Cross-Cultural Psychology Bulletin

©2001 W. K. Gabrenya Jr.

Enabling the Pigeons

Kraków, Poland

Volume 34   Number 4
December 2000

Cross-Cultural Psychology Bulletin

A PUBLICATION OF THE INTERNATIONAL ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY

William K. Gabrenya Jr., Editor
Florida Institute of Technology, U.S.A.

Cross-Cultural Psychology Bulletin is an official publication of the International Association for Cross-Cultural Psychology (IACCP). Its aim is to provide a forum for the presentation and discussion of issues relevant to cross-cultural psychology and to IACCP. The contents of the Bulletin are intended to reflect the interests and concerns of all members of IACCP.

The *Bulletin* publishes theoretical and position articles, commentary from the membership, news, and statements from IACCP, book/media notices and reviews, and other announcements of interest to the membership of IACCP. Contributions from all areas of (cross-)cultural psychology are encouraged and should be submitted to:

Chuck Barrett

William K. Gabrenya Jr., Editor
Cross-Cultural Psychology Bulletin
Florida Tech
School of Psychology
150 W. University Blvd.
Melbourne, FL 32901-6988
U.S.A.

Telephone: +1 (321) 674-8104
Fax: +1 (321) 674-7105
E-mail: gabrenya@fit.edu

Flamingo Printing in bustling downtown Melbourne, Florida USA

Editorial Assistant: Angelia McCormack, Florida Tech
Assistant Editor for Teaching: Harry Gardiner, University of Wisconsin–La Crosse
Assistant Editor for Theory & Method: Joan Miller, University of Michigan
Assistant Editor for What Happened?: Richard Brislin, University of Hawaii
Assistant Editor for Clinical and Counseling Psychology: Paul Pedersen

The Fish Scale Model of (Cross-) Cultural Psychology

EDITOR

DON CAMPBELL'S WORK STILL SEEMS BRILLIANT TO ME, EVEN WHEN I CAN UNDERSTAND IT.

I was digging around in the sociology of science literature and came across a golden oldy, "Ethnocentrism of disciplines and the fish-scale model of omniscience," published in a symposium-inspired book edited by the Sherifs in 1969.[1] Campbell's chapter speaks straight to cross-cultural psychology, as if he wrote it just to show us what kind of trouble we were about to get into.

Campbell took on the big issue that, telegraphed to this millennium, should concern the really serious scholars in (cross-) cultural psychology: Where do we fit? Questions of "cross-cultural psychology" versus "cultural psychology" are trivial in the long run when juxtaposed with the real determinants of the area's fate, however it is labeled or oriented: can we survive, prosper and multiply (make Ph.D.s) in any of the existing academic departments in the nations where we have some presence?

ARBITRARY DISCIPLINES

Campbell offered a hypothetical, idealized model of the development of aca-

6 ➤

---

[1]Where were you in 1969? Born yet? I was a high school senior, wondering about my chances of not going to Vietnam.

Cross-Cultural Psychology Bulletin

ABOUT THE COVER PHOTO

Rynek Główny, market square in Kraków, Poland's third largest city. Cute kid, but why is she feeding the pigeons? Do people everywhere feed the pigeons? My Slovenian grandfather raised them for food. Why don't we still eat them? (Answer: I have tried cooking them; they taste terrible)

ABOUT THE INSIDE FRONT COVER PHOTOS

Chuck Barrett retired in April 2001 as manager of Flamingo Printing, where he guided the *Bulletin's* printing and graphics since 1995. A patient guy, he managed the editor's obsessions well. Thanks, Chuck!

One of Flamingo's presses on which Bulletins are produced.

First Announcement
IACCP XVIth Congress
Yogyakarta, Central Java, Indonesia
July 15 - July 19, 2002

ABOUT THE CONGRESS

The IACCP XVIth Congress will be sponsored by Gajah Mada University and the Indonesian Psychology Association. Organizers are: Johana E. P. Hadiyono (Gajah Mada University, Yogyakarta), Bernadette N. Setiadi (University of Indonesia, Jakarta), and Kusdwiratri Setiono (Padjadjaran University, Bandung).

ABOUT THE CONGRESS LOCATION

Indonesia is a vast archipelago of more than 13,000 islands, spanning 5,100 kilometers from west to east. It lies between Asia and Australia covering an area of almost 2 millions square kilometers. Ranking fourth among the countries in the world, Indonesia has the largest Moslem population. *Bahasa Indonesia* is the official language, but it also has more than 200 regional languages spoken by different ethnic groups.

The Congress will take place in Yogyakarta, one of the oldest cities in Central Java where old traditions and modern living meet. For centuries the sultans of Yogyakarta and the city have preserved many of its cultural and aristocratic traditions. The palace, which is open to visitors, is the center of refined expressions of art, particularly the gamelan music, wayang performance, and javanese dances. Yogyakarta today is a center of learning with many colleges and universities. Gajah Mada University, one of the oldest universities in the country, is attended by thousands of students who come from all parts of Indonesia.
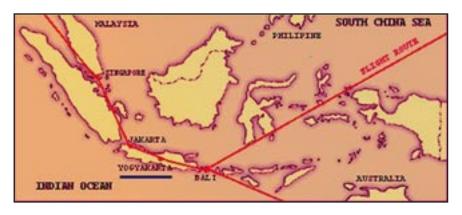
Yogyakarta also has a reputation for the quality of its hand-written batik and silverware. Visitors can visit museums, art galleries, shops, and also the workshops where

the artisans make the batiks and the silverwares. About 40 kilometers from Yogyakarta, lies the Borobudur, a famous Buddhist temple which was built on a hill in the Eighth Century. Fifteen kilometers to the northeast lies another culturally important Hindu temple, the Prambanan, which is used as the backdrop of the colossal live presentation of the Ramayana ballet

ACCOMMODATIONS AND TRANSPORTATION

For accommodations, there is a wide range of choices, from five star hotels to moderate guest houses. Most of the accommodations are air-conditioned.

Yogyakarta can be reached by airplane from Jakarta (the capital), Surabaya (East Java), or Bali with less than one hour flying time. There are direct flights from Singapore to Jakarta, Surabaya, or Bali daily.

Those who are planning to participate in the 25th International Congress of Applied Psychology in Singapore (July 1-12, 2001) can arrange to come to Yogyakarta after spending a few days in Bali or to go home via Bali after the Congress.

GUIDELINES FOR SUBMISSION OF ABSTRACTS

1. SYMPOSIA

A symposium will generally consist of a chairperson and 4-5 additional participants. It is encouraged that presenters from at least three countries or three separate ethnic groups be represented in each symposium. Accepted symposia will last from 90 to 120 minutes, with length determined by the organizing chair. The chair of the symposium is responsible for organizing and convening the symposium as well as submitting all participants' abstracts and the names of any discussants at the same time.

2. Oral papers

The Scientific Committee will group individual oral presentation in a session with other related papers. Oral presentations should not exceed 15 minutes each, with 5 minutes allowed for discussion after each presentation.

3. Posters

Individual posters will be grouped thematically by the Scientific Committee. Display format will be given in the next announcement.

4. Workshops

Workshop proposals will also be considered. In each case the specific skill that the participants are supposed to acquire should be outlined. Workshop should not be profit-oriented.

Further details will be given in the second announcement.

---

1 ➤

demic "disciplines." He, as others in the sociology of science (e.g., Zuckerman, 1988), viewed the academic *specialty* as the basic unit of scientific endeavor. A specialty might be "gender roles," "values," "psychological modernity," or "Confucian thought." Campbell asked us to imagine an N-dimensional space in which all the social and behavioral science specialties are organized according to their similarities. Over a period of time, the N-space was somehow chopped into the arbitrary groups that we call "disciplines." For example, a curious set of specialities was extracted to form "psychology,"

> "...a hodgepodge of sensitive subjective biography, of brain operations, of school achievement testing, of factor analysis, of Markov process mathematics, of schizophrenic families, of laboratory experiments of group structure in which persons are anonymous, etc." (p. 332).

