



Review of Fathers in Cultural Context

Schwalb, D.W., Shwalb, B.J., & Lamb, M.E. (Eds.). (2013).
Fathers in cultural context. New York, NY: Routledge

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Fathers in Cultural Context provides a worthy follow up to Lamb's 1987 book, *The Father's Role: Cross Cultural Perspectives*. Relying less on research of Western fatherhood than the previous volume, this text describes the antecedents and consequences of paternal behavior in Asia (China, Japan, India, Bangladesh, Malaysia, and the Arab world), Central, Eastern, and Southern Africa, the Americas (Caribbean, Brazil, the United States), Europe (Russia, Scandinavia, the United Kingdom), and Australia. The volume is informative for those interested in interpersonal acceptance-rejection generally and in parental acceptance-rejection theory (PARTheory) more specifically. The book is also useful for those experienced in as well as those new to fatherhood research, for those who teach methodologies in cultural and cross-cultural research, and for those who may also be involved in direct practice with children and families. With those readers in mind, I offer suggestions on how best to use this edited volume in addition to describing its major content and relevance to PARTheory.

For those interested in conducting fatherhood research, the volume offers a one-stop shopping extravaganza. The book's cover presents the word "father" in multiple languages and in a kaleidoscope of colors. This vibrant display provides a taste of the bustling bazaar within--of multiple aisles and stalls, each packed with conceptual goodies. For example, operational and non-operational definitions of concepts such as "father," "fathering," "fatherhood," are provided throughout. Almost every noteworthy contextual indicator, predictor, and correlate of paternal behavior along with array of child and adult outcomes are detailed. Thus, if one is in need of a fatherhood-related research question, one need not shop elsewhere. For example, a budding scholar who wants to study developmental outcomes of paternal behavior in subcultures but is uncertain about which paternal behaviors, contextual variables, and outcomes to focus on will find firm grounding in this volume. Indeed, scholars who want to develop a program of

research on any fatherhood-related topic will find within and across each thoroughly detailed chapter abundant resources to get started. Moreover, the volume provides an accessible resource for teaching cultural and cross-cultural perspectives and methodology to undergraduate and graduate students.

I found the Foreword and the Introduction to be extremely informative, and recommend that readers treat those sections with the same attention and focus as one would bring to reading the volume's core content. I also suggest a second reading of them before proceeding, especially for those new to fatherhood research. Specifically, in the Foreword, Joseph Pleck challenges readers to consider how scholars and

researchers construct fatherhood and fathering, and he situates the construction of paradigms for fatherhood research in historical context. In the Introduction, the editors provide a concise summary of the themes addressed in all chapters with each theme highlighting key subject matter in fatherhood research. But the Introduction's greatest value lies in its brief summary of other programs of fatherhood research that employ cultural and cross-cultural perspectives. Anyone interested in fatherhood research will benefit from consulting those sources; indeed some might say they are essential for scholars interested in fathers, culture, and human development. I might add that among the six sources cited which provide "a big picture cross-cultural view of fathering" (p. 7), PARTheory is prominently mentioned.

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Each chapter begins with a case story of a father and his family that highlights some of the major antecedents and correlates of paternal roles and behaviors. The case stories are followed by illuminating descriptions of the societies and in some cases subcultures within those societies. However, the fit between the case stories and subsequent content is not always evident in a first reading. That is, the poignancy of the case stories is sometimes overshadowed as the chapters turn to a more typical historical and/or cross-sectional description of a sociocultural system. Interestingly, during my second reading, I made a point of revisiting the case story as I read the rest of the chapter's contents. I discovered that the main value of the case stories was in how they alert the reader to the issue of *change* in social, cultural, and economic patterns that are emerging in societies across the globe and deeply affecting fathers and families. The stories also serve as a reminder of the uniqueness of each father's lived experience and how even the best cross-sectional and large-sample quantitative studies cannot capture that experience, suggesting perhaps a renewed role for qualitative approaches in future fatherhood research.

All chapters describe the antecedents, correlates, and predictors of paternal behavior. They describe similarities and differences in paternal behavior within societies as informed by social conditions including household structure and family forms, cultural values and beliefs, gender roles, individualist and collectivist orientations, expressive systems, and biological/genetic, economic, adaptive, migration, and historical contexts. In a refreshing departure from some past volumes of this kind, several chapters explore variations in antecedents of paternal behaviors in subcultures, reporting the experiences of fathers and families who are outside the mainstream. All chapters also describe paternal instrumental roles and behaviors such as paternal involvement in economic support, teaching of morals and values, direct child caretaking, and shared parenting. They also typically describe forms of parental warmth and control (e.g., parental warmth/affection/emotional closeness, and coldness/rejection/emotional distance; permissiveness-strictness; authoritarian, authoritative,

permissive parenting). Chapters on Arab and Indo-Caribbean cultures draw specifically on the warmth and control dimensions associated with PARTheory.

