny, and should not deny, the ethical, moral, and political ideological dimensions of our psychologies. For example, in commenting on the nature of Western psychology, Sloan (1996) wrote the following statement:

The major problem lies less in the theoretical limits of Western psychology, although these are serious, than in the social functions of Western psychology. As scientific psychology entrenches itself further in industrial nations, its function as a sociopolitical stabilizing mechanism has gradually become more obvious. . . . Psychological theory and practice embody Western cultural assumptions to such an extent that they primarily perform an ideological function. That is, they serve to reproduce and sustain societal status quo characterized by economic inequality and other forms of oppression such as sexism and racism. The core operative assumptions that produce this ideological effect both in theory and practice are individualism and scientism. (p. 39)

Ingleby (1990) made a similar point when he wrote the following:

Psychology as a science is thus deeply entangled with its own object, the inhabitants of the modern western world. The question is, can it disentangle itself sufficiently in order to open up to us the reality of other cultures. . . . It was precisely the cultural *detachment* of psychology which was supposed to provide it with authority: therefore any suggestion that it was embedded *within* a culture was tantamount to denying this authority. (pp. 61–62)

Carr and Schumaker's (1996) and Sinha and Kao's (1988) edited volumes on psychological aspects of social and economic development provide substantive overviews of the history, progress, problems, and methods associated with psychology's involvement in developing countries.

Some Characteristics of Global-Community Psychology

Global-community psychology can be distinguished as a superordinate or meta-psychology by its concern for (a) recognizing the global dimensions and scale of our lives, (b) limiting the ethnocentric bias in many existing theories, methods, and interventions, (c) encouraging the development of indigenous psychologies, (d) emphasizing the cultural determinants of human behavior, (e) using systems, contextual, and nonlinear conceptualizations of

human behavior, and (f) increasing the use of qualitative, naturalistic, and contextual research methods.

Socialization Influences

Global-community psychology asserts that global events and forces are becoming primary socialization influences throughout the world by creating new socialization contexts and forces (e.g., telecommunications, multinational corporations, regional 'trade pacts) and by introducing different values and worldviews (e.g., recycling, conflict resolution, cultural awareness, family planning). As a result, local socialization values and contexts are being challenged.

Ethnocentricity and Cultural Bias

Within the new global context of our lives, Western psychology will need to be repositioned as one of many psychologies worldwide rather than as the only or dominant psychology. Other writers have reached similar conclusions about the need for a new psychology that stands above the culturally restricted limits of Western psychology and its hegemonic inclinations. Mays et al. (1996) recommended changing psychological theories and practices to meet the demands of a "multiethnic, multiracial, and multinational society" (p. 485). Lunt and Poortinga (1996) cited the need to develop a psychology for meeting local needs and for coping with local context, both in a cultural and a political sense. Global-community psychology questions the uninformed application of Western psychology to other cultural and national contexts because of its privileged position of political and economic power (e.g., Kim & Berry, 1993; Moghaddam, 1987; Paranjpe, 1984).

Once again, this does not mean that Western psychology cannot be applied or used within different cultural contexts; it merely asks that the psychology's origins and influences be recognized and that the consequences of its use be handled judiciously. This is especially true for those specialty areas in Western psychology that are heavily loaded with psychosocial values, observations, and practices (e.g., developmental, cognitive, social, clinical, counseling, health, organizational).

Indigenous Psychologies

Global-community psychology encourages the development of non-Western psychologies. It acknowledges that the present dominance of Western psychology undermines the growth and credibility of other psychologies (e.g., Kim & Berry, 1993; Sinha, 1994b). The political, economic, and military power of Western nations disguises much of Western psychology under a coat of universal applicability, when it is, in fact, largely culturally specific (especially for nonbiological areas).