Campbell claimed that the internal structure of a discipline's constituent specialties eventually shapes its direction and ordains the fates of the specialties within. Some will be at the center, say, "personality development," and others will be off at the edge, say, "culture and cognition." The processes of departmental budgeting, politics, hiring, promotion, chauvinism, and curriculum development will favor the disciplines at the center and crowd out those in the periphery. Interaction between specialties that were adjacent in the N-dimensional space but found themselves in different disciplines will be squelched by the social separation of the scientists, the

38 ➤

What is the Place of Culture in Describing Ethnic Diversity in the U.S.?

RUTH K. CHAO
LOS ANGELES, CALIFORNIA
USA

Ethnic diversity has been equated with cultural diversity and "culture" is used interchangeably with ethnicity and even race. I will argue that it is possible to use cultural arguments for explaining ethnic group differences. However, there are some inherent problems in equating culture with ethnicity which will be addressed. In order to understand the concept of culture and also cultural change, I think it is important to incorporate viewpoints from other disciplines outside of psychology. Jean Phinney's discussion of intercultural change and the process of "hybridization" (*Bulletin*, June, 1999) will be addressed in light of its applicability and problems with explaining ethnic group distinctions in the U.S. Another perspective from psychological anthropology, a symbolic-systems approach, will be provided to explain how ethnic minority groups can be regarded as distinct, culturally-organized groups.

DANGERS OF EQUATING ETHNICITY WITH CULTURE

There are some inherent dangers in equating ethnicity with culture that I would first like to point out. First, ethnic identification is not static, often being influenced by socio-political and historical factors. In defining ethnicity, Bentancourt and Lopez (1993) point out that ethnicity is usually used in reference to groups that are characterized in terms of a common nationality, culture, or language. The concept is related to the Greek concept of *ethnos*, which refers to the people of a nation or tribe, and *ethnikos* which stands for national. However, they point out the con-

fusions between race and ethnicity in that "in surveys or research instruments, individuals are often required to indicate their race by choosing one of a combination of categories including race, ethnicity, and national origin (such as Asian, American Indian, Black, Latino, and White) where Latinos can be white, black, Asian or any combination thereof" (Bentancourt & Lopez, 1993, p. 630). Views of ethnicity may be incorporated into views of race and nationality to varying degrees depending on the socio-historical, and political forces acting upon groups in the U.S.

> **The ethnic identifications of many descendents of European immigrants are "optional" ethnicities.**

For example, ethnic distinctions among European Americans have all but disappeared. Additionally, the identification of "European American" is now often collapsed together by race or by racial categories such as "white" or "caucasian" that may include individuals from other nations that are not part of Europe (e.g., recent waves of Armenian and Russian immigrants). Assimilation among European immigrants has largely blurred ethnic distinctions among European Americans so that these distinctions are no longer as salient as they once were. In fact, Waters (1996) has described the ethnic identification of many descendents of European immigrants as "optional" ethnicities. Waters argues that European Americans have a choice to identify with their ethnic background due to their achieved social mobility and status. This status affords them with the opportunity to adopt their ethnic heritage, because there are no social consequences for them in doing so. Recent waves of immigrants, on the other hand, do suffer from the consequences of their immigrant status, largely because they have not achieved sufficient social mobility to protect them. Thus, although assimilation has been possible for European immigrants, even if recent immigrants and other ethnic minorities such as African Americans desire this, it would not be as achievable for them as it is for European Americans.

> **The majority members often view themselves as without a "culture" or cultural distinction of their own.**

Another danger in equating ethnicity and culture is that ethnic groups are not entirely "distinct" or separate. They are in continuous contact with one another. Through their continuous contact, they influence each other in a dynamic process of change which Phinney (1999) describes as a process of "hybridization." Phinney's view holds that due to increased globalization today, many societies do not possess an internal degree of coherence or stability because they have "mixed

with each other and transformed into new combinations" (p. 25). This view seems to argue that attempts to identify shared cultural values or meanings are sometimes fruitless or misguided. However, emphasis on the globalization of contemporary societies not only exaggerates the extent of hybridization and lack of distinct cultures, it creates false polarities between isolated, discrete cultures and those that are hybridized. No society is truly "hybridized" or

"discrete." In the last century or earlier, most societies experienced extensive contact with other groups or societies resulting in continual transformations of culture. Such transformations comprise a basic aspect of culture and cultures are by no means static. Additionally, while contact among different cultural groups has resulted in an amalgam of cultures, it has also created distinctive subpopulations within a larger society, such as we see represented by ethnic minority groups in the U.S. Both types of change are possible.

Phinney also explains that as a consequence of such hybridization, group identities actually become more meaningful or salient as different groups are exposed to each other "in situations of contrast." However, this awakening of group identity does not seem to be how the majority groups (e.g., descendents of Anglo-Saxon Protestants and European immigrants) see themselves in relation to ethnic minority, and espe-

Asian shopping mall, Los Angeles, California (USA).

cially newer immigrant, groups. The majority members often view themselves as without a "culture" or cultural distinction of their own. They may feel that they do not have a core set of unifying principles that they share, in addition to feeling that ethnic identification is not relevant for them. Both assumptions may be due to mis-understandings of the concept of culture. Culture is viewed as a property of newer immigrant groups or ethnic minorities. This view of culture does not recognize that we are all cultural creatures whose thoughts and actions are a product of shared ideas, practices, and institutions (Harkness & Super, 1995).

This lack of awareness of one's cultural distinction may be due to a number of reasons. First, as Phinney would perhaps argue, there has been an extensive degree of hybridization of European ethnicities. Furthermore, because our understanding of culture is often based on notions of nationality and one's ties to the sending coun-

> *Only when members of the majority society travel to another country do they become keenly aware of their own cultural distinctiveness.*

tries of our earlier descendents, this misunderstanding often belies the transforma-tions of culture that Phinney is referring to. Such transformations have resulted in a new amalgam of culture that is somehow lost on most individuals. This lack of discernment also reflects another very important reality in the U.S., that members of the majority society may not define themselves as having a culture precisely because of their privilege and position as the "dominant" group in the U.S. Because of this dominance and position of power, they have taken for granted, and hence are unaware of, their own culture and its distinctness. Usually, only in situations in which they have traveled to another country do they become more keenly aware of their own cultural distinctness.

Explanations of hybridization and the consequences of cultural contact seem to assume that cultural change is somehow a mutual process across cultures, or a pro-cess in which changes take place among all groups in a somewhat similar fashion. However, this is most often not the case. Some groups may be more dominant or have more power than others so that the less powerful groups may undergo greater rates of change toward the dom-inant group than the dominant group undergoes with respect to the less domi-nant group. This is largely what has been referred to as the process of "assimila-

INFORUM

JOHN BERRY

John will be awarded two honorary degrees (Doctor Honoris Causa) this year, one from the University of Athens, Greece, and one from the Université de Geneve, Switzerland.

tion" that immigrant groups undergo to adopt the sociocultural systems of the dominant group. The less dominant groups are pressured or forced to change, often at the expense of their own culture.

ETHNIC GROUPS AS CULTURALLY ORGANIZED SUBPOPULATIONS

Based on a symbolic-systems view of culture, anthropologists have also discussed how ethnic groups can be regarded as cultural groups. This view of culture, proposed especially by psychological anthropologists, treats culture as a system of shared symbols and meanings or "symbolic meaning systems." As Rohner (1984, pp. 119-120) explains, "culture is the totality of equivalent and complementary learned meanings maintained by a human population, or by identifiable segments of a population, transmitted from one generation to the next." Rohner argues that this conception of culture does not necessitate a "cognitive sharing" or "behavioral uniformity" among all individuals within a culture. He mentions that anthropologists have often been guilty of perpetuating the myth of "cultural homogeneity." It would be impossible for all individuals to share the same cognitions and motivations. Thus, cultures are more commonly complex than they are homogeneous. According to the symbolic systems view of culture, ethnic minority groups represent significant variants of the larger "culture," as culturally organized subpopulations. Ethnic subpopulations represent distinguishable domains of beliefs and other meanings that stretch across the whole range of a sociocultural system.