The six chapters that also describe outcomes of father and offspring interactions may be of particular interest to those engaged in PARTheory research. As shown in Table 1, outcomes reviewed include cognitive development, academic performance, social and emotional development, motor development, mental health, psychological adjustment, and acting out and/or withdrawal and isolating behavioral problems. One of those studies, Ahmed's *The Father's Role in the Arab World: Cultural Perspectives*, uses PARTheory and Rohner's Parental Acceptance-Rejection Questionnaire and the Personality Assessment Questionnaire. One other chapter, Roopnarine's *Fathers in Caribbean Cultural Communities*, also makes use of PARTheory in discussing children's perceptions of maternal and paternal warmth and control among Indo-Caribbean. Finally, the editors' *Final Thoughts, Comparisons, and Conclusions* note that Rohner and associates have conducted important cross-cultural comparative research on paternal warmth and control. Findings from this research, however, are not reported in the volume. In closing, I highly recommend *Fathers in Cultural Context*. It is an invaluable tool for researchers, teachers, and students of anthropology, psychology, human development, and cultural studies to name a few. Social work, human services, and educational scholars and professionals will also benefit from discussions of the social policy implications of fatherhood research covered in each chapter. Finally, direct-practice professionals will gain further insights into the major contextual variables that contribute to family functioning and may find the volume informative for refining treatment planning and interventions in work with diverse populations.

Reference

Lamb, M. E. (Ed.). (1987). *The father's role: Cross-cultural perspectives*. Hillsdale, NJ: Lawrence Erlbaum Associates.



	Cognitive develop- ment	Academic performance	Social Development/ Interpersonal Relations	Emotional Develop- ment	Mental Health/ Psychological Adjustment	Acting out/ aggression	Withdrawal/ Isolating	Motor Develop- ment
China	✓	✓	✓	✓	✓	✓	✓	
Japan	✓	✓	✓			✓	✓	✓
Arab World	✓				✓	✓		
U.S.	✓	✓	✓	✓	✓	✓	✓	
U.K.			✓		✓	✓		
Australia	✓		✓			✓	✓	

Table 1. Six chapters focus on child outcomes associated with paternal behavior

Save the Dates: June 24th-27th, 2014

Start planning now to give a paper or poster at the 5th International Congress for Interpersonal Acceptance-Rejection to be held June 24th-27th, 2014 in Chisinau, Republic of Moldova. Abstract submissions will be accepted beginning **Tuesday, Oct. 1, 2013**. The final deadline for abstract submission is **Friday, March 21, 2014**. Send abstracts for peer review to the program Chair, Dr. Karen Ripoll (kripoll@uniandes.edu.com). For information about local arrangements contact the Local Arrangement Chair, Dr. Vadim Moldovan (moldovan@york.cuny.edu). For more information please consult the Congress website now under construction at isiparmoldova-org.webs.com



**5th International Congress
on Interpersonal
Acceptance and Rejection**

Location:
**Chisinau
Republic of Moldova**

**June 24 – June 27
2014**

<http://isiparmoldova-org.webs.com>



Editor: Ronald P. Rohner

Editorial Assistant: Violetta Orlowski

Emotion's Contribution to Rationality and Sociality

A review of Warren D. TenHouten
*Emotion and Reason: Mind, Brain and the Social
 Domains of Work and Love*
 New York, NY: Routledge



Reviewed by:

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Emotion and Reason presents an update and extension of Warren TenHouten's Affect Spectrum Theory (AST) of emotion (2007). He argues the necessity to advance away from the common dualistic view of emotion and reason as separate and often opposed to one another, with emotion as unruly and disruptive and reason being dependable and reliable. A deeper and richer perspective is emerging from research and theory across an extraordinarily broad range of social and behavioral sciences, including neuroscience, psychology, sociology, anthropology, economics, and philosophy. This reviewer would add the communication sciences to the list. TenHouten stresses three key insights that have come from these efforts. First, it is clear that much motivational and emotional mental activity occurs in the brain, but outside conscious awareness. Second, there is now much evidence that emotion, rather than being opposed to reason, is intimately involved in fostering optimal decision-making. Third, reason, emotion, and motivation occur interactively and generally in the context of social relations. This latter point regarding the sociality of emotion and its role alongside reason in social relationships, processes, and institutions is one of the major foci of the book, which makes it particularly valuable.