In describing his experiences as a student in India, Misra wrote the following:

The colonial condition of India led to gross neglect and avoidance of the Indian intellectual condition and cultural traditions that were central to the practices of the Indian people. The

academic world maintained a distance from its cultural heritage and looked down at it with suspicion. The colonial incursion was so powerful that although western concepts were accepted and welcomed without scrutiny, indigenous concepts were denied entry into the academic discourse. Because the discipline was imitative, its growth remained always one step behind the developments in the donor country. (see Misra's section in Gergen et al., 1996, p. 497)

Although Western psychology's growth and popularity around the world continue unabated, non-Western and ethnic minority psychologists are increasingly claiming that their culturally distinct experiences are not explained, described, or valued by Western concepts and methods. Gergen et al. (1996) also criticized the universal application of Western psychology's assumptions and methods in their call for a multicultural psychology:

To presume Western concepts of the mind, along with its methods of study, not only lends itself to research of little relevance to other cultures, but disregards and undermines alternate cultural traditions. Against these tendencies for a univocal science, the authors argue for a multicultural psychology—one that celebrates the rich multiplicity of indigenous conceptualizations of the person along with varying means of acquiring knowledge. (p. 496)

The Cultural Context of Human Action

For global-community psychology, culture is considered a critical variable for understanding human action. Culture must be assigned a new priority in psychology's teaching, research, and service efforts. Too many psychology textbooks fail to discuss cultural variations in behavior and experience (e.g., development, cognition, motivation, personality). As a consequence, much of what we teach and know is confined to limited sectors of the world's population. Hall (1997), an ethnic minority psychologist, concluded that psychology in the United States must be revised if it is to be relevant to the multicultural world in which Americans live. She described Western psychology as culturally obsolete. Clearly, we must lodge our observations and our efforts to understand human behavior and experience within cultural contexts.

Systems Orientation and Complexity Theory

Global-community psychology endorses a systems orientation because it links global forces to microsocial, psychosocial, and biopsychosocial levels of behavior. Further, a systems orientation is similar to many indigenous psychologies in its emphasis on the embeddedness of different levels of life contexts and activities within ever-ascending dimensions (e.g., person–family–nature–spirituality). Kenneth Wilber's (1996) recent book, *A Brief History of Everything*, provides an excellent example of systems thinking applied to the global condition. Global-community psychology also encourages the use and development of related theoretical orientations concerned with complexity, nonlinear, and interdisciplinary and multidisciplinary approaches, including complexity theory (e.g., Eidelson, 1997; Vallacher & Novak, 1994) and

chaos theory (e.g., Abraham & Gilgen, 1995; Gleick, 1987; Guastello, 1995). The recent development of these theories has limited their international use and applicability; however, there is every reason to believe that the future will witness increased uses, especially as new assessment methods and statistical analyses become linked to their premises and assumptions.

Qualitative Research

Global-community psychology invites the development and use of qualitative research philosophies and orientations, including those derived from postmodernism, feminist theory, social constructivism, neorationalism, and hermeneutics (e.g., Banister, Burman, Parker, Taylor, & Tindall, 1994; Cresswell, 1997; Gergen, 1994; Goldberger, Tarule, Clinchy, & Belenky, 1996; Isaac & Michael, 1995; Marsella, in press; Shapiro, 1997; Silverman, 1997). These philosophies differ, but they are similar in their emphasis on the importance of the observer's perceptions and interpretations. Qualitative research openly acknowledges the interpretive influence of the researcher in arriving at conclusions; in doing so, it legitimizes and endorses subjective research approaches. Banister et al. (1994) defined qualitative research as the following:

the interpretative study of a specific issue or problem in which the researcher is central to the sense that is made. . . . Qualitative research is: (a) an attempt to capture the sense that lies within, and that structures what we say about what we do; (b) an exploration, elaboration, and systematization of the significance of an identified phenomenon; (c) the illuminative representation of the meaning of a delimited issue or problem. (pp. 2–3)

Among the qualitative research methods that have special importance in global-community psychology are narrative accounts, discourse analysis, ethnographic analysis, personal construct assessment, ethnosemantic analyses, participant observation, interviewing, and perspectives suggested by feminist and minority theory (Marsella, in press). These approaches emphasize reflexivity between the psychologist and the topic—each influences the other in a cyclical and interdependent way.

A compelling feature of the qualitative approach is the increased accuracy it brings to research because it acknowledges the subjective. Increased use of qualitative research orientations and methods will enhance psychology's knowledge of context, meaning, and power asymmetries. This will reduce Western psychology's ethnocentric biases and broaden its applicability for addressing global challenges.