Food and mixed ethnicity in Los Angeles. "Beijing Islamic East [Come and Pass the Imperial Exam]"

There are two primary causes for how ethnic groups in the U.S. have become distinct, culturally organized subpopulations. An obvious cause is represented in recent waves of immigrants. New immigrants contribute to the distinctiveness of culturally organized subpopulations as they bring their own beliefs, practices, and norms. However, another less recognized contribution to ethnic groups as cultural subpopulations is their status as ethnic minorities. Discriminatory and exclusionary beliefs and practices on the part of the majority population have created barriers for ethnic minorities. Due to this exclusion, ethnic minorities do not share the same beliefs and meaning systems of the dominant group. Also, as Ogbu (1987, 1989) argues, each ethnic minority group is distinguishable from the others in terms of its relationship to the dominant group. Each group faces different barriers relative to the dominant group: Neither European immigrants nor African Americans provide useful analogues for the barriers that Native Americans, Asians, and Hispanics have or will encounter.

The last issue that I would like to address is the growing hesitancy of some researchers to study cultural differences through identifying specific ethnic groups in the U.S. Part of this hesitancy is due to an appreciation of problems in many studies that attempt to demonstrate cultural differences through assessing ethnic group identification only. These studies have often used ethnic identifications as a proxy for cultural differences without attempting to assess the content of the cultural distinctions. As a consequence of these problems in past research, some researchers then argue that ethnic group identifications should somehow be thrown out or not used as a way of grouping individuals (I am not sure how this would be done). I argue though that this stance is akin to "throwing out the baby with the bathwater." While ethnic identifications are a moving target, these identifications may map on to or overlap

ABOUT THE AUTHOR

Ruth Chao is an Assistant Professor in the Department of Psychology at the University of California, Riverside. She received her B.A. from the University of California, Irvine, and her Ph.D. from University of California, Los Angeles. Chao was also an Assistant Professor in the Department of Child and Families Studies at Syracuse University. Her research interests include socio-cultural perspectives of parenting and the family focusing on Asian immigrants. She is currently beginning a longitudinal study examining the effects of parental control, warmth, and parental involvement in school on adolescents' school performance and behavioral adjustment. This research will also include studies of the language acculturation of Asian immigrant families over time and its effects on adolescent adjustment.

Department of Psychology
University of California
Riverside, CA 92521-0426 USA

ruth.chao@ucr.edu
Tel. +1 (909)-787-7334

with important cultural distinctions. Ethnic group identification may be used as an initial grouping variable (i.e., as a way to group individuals), representing to some degree important cultural qualities that also must be assessed.

REFERENCES

Bentancourt, H. & Lopez. S. R. (1993). The study of culture, ethnicity, and race in American psychology. *American Psychologist, 48*(6), 629-637.

Harkness, S. & Super, C. (1995). Culture and parenting. In M. H. Bornstein (Ed.), *Handbook of parenting: Vol. 2. Biology and ecology of parenting* (pp. 211-234). New Jersey: Lawrence Erlbaum.

Ogbu, J. U. (1987). Variability in school performance: A problem in search of an explanation. *Anthropology and Education Quarterly, 18*, 312-334.

Ogbu, J. U. (1989). The individual in collective adaptation: A framework for focusing on academic underperformance and dropping out among involuntary minorities. In L. Weis, E. Farrar, & H. G. Petrie (Eds.), *Dropouts from school: Issues, dilemmas, and solutions* (pp. 181-204). Albany, NY: State University of New York Press.

Phinney, J. S. (1999). An intercultural approach in psychology: Culture contact and identity. *Cross-Cultural Psychology Bulletin, 33*, 24-31.

Rohner, R. P. (1984). Toward a conception of culture for cross-cultural psychology. *Journal of Cross-Cultural Psychology, 15*, 111-138.

Waters, M. C. (1996). Optional ethnicities: For whites only? In S. Pedreza & R. G. Rumbaut (Eds.), *Origins and destinies* (p. 444-454). Belmont, California: Wadworth Publishing Company.

This restaurant shares its name with one of the most famous Islamic restaurants in Beijing, known in particular for its sheep dishes.

Whatever Happened to Masculinity and Femininity?

GEERT HOFSTEDE
TILBURG,
THE NETHERLANDS

T he new eight-volume *Encyclopedia of Psychology* which appeared in March 2000 contains an 800-word entry on "Masculine and Feminine Cultures," so the cultural dimension of Masculinity and Femininity is alive and well. Yet this dimension had a more difficult youth that its twin, Individualism and Collectivism.

In a 1977 working paper I reported that in factor-analysing country mean scores (rather than individual scores) on the importance of 14 work goals for 40 countries from an IBM employees database, I had found two clear orthogonal factors which I called "individual-collective" and "social-ego." The former corresponded to an "Individualism-Collectivism" dimension. The latter mainly consisted of goals on which men and women tended to differ, so I labeled the corresponding dimension "Femininity-Masculinity." In a subsequent 1978 working paper I validated the two dimensions against data from other populations and collected with other instruments. I also reported that the value differences between women and men in a country were positively correlated with that country's Masculinity dimension scores: values of men and women in the same occupations in the more "masculine" countries tended to be more different than in "feminine" ones.

Shortly afterwards I discovered in the 1969 second edition of the *Handbook of Social Psychology* an article on "National Character" by two U.S. social scientists, the sociologist Alex Inkeles and the psy-

chologist Daniel Levinson. As I found out later, this article had already appeared in the 1954 first edition; much later it has been reprinted in Inkeles (1997). Inkeles and Levinson proposed: "To concentrate, for purposes of comparative analysis, on a limited number of psychological issues ... that meet at least the following criteria. First, they should be found in adults universally, as a function both of maturational potentials common to man and of sociocultural characteristics common to human societies. Second, the manner in which they are handled should have functional significance for the individual personality as well as for the social system, in that their patterning in the individual will affect his readiness to establish, accept, maintain or change a given sociocultural pattern" (1954:989-90). From a broad literature review Inkeles and Levinson distilled three "standard analytic issues" that met these criteria:

1. Relation to authority;
2. Conception of self; and
3. Primary dilemmas or conflicts, and ways of dealing with them, including the control of aggression and the expression versus inhibition of affect.

Inkeles and Levinson's "standard analytic issues" were amazingly similar to the dimensions of national culture I had empirically derived from the IBM employee database. The first and third related to the dimensions of Power Distance and Uncertainty Avoidance which I had identified earlier. Both Individualism-Collectivism and Masculinity-Femininity related to the second standard analytic issue, the conception of self. About this issue Inkeles and Levinson wrote: "Pervading the overall conception of self will be the individual's concept of masculinity and femininity ..."; further down, following the psychologist Kardiner, they referred to "... the self characteristics, such as modes of impulse control and social adaptation, by means of which the individual strives to achieve a secure, meaningful position in society and a correspondingly meaningful inner identity" (1954:991). Thus Inkeles and Levinson split "conception of self" into two components; the prime component to them was Masculinity-Femininity; the second component was related to the individual's position in society, corresponding to the dimension of Individualism-Collectivism.

The two working papers were part of a series of 18 written between 1974 and 1979 which together were turned into my 1980 book *Culture's Consequences*; the book

also paid due attention to Inkeles and Levinson's prediction. It represented the first operationalization of the "culture" variable in cross-cultural studies. From 1980 to 1999, according to the *Social Science Citation Index*, it was cited in over 2,000 journal articles in a broad variety of disciplines.

The identification of a Masculinity-Femininity dimension, based on a social-ego factor in national values differences, implied that values which differ between females and males within countries differ

> ## *Mas-Fem is the only dimension without a hidden economic component; the only one which is purely cultural.*

males within countries differ also between females and females, and between males and males, across countries. Many psychologists implicitly assume the values, role and behavior differences according to gender in all societies to be similar. As most English-language publications on gender issues are produced in the U.S.A., the dominant gender role model in the psychological literature is American. Gender roles in other countries, if different, are supposed to be developing towards the U.S. model, and this assumption is not only made by Americans. The Mas-Fem dimension shows that and how gender-related values vary among countries, even affluent "Western" ones.