TenHouten describes the AST as a neurosociological theory based upon models of emotion, cognition, and social relationships. Initial chapters in Part I present a model of eight primary emotions based upon the analysis of Robert Plutchik (1979). Plutchik saw emotions in terms of adaptive reactions to four essential life-processes: identity, temporality (the cycle of birth and death), hierarchy, and territoriality. The eight emotions were grouped into four opposites: *acceptance-disgust* for identity, *joy/happiness-sadness* for temporality, *anger-fear* for hierarchy, and *anticipation-surprise* for territoriality. They combine in pairs to form 28 secondary emotions: For example, anger and surprise combine to produce *outrage*, and disgust and surprise combine to produce *shock*. These are combined further into tertiary emotions. For example, TenHouten suggests five kinds of *resentment* based upon different combinations of disgust, contempt, anger, surprise, shock, and outrage.

The conceptual heart of TenHouten's analysis links Plutchik's four life processes with Paul D. MacLean's (1990) model of four communicative displays (signature, courtship, challenge, and territorial) and Alan Page Fiske's (1991) model of four elementary social relations (equality-matching, communal-sharing, authority-ranking, and market-pricing). The author effectively defends MacLean's triune conception of brain organization, noting that critics' characterization of the theory as positing a single linear order of three evolutionary

stages was not held by MacLean himself. TenHouten emphasizes MacLean's identification of four essential communicative displays common to reptiles and mammals, all of which are based upon highly stereotyped fixed action patterns formed from fragmentary motor patterns and reflexes. Displays in reptiles such as lizards are rigid and fixed, while corresponding behaviors in human beings are complex, flexible, and subtle, but still linked to subcortical reptilian brain structures. TenHouten writes: "This ancient brain architecture thus continues to play a role in, and to underpin, the remarkable human capacity for communication" (p. 28).

TenHouten's analysis proceeds with each of Plutchik's essential life-processes. First, social identity relates to MacLean's signature display and Frank's equality-matching. The basic life-problem concerns who and what one is and one's place in the social group, involving the primary emotions of acceptance vs. disgust/rejection. The corresponding signature display in lizards involves the species-typical head-bobbing display; and equality-matching is defined in terms of coequal relationships among peers characterized by reciprocity and distributive justice. Second, Plutchik's temporality relates to MacLean's courtship display and Frank's communal-sharing. The basic life-problem concerns the limitation of the individual lifespan and consequent requirement to perpetuate the species. To Plutchik, this involves primary emotions of joy/happiness vs. sadness. The corresponding courting display involves species-typical mating rituals and other family-related displays; and communal-sharing is defined in terms of affectionate relationships typically organized within kinship systems, where the needs of the other are placed above one's own without expecting reciprocity. Third, Plutchik's hierarchy relates to MacLean's challenge displays and Frank's authority-ranking. The basic life-problem concerns one's place in the scheme of social stratification, involving the primary emotions of anger vs. fear. The corresponding challenge display involves species-typical postures of dominance and submission; and authority-ranking is defined in terms of an asymmetrical relationship involving social inequality. Finally, Plutchik's territoriality relates to MacLean's territorial display and Frank's market-pricing. The basic life-problem concerns the aspects of the environment that "belong" to an individual including considerations of safety and provisions for nourishment and zones for excreta. This involving the primary emotions of anticipation (involving exploratory behavior setting up the territory) and surprise (when the territory is threatened). The corresponding territorial displays can involve species-typical patterns of territorial marking and

defense. AST postulates that in human society the concept of territory is expanded to the economy, which is sustained by market-pricing social relations, in which relationships are sustained by market forces as indexed by price.

A natural question that arises from this kind of analysis is whether the author might be combining conceptual apples and oranges. In most cases these comparisons seem relatively straightforward, the major exception perhaps being territoriality, where the identification with primary emotions of anticipation and surprise seems forced, and the relationship with market-pricing unclear to this reviewer.

In Parts II and III, TenHouten discusses authority-ranking and market-pricing in the context of formal social organization. In the process, he identifies emotions intrinsic to rationality as well as those associated with dysfunctions in rationality.

In Part IV, equality-matching and communal-sharing are discussed in the context of the informal hedonic community and emotions of intimacy. Phenomena of interpersonal acceptance and rejection are particularly relevant to this analysis. *Acceptance* is defined as the prototypical emotional reaction to positive outcomes in equality-matched social relationships, and *joy/happiness* is the prototypical emotional reaction to positive outcomes in communal-sharing. *Love* combines these as the joyful acceptance of another. Three chapters are devoted to these positive emotions of intimacy. Chapter 9 includes an excellent review of literature on the origins and development of the sense of being accepted and loved, with implications for self-acceptance, self-identity, and agency. Bowlby's work on attachment security is examined in this context, as is attachment anxiety and avoidance; and there is an excellent discussion of studies of brain bases of rejection sensitivity and empathy involving particularly the role of the dorsal anterior cingulate cortex (dACC), a structure long implicated in prosocial behaviors by MacLean, Detlev Ploog, and others.

