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Rorschach Proceedings. Bern: Hans Huber Publishers, 1970. Pp. 244-51

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While the arguments presented to explain the clinical picture are persuasive and based on good data, they still leave the question unsettled. First, the statistical validity of the conclusions is open to question, since the cases obviously are highly selected. Second, there may be semantic factors accounting for an *apparent* difference in symptomatology rather than a real one. Bazzoui gives examples of the complaints which depressed patients present with, such as, "My heart feels like a cold, dark room on a winter night," "I have no eye for my children or my land," and "My heart is dead." One cannot help feeling that these people are indeed expressing sad feelings. In primitive cultures the somatic expression of sadness is probably exaggerated, but this does not negate feelings of sadness.

This paper is a valuable contribution to the growing body of knowledge about mental illness in various parts of the world. At the very least, it corroborates the notion that manic-depressive illness is widespread—if not universal.

J. Racy

Z TEST FINDINGS AMONG IRANIAN PEASANTS AND NOMADS by K.W. BASH and J. BASH-LIECHTI. In *Rorschach Proceedings*. Bern: Hans Huber Publishers, 1970. Pp. 244-51.

The authors used Zulliger's modification of the Rorschach test (known as the Z test) as a part of two general psychological and neuropsychiatric epidemiological investigations in Iran. The studies were conducted between 1963 and 1965. The research had two main goals: the first was a psychological study of a representative sample of a rural and of a nomadic group; the second was to identify (with the help of the Z test) individuals susceptible to psychopathology. These individuals were then referred for detailed psychiatric examination.

The peasant group of subjects was sampled from a cluster of five small Persian-speaking villages lying in the Dez Irrigation Pilot Area of the Province of Khuzestan, southwest Iran. A public-health survey team which had recently been working in this area had supplied the villages with medical aid, thus gaining the confidence of the population and paving the way for the psychological study. The villages were just beginning to be touched by the development program of the Khuzestan Water and Power Authority.

The nomad group was an encampment of predominantly Turkish-speaking Qashqai who had halted for three days on their long north-south trek some seventy kilometers from Shiraz in the desert.

Six hundred and fourteen persons were staying in the Khuzestan villages, 314 of whom were adults (i.e., fifteen years of age or older)—52 percent male, 48 percent female. None refused cooperation. Eighteen could not be tested because of blindness, illness, or absence. Only 13 adults were literate by even modest criteria. The Qashqai subtribe of 499 people (seventy-two tents) showed an almost identical age and sex distribution. However, due to limitations of time and staff, only 112 adults could be tested.

None of the Qashqai adults showed manifest psychiatric disturbance, though 52, or 16 percent, of the more closely studied Khuzestani did. (The sampling of the Qashqai might have been biased.)

The procedure had been tested previously in suburban areas of Teheran and Isfahan and was essentially the same in the Dez Irrigation Area. After a census of the population to be studied had been taken, every available member (except children below the age of six) was given psychological tests and a short psychiatric questionnaire individually by Persian co-workers. Testing was done in Persian and in Turkish, and the results were evaluated by the authors. Evaluation of the Z test with respect to screening of psychopathologically suspect individuals was done by inspection. Scoring and tabulating were performed later, using the classical Swiss scoring system of Rorschach and Binder.

The findings were as follows: the peasants gave, on the average, 9.8 responses, the nomads slightly less with 8.2. A striking difference between the two groups was found in the total time per test: 9.1 minutes for the sedentary group, but only 3.6. for the itinerant. (This may be inaccurate, as the nomads were under time pressure.) The findings concerning the number of whole answers were 0.6 for the peasants and 1.9 for the nomads. On the other hand, only 1.0 of these 1.9 nomadic global responses—that is, roughly half—could be scored as well perceived, whereas five-sixth's of the peasant responses were considered of good quality. This may be interpreted as an inclination to rapid, but not overly critical, general appraisal on the part of the nomads. The sedentary person appears more concerned with detailed observation, possibly more cautious. The form perception was low for both groups: 47 F+ percent for the farmers, 42 F+ percent for the nomads. Though the difference appears slight, it is statistically highly significant. It fits in again with the tendency to less exacting appraisal among the nomads.

The total share of colors and other determinants showing reactions to the emotional material of the test was higher in the nomad group. The movement responses were not frequent in either group. The

experience balance was narrow in both groups, less in the nomads. "More affectivity, it would seem, dwells in the black tents than in the dun houses."

As far as the content is concerned, more than two-thirds of all responses were animate, human or animal, while another 12 percent were plants. Other content categories were scattered and allowed few conclusions. One category, however, was conspicuous by its absence: the authors did not encounter any sexual responses at all in either of the Iranian population samples under study.

The authors' approach in the Rorschach test is mainly perceptual, psychometric, and statistical, linked to epidemiological goals. They discuss their findings and compare them with the Rorschach test findings of Bleuler in Moroccans (1935), of Valentine in Persian students (1959), and of Salomon in emigrants from North Africa to Israel (1962).

The authors' present work represents the most comprehensive and detailed Rorschach study in an Islamic cultural area and is an important base for further comparisons.

F. Engelsmann

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