From the four national culture dimensions found empirically in the IBM employee database, Mas-Fem is the only one entirely unrelated to national wealth (GNP per capita). Individualism is strongly correlated with wealth, Small Power Distance moderately, and weak Uncertainty Avoidance marginally. Mas-Fem shows zero correlations with wealth; feminine and masculine cultures are equally likely to be found in wealthy and in poor countries. In cross-country studies, "cultural" differences often hide economic causes. If national wealth is included as a variable in the analysis, it frequently predicts more variance in the results than, for example, Ind-Col, therewith making a cultural explanation redundant. Mas-Fem is the only dimension without a hidden economic component; the only one which is purely cultural. In multiple regression studies, Mas-Fem often becomes the main explanatory variable after controlling for wealth differences.

Yet the Mas-Fem dimension has been less easily accepted in the literature than its twin the Ind-Col dimension which was incredibly eagerly received, especially by the psychological profession. There was an evident taboo about using the Mas-Fem dimension, especially in countries which

> ### IACCP ONLINE DISCUSSION LIST
>
> The IACCP sponsors an online discussion list (list server) that is open to all IACCP members. Information about the discussion list, including how to join it, is available on the IACCP web site: www.iaccp.org.

my research placed on the masculine side, like Britain and the U.S.A. At first I thought this was because of the "sexy" label I gave to the dimension which in these countries is politically incorrect, but this label can easily be circumvented and replaced by, for example, the original ego versus social. I later noticed that the very notion of a non-economic source of cultural differences between countries arouses resistance. In spite of disclaimers, cross-cultural studies often want to know what the better and what the worse culture is; and economic development is an implicit legitimization of the associated cultural traits: Individualism, small Power Distance, and weak Uncertainty Avoidance. But what about differences which lack such legitimization?

> *In my classes I always warned my students that culture is in our guts, not only in our minds.*

In my classes I always warned my students that culture is in our guts, not only in our minds. Cultural issues arouse emotions. Culture as cross-cultural psychologists use the concept is associated with basic values, deep feelings of evil and good. Social scientists are human, I assume, so we have emotions too. Reason to mistrust cross-cultural research that is too "hygienic," that lacks evidence of emotions. Far from invalidating the dimension, the taboo in some countries around the Mas-Fem dimension proves its relevance. It arouses emotions, so it is about real value issues. Some of these are the trade-off between a tough and a tender approach to others, and between the quantity and the quality of life.

Technically the validity of this dimension was first shown in the 1978 working paper and, more extensively, in the 1980 book. In this book each of the four dimensions was found to be significantly correlated with about 20 external measures, results of comparative cross-national studies by others. Validation of Mas-Fem was for example found in percents of the Gross National Product spent by the governments of wealthy countries on aid to poor countries (associated with Femininity) and gender segregation in higher education (women and men studying different subjects, associated with Masculinity).

Over time the number of studies validating and explaining the dimensions kept growing. Studies using the Mas-Fem dimension were bundled in Hofstede et al. (1998). A chapter by Van Rossum, for example, showed differences in the socialization of children. The issue was what importance children of around 10 claimed to attach to different goals in the games they played. In the U.S.A. (a masculine culture) boys more than girls stressed performance, and girls more than boys stressed establishing positive and avoiding negative relationships. In the Netherlands (a feminine culture) the same research approach repeatedly produced no difference in goals between girls and boys. Another chapter (Hofstede, 1998a) showed across 22 democracies in 1995 the percentages of women in parliament and the percentages

of female cabinet ministers to be significantly correlated with both low Uncertainty Avoidance and Femininity.

The last part of the 1998 book illustrated the taboo nature of the Mas-Fem dimension by proving its association with two highly sensitive areas of human behavior, religion and sexuality. A chapter by Verwey reported on differences in secularization (loss of religiosity) among 16 industrialized Christian countries and found that none of the current theories of secularization predicted the outcome; instead, cultural Femininity proved a strong and consistent predictor of secularization, in spite of the paradoxical fact that within countries, women were consistently more religious than men. In another chapter (Hofstede, 1998b) I collected evidence of differences in sexual attitudes and behavior across countries, including acceptance of abortion, contraception, masturbation and homosexuality. Consistently, feminine cultures stood for more lenient attitudes. For 22 industrialized countries the frequency of teenage pregnancies was also significantly correlated with cultural Masculinity, but the correlation was positive in low Uncertainty Avoidance countries and negative in high Uncertainty Avoidance countries. A summary chapter (Hofstede, 1998c) pointed to the association across very different human societies of the areas of religion and of sexuality, and the modification of both according to the society's cultural Masculinity of Femininity. In sexual behavior, masculine cultures tend to stress sex as performance; feminine cultures tend to stress sex as a way of relating to the other person. In (Christian) religion, masculine cultures focus on God, the Father; feminine cultures focus on one's Neighbor, that is on fellow human beings - which doesn't necessarily need the context of a Church and of formal religiousness.

A re-written second edition of *Culture's Consequences* has gone to press and should be out by early 2001. The number of external measures validating each of the four

ABOUT THE AUTHOR

Geert Hofstede is a Fellow of IRIC, the Institute for Research on Intercultural Cooperation, and of the Center for Economic Research, both at Tilburg University, the Netherlands. He is Professor Emeritus of Organizational Anthropology and International Management (Maastricht). He holds a M.Sc. in Mechanical Engineering (Delft) and a Ph.D. in Social Psychology (Groningen). He worked in industry in varying roles, and founded the Personnel Research department of IBM Europe. He taught and researched at IMD, Switzerland; INSEAD, France; EIASM, Belgium and IIASA, Austria. His best known books are *Culture's Consequences (1980, 2nd edition 2001),* and *Cultures and Organizations: Software of the Mind* (1991, 1997). He has lectured at universities and consulted for institutions and companies around the world.

hofstede@bart.nl

dimensions increased fivefold to over 100. The new book also validates the additional fifth dimension of Long versus Short-Term Orientation, albeit with a lower number of correlations. New validations of Mas-Fem were found in market research data (De Mooij, 1998). At the 2000 IACCP Congress in Poland, Marieke De Mooij showed that across European countries the percentages of women, but especially of men, working part-time were correlated with Femininity, and that worldwide the use of mobile telephones and the Internet, after controlling for national wealth, was also correlated with Femininity. De Mooij's interpretation was that the use of these new communication media reflects among other things the relative importance attached to maintaining rapport between people.

> *In the 1970s a common criticism of cross-cultural studies was that the major variable, culture, was not operationalized.*
> *My 1980 book changed this.*

In the 1970s a common criticism of cross-cultural studies was that the major variable, culture, was not operationalized. My 1980 book changed this. Since then other operationalizations have appeared, the most important being the one by Shalom Schwartz, based upon surveys of students and of elementary school teachers (1994). One of Schwartz' dimensions, "Mastery," is significantly correlated with my Mas-Fem. Schwartz' dimensions, however, still await a more extensive validation against external measures.

Inkeles and Levinson's message from 1954 has lost nothing of its relevance for cross-cultural psychology. A major component of "national character"–we now say "national culture"–is our conception of ourselves. Pervading this is the individual's concept of masculinity and femininity. Any attempt to compare national cultures that ignores this component is incomplete.

REFERENCES

De Mooij, M. (1998). *Global Marketing and Advertising: Understanding Cultural Paradoxes*. Thousand Oaks CA: Sage.

Hofstede, G. (1977). *Comparative Measurements of Work Goal Importance*. Working Paper 77-31, Brussels: European Institute for Advanced Studies in Management, December.

Hofstede, G. (1978). *Cultural Determinants of Individualism and Masculinity in Organizations*. Working Paper 78-4, Brussels: European Institute for Advances Studies in Management, February.

Hofstede, G. (1980). *Culture's Consequences: International Differences in Work-Related Values*. Beverly Hills CA: Sage.

Hofstede Refs 37➤

Harry and Pola Triandi

DESCRIPTION

The purpose of the International Association for Cross-Cultural Psychology is to promote and facilitate research in the areas of culture and psychology. The IACCP believes that it is important to encourage high quality intercultural research at the predoctoral level. The Harry and Pola Triandis Doctoral Thesis Award is intended to honor and reward good research and to advance the early careers of dedicated researchers. Support for the award is provided by the Harry and Pola Triandis Fund that was established in 1997 (see *Bulletin*, June, 1997). The first award was given in Pultusk, Poland in 2000 (see *Bulletin*, September 2000).