Chapter 10 extends this analysis to joy/happiness, including an examination of ancient conceptions from classical and medieval times to the present; the development and evolutionary biology of happiness; and the happy brain and its relationship with rationality. Chapter 11 combines the coverage of acceptance and joy/happiness with an examination of love, including aspects such as romantic, erotic, and Platonic love; and the rationality and irrationality of love. Brain mechanisms associated with love are also considered.

Chapter 12 turns to the emotions associated with dysfunctions of intimacy, including disgust, the primary emotion associated with rejection; sadness, the primary emotion associated with grief; and the combination of disgust and sadness in forlornness, loneliness, and misery. TenHouten discusses *ambivalence* as a combination of acceptance and disgust/rejection; and *resignation* as a combination of acceptance and sadness/loss. He discusses resignation as a potential adaptive response to rejection: accepting and submitting to the sad loss of a valued social relationship or situation.

The AST classification scheme is a practical and valuable guide to the complexities of emotion terminology, although inevitably an emotion theory with words as its key concepts is problematic in some respects. First, by their very nature, the concepts denoted by words cannot be natural kinds, discoverable in nature independently of human thought, because the words themselves are products of human thought. Even though some words appear again and again throughout human history, such as the four noted by TenHouten (happy,

sad, fear, anger), they are nevertheless still words and vary by language and culture. Another problem with approaches that contrast primary versus secondary, tertiary, etc., emotions is that they intrinsically favor the study of the former over the latter. Thus primary emotions get much more attention than emotions associated with situations that arguably are universally experienced and extremely important, such as resentment, indignation, and humiliation; to say nothing of gratitude, respect, admiration, and trust.

Emotion and Reason is a useful book for the emotion scholar in that it gives the reader an excellent and well-integrated overview of classic positions in the field. It also makes powerful arguments for the implications of these classic positions regarding the importance of emotion and emotional communication in rationality and the fundamental organization of social behaviors including interpersonal acceptance and rejection. Moreover, despite the complexity of the subject matter, it is a good read: interesting, clear and articulate.

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**Get your heart and head
in balance and keep
them that way.**



<http://www.youtube.com/watch?v=AESeWMmHAIM>

REJECT examines the impact of social rejection through the findings of scientists, lessons from the classroom and justice system, and first-hand accounts from children and families. From neuroscientists to broken-hearted moms, our lead characters are rejection experts, by choice or by fate, and will illuminate the mitigating power of acceptance. The film will be shown and discussed at the 5th International Congress on Interpersonal Acceptance and Rejection, June 24-27, 2014, Chişinau, Moldova. Plan to attend!



REJECT had its world premier at the Cleveland International Film Festival on April 11th, 2013. It will continue to play at festivals nationally in 2013 and 2014.



Ruth Thomas-Suh
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Announcements

On April 25, 2013, eight students presented their PARTheory research at the Spring Annual Research Conference (SpARC) at Agnes Scott College in Decatur, Georgia. SpARC is an internal conference that gives students the opportunity to present their research via poster presentations and research talks. The students who presented their research completed their projects as part of the requirements of their 400-level Research in Developmental Psychology course taught by ISIPAR member Carrie Brown. Utilizing secondary data sets (Gibbons and Brown, 2012; Rundell, Brown & Shah, 2011), the students tested the connection between perceived parental acceptance-rejection and motives to drink alcohol, parenting motivations, and liking of children. The students presented two posters and gave two research talks. They did a great job.



Bottom Row, left to right: Angela Galioto, Shivani Ghodadra, Brittinary Starr.

Middle Row, left to right: Rhoda Smith, Melanie Ennis, Ravea Rodriguez.

Top Row, left to right: Tiffany Jones, Alicia Logan, Carrie Brown.

ISIPAR Members Win Awards

Conference Winners at the 42nd Annual Conference of the SCCR

2013 Leigh Minturn Award for Early Career Cross-Cultural Research:

Carrie M. Brown, Agnes Scott College

2013 John & Beatrice Whiting Award for Outstanding Student in Cross-Cultural Studies:

Xuan Li, Department of Psychology, University of Cambridge

Undergraduate ISIPAR Members Win Award

Two students, [Courtney Creer](#) and [Crystal Riley](#) from Carrie Brown's seminar have won an award for their research; *To Forgive or not to forgive: The implications of PARTheory on forgiveness.*

Award Received:

1st Place Outstanding Poster Presentation Award given at the 12th Annual Georgia Undergraduate Research in Psychology Conference