Some Issues for Global-Community Psychology

At the heart of global-community psychology is the concern for recognizing, acknowledging, and prizing diversity and the many and varied psychologies that diversity generates and promotes. I am concerned about the cul-

tural homogenization of popular culture around the world that is being being shaped by Western values, products, and institutions. This concern also gives rise to the issue of emerging global subcultures (e.g., cyberculture) and to questions about optimal human values and preferred behavior patterns.

Global Psychology and Westernized Psychologies

The economic, political, and military dominance of Western society is rapidly spreading Western cultural lifestyles, values, and priorities across the world, creating a *Westernized global psychology* (Moghaddam, 1997; Paranjpe, 1984). This process can be considered a colonization of the mind. The key to the culture-change process is the power of the different parties. The West's economic, political, and military power helps make its products and lifestyles appealing. The lives of virtually all the world's citizens have been opened to Western values, lifestyles, and products through invitation, necessity, or force.

Although many people are dismayed by the possibility of a world committed to consumerism, materialism, individualism, competition, and unlimited and rapid change—some of the major cultural themes of popular Western culture (especially American society)—the Westernization of many of the world's cultures is occurring at a frantic pace. Although it is true that cultures are dynamic and that cultural change often represents an amalgamation or synthesis process, it cannot be denied that those cultures lacking strong historical and institutional bases are particularly susceptible to dislocation, decline, and destruction in the face of Western acculturation pressures.

The cultural homogenization of global culture raises serious concerns about the value of ethnocultural diversity. Although there is much that is admirable and praiseworthy about Western culture, especially its stated—though often compromised—commitment to human rights, democratic values, and intellectual and social progress, serious questions can be raised about the wisdom of establishing a Westernized global culture as the universal standard.

Ethnocultural Diversity

Ethnocultural diversity is as important for human survival as is biological diversity because it provides social and psychological options and choices in the face of powerful unpredictable environmental demands (e.g., Marsella, 1997a; Trickett, Watts, & Birman, 1994). Henderson (1996) wrote the following:

Today's global economy functions like a global behavioral sink, rewarding corporate and government irresponsibility, leveling rain forests, and homogenizing the world's precious cultural diversity just as it plunders the planet's biodiversity. . . . A healthy world trade system will celebrate and reward cultural and biological diversity as we learn to savor each other's music, art, dance, cuisine, and biodiversity. (p. 11)

Octavio Paz (1978), the Nobel Prize winning Mexican essayist, poet, and writer, wrote the following:

What sets worlds in motion is the interplay of differences, their attractions and repulsions. Life is plurality, death is uniformity. By suppressing differences and peculiarities, by eliminating different civilizations and cultures, progress weakens life and favors death. The ideal of a single civilization for everyone, implicit in the cult of progress and technique, impoverishes and mutilates us. Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life. (Paz, 1978)

Centuries of oppression and exploitation have spawned a new determination among minority groups to resist the loss of historical, cultural, and racial identities to majority groups. In discussing the widespread ethnic and racial violence in Asia, Kishore Mahbutani, a Singaporean intellectual, noted that "Westerners cannot grasp the nationalistic fervor of Asia because their minds have never been wrapped in the cellophane of colonialism" (see Halloran, 1997, p. B-1). Ethnocultural diversity must be encouraged as a global policy and valued because it provides choice in cultures, psychologies, and worldviews.

Global Subcultures

The growing breakdown in the viability of national governments and borders and the rapid emergence of pannational and global cultural subgroup loyalties and affiliations raise the issue of global subcultures. For example, consider the impact that internet computer technology has had on our lives (e.g., Kraut et al., 1998). With a stroke of the finger, people enter a cybersociety that stretches across the globe, transcending national and natural borders. The new rules, symbols, and activities constitute a new subculture that has powerful socializing influences—it constructs a new personal and group identity in a structured space (e.g., Featherstone & Burrows, 1996; Jones, 1997; Shields, 1996). Because of its widespread use, the internet could be used to raise global consciousness about common challenges to sustainable economies, environmental preservation, and world peace, but at the same time, it is essential we recognize that it is generating a new global subculture replete with its own psychology and behavioral patterns. This raises issues about the preferred behavior characteristics of people around the globe. Are there certain values, behavior patterns, and lifestyles that can optimize our local and global quality of life? Are there certain values we can and should share even as we promote cultural diversity?