PRIZE

US$500, one year membership in IACCP, free registration at the next IACCP biennial Congress, and partial airfare to the Congress. The winner will be asked to give a presentation of his or her research at the Congress and to write a short summary of it for the *Bulletin*.

CRITERIA FOR SUBMISSION AND DEADLINES

Your doctoral thesis (dissertation) must be relevant to the study to cross-cultural/cultural psychology, with particular emphasis on important and emerging trends in the field; scholarly excellence; innovation and implications for theory and research; and methodological appropriateness. Doctoral theses eligible for an award must have been completed (as defined by your university) during the two calendar years ending on December 31 of the year prior to the Congress year (i.e, between January 1, 2000 and December 31, 2001). Submissions must be received by the IACCP Deputy Secretary/General by October 30 of the year before the Congress year (i.e., October 30, 2001).

Deadline: October 30, 2001

s Doctoral Thesis Award

APPLICATION PROCEDURE

Please submit a 1500-word abstract of the doctoral thesis in English. The abstract must contain no information that identifies the applicant, thesis supervisor, or institution. The abstract must include complete details of theory, method, results, and implications for the field. The abstract must be submitted double spaced on paper and on a 3.5-inch computer disk using a common word processing file format such as Microsoft Word, Wordperfect, RTF, or html.

A letter from the thesis advisor certifying the university acceptance date of the thesis must be included.

The application cover letter must include complete applicant contact information, including an address or addresses through which the applicant can be contacted during the evaluation process, including telephone numbers, fax number, and e-mail address if available.

Following a preliminary evaluation, finalists will be asked to send copies of their complete doctoral thesis, in the language in which it was written, to the evaluation committee.

Send application materials to:

Pawel Boski, IACCP Deputy Secretary/General   Fax: +48 (22) 834-0907
Institute of Psychology   boskip@atos.psychpan.waw.pl
Polish Academy of Sciences
01-673 Warsaw
Podlensna 61
Poland

South African University Counselling Services in a Time of Dramatic Social Change

JENNY PRETORIUS
VANDERBIJLPARK
SOUTH AFRICA

South Africa is a multiracial nation of 40 million people who speak 11 official languages—both in Parliament and on the streets. The country has experienced far-reaching political, social and economic change since Nelson Mandela was elected President in 1994. Although some of the these changes are well known throughout the world, many extend to areas of personal life and organizational activity that people living outside the country are mainly unaware of. One such area is higher education, and of central concern to me, student counseling services within universities. This article is based on my experience as director of the counseling centre at Vaal Triangle Technikon while many of these changes were taking place.

CASE STUDY IN SOCIAL CHANGE (VAAL TRIANGLE TECHNIKON)

The Vaal Triangle Technikon is a relatively new government-funded higher education institution similar to a Polytechnic, or University of Technology. It was founded in 1966 and is situated South of Johannesburg in Gauteng Province in South Africa. It focuses on engineering, applied and computer sciences, management, and to a lesser extent applied art fields. Like all of the other universities in South Africa, it has been swept up in the social and political changes that began in the 1990s. The Vaal Triangle Technikon's student population doubled from 7,621 in 1993 to

15,703 in 2000. In terms of the official groupings used, 21% of students were classified black in 1993, compared to 85% black (African language and culture) in 2000. In 1993 only 32% were female, but by 2000 this proportion had risen to 49%.

Prior to 1995 the institution taught in both English and Afrikaans, at that time the only two official languages. Now its only official language is English, despite the fact that at least five of the eleven official South African languages are spoken on campus.

UNIVERSITY UNREST (THE RIOTS)

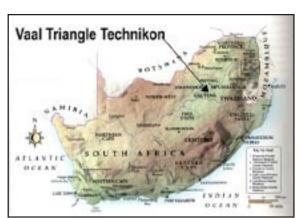Throughout South Africa the number of African students at South African universities has doubled in the past ten years. The increased number of students placed stress on limited facilities and staff. At the same time, there were massive state subsidy cuts. Faced with these two problems, the university student sector united and was responsible for widespread national campus disruptions early in 1997. The Minister of Education was petitioned for additional funds to assist students, and an increase of 11% was awarded.

> *Enraged students invaded lectures and littered campuses with trash, smashed vehicles and demanded new rules for the appointment of staff.*

Nationwide, the newspapers reported on unrest at campuses; one such report was titled "A sad September: unrest at University of Natal."

> ... student supporters of [the South African Students' Congress] SASCO threw the University community into a few days of violent mass action. ... Almost 1,000 students, who were calling for the end of disruptions to lectures and the return to normality, gathered for a peaceful march on Thursday, 12 September. This event could be viewed as a turning point, signifying the beginning of the end to a very dark week in the history of UND (Bosch, 1996).

The nationwide discontent was around issues of undemocratic governance, lecturer incompetence in historically black

institutions, management corruption, racism and financial exclusions. Enraged students invaded lectures and littered campuses with trash, smashed vehicles and demanded new rules for the appointment of staff.

Students from previously disadvantaged secondary schools entered higher education and some struggled to meet the required academic standards. Many refused to leave the institution and did not pay their fees.

> Student demands for transformation, equality and access to higher education have spilled over from the black campuses to other tertiary institutions. Over the past two years, at least 17 of the country's 30-odd universities, technikons and colleges have experienced bitter and often violent clashes between students and administrations, and between white and black students (Addison, 1999).

The situation was seen as moving from the debate over the structure of higher education as purely political, to focusing on the discrimination suffered by black students and staff in a white-dominated system. It broadened and deepened to a focus on culture, with the emphasis on finding an African identity and mission for universities in this subcontinent. Addison (1999) suggested tensions need to be defused and students need to return to an eagerness to learn. He stated "The formerly white institutions need to defend their 'administrative probity' and 'academic integrity'."

WHAT THE UNIVERSITY STAFF EXPERIENCED (TRAUMA)

At the Vaal Triangle Technikon a small group of about 200 students were involved in riots. They saw themselves as the activists demanding changes and often reduced fees while other students avoided any mass gatherings.

Staff at the Technikon experienced three separate traumatic events. In 1995 students rioted. As part of the riots students threw stones through office windows and two petrol bombs into the finance and human resources departments. Staff fled by breaking a large window in a back office while some stopped to fight the fires with extinguishers.

In 1996 there was an armed robbery in the finance department. Three robbers held fifteen members of staff at gunpoint while they were robbed of their personal posses-

sions. Two members of staff had guns forced into their temples and later into their backs. One member of staff recalls that she couldn't take her eyes off the finger that was on the trigger of the gun which was pointed at her. One person was forced to unlock the safe where the student registration money was secured.

In April 1998 the third traumatic event occurred. Students rioted over two days. Security gates and doors were forced open at the examination office. Seven female members of staff were threatened with violence, intimidation and chased around the campus by a mass of students. The head of the examination office was captured by the crowd and was physically assaulted. The finance department was again targeted, the security gates were broken down while staff escaped through a back route. Student council leaders kidnapped fourteen members of staff individually. Between 100

> *The immediate reactions of staff were variously described as scared, alarmed, frightened, terrified, appalled, numb, shocked and angry at being violated and treated aggressively.*

and 200 students surrounded each member of staff who were kidnapped. I was also kidnapped. We were forced to *toyi-toyi*[1] with the students and a few were physically assaulted and terrorised before being forced into a vehicle. The campus was closed for two weeks.

HOW THE STAFF RESPONDED (PTSD)

The reaction of staff to these traumatic events differed from person to person. Some members of staff felt insecure for weeks about coming to work. Many went for trauma debriefing after the robbery and others had up to six months of intensive psychological treatment. The immediate reactions of staff to events were variously described as scared, alarmed, frightened, terrified, appalled, numb, shocked and later they became angry at being violated and treated aggressively.

Some members of staff displayed symptoms of posttraumatic stress disorder, and in interviews four years later some men and women cried when they related their experiences. They were still fearful and some were timid. Others described the events as horrible and terrifying. Intrusions still occur, heightened anxiety occurs together with sleep disturbances and nightmares. Some staff realise that they have become overprotective parents, not allowing their children to go out.

---

[1]Toyi-toyi. This is a South African demonstrator's dance accompanied by singing and chanting.

Avoidance in trying to reduce exposure to a traumatic event still occurs. Student noise, singing and mass gatherings on campus cause some women to take their belongings and leave the campus. They return later when they have telephoned to

Many of our students experience a migration from rural to urban living and from their home region's ethno-cultural language grouping to a completely different one.

find out if it is safe. This reaction is supported by the flight reaction described by Valent (1998) in his discussion of post-traumatic survival strategies. Others feel satisfied that they can do their jobs and behave in a helpful way towards students.

WHAT THE STUDENTS EXPERIENCE (DISLOCATION)

Student counselling at Vaal Triangle Technikon centres around issues that are more deep-seated than the traumatic campus unrest that I have described. The students at this institution come from various cultural backgrounds as well as from rural areas. Thus many of our students experience a migration from rural to urban living and from their home region's ethno-cultural language grouping to a completely different one. It is known that economic, social, cultural and personal factors affect the course and success of the acculturation process and eventual adaptation.

During the period 1990-1995 students were encouraged to communicate and explore a variety of issues by members of the Student Counselling Bureau. Group courses were presented on life skills and the needs of students. For instance, the entire Engineering Faculty and the Food and Clothing Department incorporated these courses in their academic development programme. This appeared to unlock students' reticence and they began to seek assistance from the counselling centre, presenting with many issues and requesting help.

As the student population changed, counselling psychologists became more aware of cross-cultural differences. Some counsellors needed development in this area more than others. Counsellors from different cultural groups had to rethink their own multicultural development; they became more conscious of the need to be aware of cultural differences, to improve their knowledge and develop new skills and different interviewing strategies.

Counselling and educational interventions also had to be varied to effectively address the impact of gender and culture, the dynamics of different cultural family groupings, and effective communication skills to assist culturally different clients with "normal" development issues.

Prior to 1994 students usually presented with issues revolving around academic progress, study methods, family and social situations. Personal and emotional problems were discussed with religious leaders, teachers, lecturers or family, and only as a last resort with the psychologists. The presenting details began with a single problem, which later translated into a more complex situation.

Clients after 1994 presented with a mosaic of problems or situations on which they felt they needed counselling. These revolved around social, financial, emotional and sexual issues.

Culture influences the way in which we view ourselves in terms of an independent or interdependent construct. The underlying values supporting this have consequences for cognition, emotion, and motivation. The Western emphasis is on the individual's self-actualisation and independence, in contrast to those cultures in which the group and family are of prime importance.

Clients can be caught between these different cultures. It has become obvious that those from rural areas and with distinct cultural identities may experience difficulties where customs, speech, and values differ. Issues such as loneliness are prevalent, especially among young females. This leads to anxiety, depression, attempted suicides, and deteriorated functioning in the academic, social, religious, and economic spheres.

"My parents do not understand the world I am living in, it's different from their world," is a common refrain.

Sexually-related issues have surfaced more frequently. An increasing number of clients are presenting with sexual abuse, with concerns about being HIV-positive and with sexually transmitted diseases. There are more unmarried mothers. Rape cases have increased. All this impinges on the academic, personal, social, and emotional life of students. Couples and friends of victims or clients have therefore at times been seen in groups.

It is interesting to note that there has been an increase in the number of clients requesting assistance with homosexual or heterosexual relationships.

When, as is often the case, the student is the first person from an extended family to attend a tertiary education institution, he or she needs to make sense of life, moving from a parental heritage culture to a peer culture and unfamiliar social, educational, and economic pressures. John Berry's four acculturation strategies of assimilation, integration, separation, and marginalisation come into play for these first generation

students. The lonely student appears to be marginalised and feels separated from many aspects of his or her new life. The internal adaptation problems are often accompanied by stress symptoms, lowered self-esteem, and a sense of losing control.

"My parents do not understand the world I am living in, it's different from their world," is a common refrain. Loneliness is a huge issue, given the loss of family and social support networks and the frequent difficulties in building new social networks.

> *South Africa is called "The Rainbow Nation." This diversity poses challenges to educators and psychologists.*

Finding safe living quarters is a problem. The accommodation provided by the institution can house only 1,800 students, so not everyone can live in a residence. Students away from home often feel there is no one to protect them. Doors are broken down; textbooks, valuables and personal possessions such as radios and CDs are stolen. Sometimes food is even stolen from the refrigerator. Privacy is often not respected. It is no surprise that during counselling some students request a place just to be on their own, even if only for half an hour.

The counsellors had to offer more holistic counselling, bringing all the issues to the fore. The cultural change and shock often resulted in questions from clients such as "Who am I?", "What am I?" and "Why am I?" The issues revolve around identity, religion, and cultural, social and family roles. Position in the family and family expecta-

ABOUT THE AUTHOR

Prof. Jennifer Dawn Pretorius was Director of the Bureau for Student Counselling and Support for 13 years at the Vaal Triangle Technikon and is presently Director of Research. International outputs include thirty papers, workshops, publications and keynote speaker. She was president of International Association for Cognitive Education (South Africa) 1996-2000. She is a member of National Advisory Committees and nine professional bodies and associations. She has received ten academic leadership awards including Rotary, Vaal Triangle Professional Women of the Year, Researcher of the Year Award Vaal Triangle Technikon, Ernest Oppenheimer Scholarships, International Who's Who of Professional Management, and Women-in-Research Award.

Prof. J.D. Pretorius
Director: Research
Vaal Triangle Technikon
Private Bag X021
Vanderbijlpark 1900 , South Africa

Tel: +27 (16) 950-9371
Fax: +27 (16) 950-9779
 jenny@nt.tritek.ac.za

tions are entwined with peer pressures.

Many clients presented with requests for assistance with social and interpersonal skills, such as "How do I apply for a job?" or "What happens when I attend a job interview?"

Family therapy increased. Often a client might state that "the adviser or respected one in my extended family is my aunt or my mother's cousin." Where possible the student would then bring this person for an interview. Unfortunately many students from rural areas could not be assisted in this manner as the travelling distances and associated costs made this impossible.

Students often feel pressured by so-called "in groups." The moderating role of shared identities increases acceptance of cultural difference and reduces perceptions of threat. However, differences in values and backgrounds often alienate students from groups. The "in groups" are sometimes instrumental in increasing alcohol, drug, or sexual abuse.

EFFECTIVE COUNSELING

Group sessions employing one or more techniques such as relaxation, realistic goal setting, self-monitoring, and solution-focused counselling appeared to help students develop.

Psychologists favoured brief goal-focused counselling methods. Clients were usually seen individually for up to eight sessions and then encouraged to join groups. Some were referred to more specialised services, including psychiatric services, medical clinics, alcohol, and other drug dependency programmes.

The following requirements for successful counselling emerged:

- Communication and cultural understanding in the construction of relationships perceived to be helpful to clients
- Good accessibility and reputation of counselling staff
- Respect for diverse practices without judgement
- Openness to different solutions within various cultures
- Honouring the strengths and resourcefulness of clients
- Encouraging the expression of emotional states in an ethos of confidentiality
- Special attention to the position of women, especially an awareness of the traditions and preferences of particular ethno-cultural groups
- Flexibility, responsiveness and innovation to meet the needs of specific groups
- Integration of solutions specific to ethno-cultural groups and dominant counselling practices

CONCLUSION

Counsellors have certainly become more aware of cultural diversity and were forced to analyse their personal perspectives. Their knowledge regarding particular ethnic groups has expanded. There was a need to look for culturally appropriate intervention strategies. This did not detract from other theories and counselling practices but could be seen as facilitating a more effective counselling process.

The student population now reflects the demographics of the region. Throughout the institution people of diverse cultures are co-operating to develop their potential. South Africa is called "The Rainbow Nation." The diversity of cultures and languages reflects this label and poses challenges to educators and psychologists.

Multicultural changes in student population and staff have led to conflicts, the need to transform and accept co-existence. Students throughout the country are encouraged to learn and improve their qualifications.

A recent survey in the Vaal Triangle Technikon among 5000 respondents has shown students are now positive. Responses indicated communication has improved. Academic support was viewed as good, standards were regarded as high, and they viewed their own studiousness as important. Lecturers are accessible, helpful, and stimulating.