Education and Training for Global Psychology

In this section, I address the issue of training students for global-community psychology, in particular, the topics of course work, materials, and locations. A training program in global-community psychology could include courses in such areas as cross-cultural psychology, cultural psychology, indigenous psychologies, global modeling, international relations, cultural anthropology, urban sociology and planning, community psychology, public

health, international business, peace studies, future studies, economics, and human geography. It could include course work in systems, chaos, and complexity theories. The training must involve multicultural, multidisciplinary, and multisectoral premises, methods, and interventions. This will ultimately promote intercultural, interdisciplinary, and intersectoral thinking. The training could include more distance learning, field research and service activities, and international placements. Pawlik and d'Ydewalle (1996) noted that "future challenges from society will require behavioral-science based approaches to meet new global conditions of life" (p. 488).

There are scores of journals that could become part of the global-community psychology training and education experience, such as *World Psychology; Psychology and Developing Societies; International Journal of Asian Social Psychology; Culture & Psychology; Basic and Applied Social Psychology; Transcultural Psychiatry; Identities; Journal of International Affairs; South Pacific Journal of Psychology; Journal of Social Issues; International Journal of Politics, Culture, and Society; International Negotiation: A Journal of Theory and Practice; Global Governance; Peace and Conflict: Journal of Peace Psychology*—the names themselves hint at the intellectual treat ahead and at the potential for new contributions to be made by psychologists. Supervised practica and internships in new settings (e.g., refugee camps, filed research sites, international organizations), for both scholars and practitioners, would offer a good opportunity to merge academic and applied knowledge. Foreign language fluency and international travel would be among the core training requirements. As noted previously, qualitative and naturalistic research methods would be given a higher priority.

Moghaddam (1997) noted that third-world psychologists may require a different type and content of education and training. He has suggested that third-world psychologists should be trained in their own countries, with materials and research methods that are culturally appropriate, including despecialization:

The training of Third-World psychologists should take place with culture at its core and with the goal of achieving skills in the understanding and assessment of normative systems that are prescriptive and able to inform people as to what is correct behavior in a given context and the skills that people acquire through socialization, to identify and to use normative systems as a guide for *how to behave,* and as a basis for ascribing meaning to behavior. (Moghaddam, 1997, p. 56)

Some Closing Thoughts

Previous generations have been faced with major global challenges and opportunities, but the current situation is different. Never before in our world have our destinies been so tied to one another in such an intricate maze of changes, forces, and institutions that are global in proportion and scope. Telecommunications, mass transportation, and linked economies have created a new global context for daily human life. In addition to the sheer scope and complexity of current global events and changes, there is also the problem posed by their time-compressed speed and unpredictability. There are specific syndromes of distress and disorder associated with this problem, such as future shock, culture shock, acculturation stress, rootlessness, and identity confusion. There are societal and group disorders, such as cultural disintegration, cultural dislocation, social disillusionment, sick societies, urban blight and decay, social fragmentation, cults, and cultural abuse and collapse.

For psychologists, the many global events and forces confronting people today can offer new opportunities for developing and applying their knowledge. Psychologists, as knowers and helpers, can do many things to address the problems and possibilities emerging from our global community (e.g., sustainable agriculture, environmental management, urban design, conflict resolution, healthy lifestyles, population control, humanitarian aid, a civil society). They can assist in envisioning, negotiating, designing, and evaluating a humane social order and a meaningful world peace (e.g., Boulding, 1988). Psychology has the opportunity to emerge as one of the most important areas of knowledge for the coming century— a pivotal area of inquiry and application positioned to make a difference by virtue of its expertise, values, and wisdom. Perhaps it was always an inherent part of psychology's destiny to do so. I am reminded here of Vaclav Havel's (1987) words:

For the real question is whether the "brighter future" is really always so distant. What if, on the contrary, it has been there for a long time already, and only our blindness and weakness has prevented us from seeing it around us and within us, and kept us from developing it. (p. 122)

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