Psychologists now take care that in their behaviour they reflect cultural awareness and sensitivity towards their clients.

REFERENCES

Addison, G. (July, 1999). The clash on our campus. *Millennium Magazine 16*(1).

Bosch, A. (October/November, 1996). A sad September: unrest at UND. University of Natal-Durban online news magazine.

Valent, P. 1998. Introduction to survival strategies. [Available on Internet:] http://www.trauma-pages.com/valent98.htm [Date of access: 19 June 2000].

REGIONAL REPRESENTATIVE

ELIAS MPOFU

Elias is the Regional Rep for Central and South Africa. His photo was not available for the new officers and representatives pictorial in the March-June issue.

Department of Educational Foundations
University of Zimbabwe   empofu@telco.co.zw
Harare, Zimbabwe

Guidelines for Regional Representatives

Prepared by Kimberly Noels

Edmonton, Alberta

Welcome to the Executive Council of the International Association for Cross-Cultural Psychology (IACCP). The purpose of this document is to provide information about what a regional representative is and the duties and expectations of regional representatives. Additional information on the organization of IACCP and the functions of the Executive Council is available in the IACCP Constitution, which is available online at www.iaccp.org. Other members of the Executive Council would also be pleased to answer any questions about this position that you might have on the IACCP-EC discussion list (available only to EC members).

> Although these Guidelines are most appropriate for Regional Reps themselves, they are reprinted here to help members understand what is expected of their elected representatives.
>
> -Editor

WHAT IS A REGIONAL REPRESENTATIVE?

Regional representatives help to ensure that the perspectives from different areas of the world are presented at Council and Association meetings, and that the proceedings of the Council and Association are conveyed back to the members in the various regions They are full members of the Executive Council; they have both voice and vote in all proceedings of the Executive Council. Regional representatives hold office for four years. Half of the representatives are elected every two years on a rotation basis. They may serve no more than two consecutive terms, but may subsequently be re-elected (IACCP Constitution, Bylaws, Sec. 7.4)

WHO ARE THE REGIONAL REPRESENTATIVES?

According to the Constitution (Bylaws, Sec. 9),

The ten geographic regions for the purpose of determining regional representation on the Council are as follows: (1) Europe; (2) North Africa and Middle East; (3) Central and Southern Africa; (4) South Asian' (5) South East Asia; (6) East Asia; (7) Insular Pacific; (8) North America; (9) Mexico, Central American and the Caribbean; and (10) South America. Any ambiguities regarding countries (particularly border countries) included in given regions shall be resolved by the Standing Committee on Elections, normally following the rule of usual cultural classification and/or geographical proximity. There

shall be one representative from each region, except that for Europe and North America there shall be two representatives from each region. In Europe and North America, the two representatives shall be from different countries.

IACCP

The current regional representatives can be found on the IACCP web site and in the *Bulletin* inside back cover.

WHAT ARE THE DUTIES OF THE REGIONAL REPRESENTATIVES?

According to the Constitution (Bylaws, Sec. 6.7),

> The Regional Representatives shall be responsible for promoting the work of the Association in their respective regions; shall act as liaison between the Council and the organizers of all IACCP-sponsored conferences in the region; shall serve on the Program Committee for all IACCP sponsored conferences in the Region; and, may present reports to the Bulletin and/or General Meeting on activities in their Region.

There are several other expectations of regional representatives:

1. Regional representatives are expected to be involved in the adjudication of doctoral dissertations for the **Harry and Pola Triandis Doctoral Thesis Award**. Applicants will submit extended abstracts to the Deputy Secretary by October 30. The Deputy Secretary will then distribute these abstracts to all regional representatives for review. The top three-ranked applicants will be invited to submit complete copies of their theses, which will then be adjudicated by all regional representatives.

2. Regional representatives are expected to **attend all IACCP Congresses** held during their office, as well as any regional conferences that may be held in their region during their office.

3. Regional representatives are expected to **attend all meetings of the Executive Council** held during the IACCP Congress. At that time they will submit to the Executive Council a report on regional activities and programming for the future. Notice of the date and time of this meeting will be given at least 60 days prior to the meeting. The Council may decide to hold meetings at other times; regional representatives are expected to attend these meetings (see the Constitution, pp. 6-7).
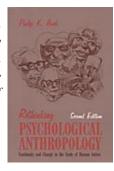
On an applied level, it is not always evident how the duties of the representatives as described in the Constitution can be carried out. The following ideas may be helpful to you in this regard. They are meant only as suggestions, and we encourage your creative efforts in promoting the work of the Association and in acting as a liaison between regional members, organizations, and associations and the IACCP.

New Books, Films and Journals

A list of books published since 1990 by IACCP members can be found on the IACCP web site (www.iaccp.org). A cumulative list of items that have appeard in this column since 1995 is also on our web site.

Philip K. Bock (1999). *Rethinking Psychological Anthropology: Continuity and Change in the Study of Human Action.* (2nd Ed.). Waveland Press (309 pp.) ISBN 1-57766-055-2 US$18.95

"In this introduction to an important field, Philip Bock provides a critical account of the ways that anthropologists have used and misused psychological concepts in their studies of various societies."

Inter-Asia Cultural Studies. Taylor & Francis Ltd. ISSN 1464-9373 US$45

"Journal will provide a forum for scholars working in culture studies in Asia; construct a 'critical inter-Asia subjectivity'."

Anna L. Comunian & Uwe P. Gielen (Eds.) (2000). *International Perspectives on Human Development.* Pabst Science Publishers. ISBN 3-934252-87-7 US$40
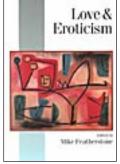
"A distinguished group of 54 international authors takes stock of the cross-cultural theories, methods, and findings outlining the human life cycle in a broad variety of western and non-western societies."

Norman T. Feather (1999). *Values, achievement and justice: Studies in the psychology of deservingness.* Kluwer Academic/Plenum (294 pp.) ISBN 0-306-46155-2 US$80

"This book relates judgments of 'deservingness' or 'underservingness' to perceived responsibility, values, liking relations, and ingroup/outgroup relations. The book presents a social-cognitive model concerned with how people react to offenses and to the perpetrators of offenses."

Mike Featherstone (1999). *Love and Eroticism.* Sage (448 pp.) ISBN 0-7619-6251-4 US$82

"...explores the contested nature of love and eroticism in contemporary social and cultural life."

Ann S. Masten (Ed.) (1999). *Cultural Processes in Child Development: The Minnesota Symposia on Child Psychology*, Volume 29. Lawrence Erlbaum Associates (168 pp.) ISBN 0-8058-2167-8 US$39.95

Wilhelmina Wosinska, Robert Cialdini, Daniel W. Barrett, & Janusz Reykowski (Eds.) (2000). *The Practice of Social Influence in Multiple Cultures.* Lawrence Erlbaum Associates (336 pp.) ISBN 0-8058-3279-3

"This book provides a diverse collection of studies reporting the effects of social influence processes in multiple cultures at both the universal and culture-specific levels.

The 15th Summer Workshop for the Development of Intercultural Coursework for Colleges and Universities

Organized by the College of Business Administration, University of Hawaii at Manoain Coordination with the East West Center Alumni Association. The workshop will be held in Honolulu, Hawaii from July 25 to August 3, 2001.

Workshop Director: Dr. Dharm P.S. Bhawuk
Scholar-in-Residence: Dr. Richard Brislin
Distinguished Visiting Scholar: Dr. Paul B. Pedersen

Please visit our website for the brochures for this year's program and application form. http://www.cba.hawaii.edu/ciber/icw.htm

The Summer Institute for Intercultural Communication (SIIC)

Sponsored by the Intercultural Communication Institute, SIIC offers professional development opportunities for people working in education training, business, counseling and consulting, in domestic diversity and international/intercultural contexts. Choose from more than 40 in-depth workshops and seminars. Evening programs, 15,000-item intercultural resource library, and intercultural bookstore. Session I, July 18 - 20; Session II, July 23 - 27; Session III, July 30 - August 3, 2001.

Contact:
Intercultural Communication Institute   Email: ici@intercultural.org
8835 SW Canyon Lane, Suite 238   Web: www.intercultural.org
Portland, Oregon, 97225
Tel: +1 (503) 297-4622; Fax: +1 (503) 297-4695

International Journal of Cross-Cultural Management

A new Sage journal. To access Volume 1, No. 1 online, go to the Sage web page at http://www.sagepub.co.uk/journals/Details/j0326.html and click on "Online Sample Copy"

Cultural Video Series

The University of California video series on nonverbal communication, person perception, cultural differences, and cross-cultural understanding now includes new Instructor Guides to accompany the two newest videos in the series: "A World of Food: Tastes and Taboos in Different Cultures" and "Personal Space: Exploring Human Proxemics."

Contact:
The Univ. of California Extension Center for Media   cmil@uclink.berkeley.edu
2000 Center Street, Fourth Floor   http://nonverbal.ucsc.edu
Berkeley, California U.S.A. 94704
Tel. +1 (510) 642-0460; Fax +1 (510) 643-9271

And now for something completely different...
www.humanahom.com

Planned Scientific Activities of the IACCP

2001 July 7 - July 11
IACCP Regional European Congress
Winchester, England, UK

Congress theme: "Capitalising on Diversity"; Congress chair: Peter B. Smith; Organising Committee head: Paul Redford; Scientific Committee head: Robin Goodwin.

Contact:
Paul Redford
Department of Psychology
King Alfred's College
Winchester, SO22 4NR
United Kingdom
Tel: +44 (0)1962 827 519
Fax +44 (0)1962 827 437
p.redford@wkac.ac.uk
http://www.wkac.ac.uk/psychology/
IACCP.htm

2002 July 15 - July 19
XVI Congress of the IACCP
Yogyakarta, Indonesia

The XVI Congress is planned for Yogyakarta, Indonesia, about 600 km from Jakarta. See article, this issue, and the IACCP web site.

Sponsoring organization: Gadjah Mada University, Yogyakarta, Indonesia

Organizers: Johana E. P. Hadiyono, Faculty of Psychology, University of Gadjah Mada, (pal@yogya.wasantara.net.id), Kusdwiratri Setiono, and faculty from universities in Yogyakarta and Central Java; Indonesian Psychological Society; individuals from University of Indonesia, Jakarta and Padjadjaran University, Bandung.

Other Conferences of Interest

2001 July 10 - 13
Asian Association of Social Psychology 4th Annual Conference
University of Melbourne, Victoria, Australia

"Asian Social Psychology in the 21st Century"

Held in conjunction with The Annual Meeting of the Society for Australasian Social Psychologists.

A good list of international conferences can be found on the IUPsyS web site: www.iupsys.org

Abstract submission deadline: January 15, 2001, but you may ask for an extension.
Submissions, registration, and accommodations contact:
Michael Sullivan
Conference Management
The University of Melbourne
Victoria 3010
Australia
Tel: +61 3 8344 6107
Fax: +61 3 8344 6122
m.sullivan@studentadmin.unimelb.edu.au
www.studentadmin.unimelb.edu.au/psych

Conference themes and content contact:
Yoshi Kashima, Conference Convenor
Department of Psychology
The University of Melbourne
Victoria 3010

Tel: +613 8344-6312
Fax: +613 9347-6618
aasp@psych.unimelb.edu.au

2001 July 29 - August 3
XXVIII Interamerican Congress of Psychology
Santiago, Chile

Theme: "Towards a Psychology of Human Well-being." We will encourage the presentations and discussions of new scientific and professional issues and we will make all the effort to develop a high quality program.

Contact:
info@sip2001.org
http://www.sip2001.org

2001 September 24-28
VIIIth International Congress of ARIC
University of Geneva

Intercultural Research and Practice: New perspectives, new complexities?

Contact:
Congrès ARIC
Faculté de Psychologie et des Sciences de l'Education - FPSE University of Geneva
CH - 1211 Geneva 4
Switzerland
aric@pse.unige.ch
Fax: +41 (0) 22 705 91 39
http://www.unifr.ch/ipg/ARIC/congres/structure_congres.htm

Deadline for submissions: March 31, 2001

2001 October 12 - 13
Diversity Challenge Conference
Boston College, Chestnut Hill, MA USA

THEME: How to Survive Teaching Courses on Race and Culture

The Institute for the Study and Promotion of Race and Culture, under the direction of Dr. Janet E. Helms is hosting our 1st Annual Diversity Challenge Conference to be held October 12-13,
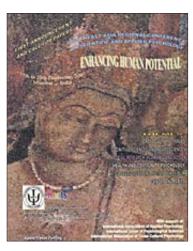
2001 in Boston, Massachusetts.

Contact:
http://www.bc.edu/bc_org/avp/soe/isprc/opps.html
email isprc@bc.edu.

2001 December 17 - 20
South Asia Regional Conference on Scientific and Applied Psychology: Enhancing Human Potential
Mumbai, India

Sponsored in part by the IACCP

Contact Address:
Prof B.L.Barnes, President, BPA
SNDT Women's University
Mumbai 400020
Tel. +91 (22) 205-2970/364-0846/387-3838
E-mail: bpapsyindia@rediffmail.com;
bb7d@hotmail.com

2002 July 1 - 12
25th International Congress of Applied Psychology
Singapore

Hosted by the Singapore Psychological Society and the Department of Social Work and Psychology, National University of Singapore.

Organizing chair: Elizabeth Nair

The 17th Biennial Meeting of the International Society for the Study of Behavioural Development
Ottawa, Ontario, Canada

See:
    www.issbd.uottawa.ca

American Psych. Association

2001: August 24-28, San Francisco, CA
2002: August 23-27, Chicago, IL
2003: August 8-12, Toronto, Ontario

2004: July 30 - Aug 5, Honolulu, HI
2005: August 19-23, Washington, D.C.
2006: August 11-15, New Orleans, LA

American Psych. Society

2001: June 14-17, Ontario, Canada
2002: June 6-9, New Orleans, Louisiana

IACCP ONLINE DIRECTORY

The IACCP maintains an online directory of members, including contact information and keyword search by interests and region. Information about the directory can be found on the IACCP web site: www.iaccp.org. Only members have full access to the directory.

19► Hofstede Refs

Hofstede, G. (1998a). The Cultural Construction of Gender. Chapter 5 in Hofstede (1998).

Hofstede, G. (1998b). Comparative Studies of Sexual Behavior: Sex as Achievement or as Relationship? Chapter 10 in Hofstede (1998).

Hofstede, G. (1998c). Religion, Masculinity, and Sex. Chapter 12 in Hofstede (1998).

Hofstede, G. (forthcoming). *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations.* Second edition of 1980 book. Thousand Oaks CA: Sage.

Hofstede, G. (1998). With W.A. Arrindell, D.L. Best, M. De Mooij, M.H. Hoppe, E. Van de Vliert, J.H.A. Van Rossum, J. Verweij, M. Vunderink and J.E. Williams. *Masculinity and Femininity: The Taboo Dimension of National Cultures.* Thousand Oaks CA: Sage.

Inkeles, A. (1997). With D.J. Levinson, H. Beier, E. Hanfmann and L. Diamond. *National Character: A Psycho-Social Perspective.* New Brunswick NJ: Transaction Publishers.

Inkeles, A. & Levinson, D.J. (1954). National Character: The Study of Modal Personality and Sociocultural Systems. In G. Lindzey (Ed.), *Handbook of Social Psychology,* Volume II (pp. 977-1020). Cambridge MA: Addison-Wesley.

Schwartz, S. (1994). Beyond Individualism-Collectivism: New Cultural Dimension of Values. In U. Kim, H.C. Triandis, C. Kagitcibasi, S.C. Choi & G. Yoon (Eds.), *Individualism and Collectivism: Theory, Method and Applications* (pp. 85-119). Thousand Oaks CA: Sage.

Van Rossum, J.H.A. (1998). Why Children Play: American versus Dutch Boys and Girls. Chapter 8 in Hofstede (1998).

Verweij, J. (1998). The Importance of Femininity in Explaining Cross-National Differences in Secularization. Chapter 11 in Hofstede (1998).

narrowness of journals and the disdain of members of specialties at the center for the activities of those on the other side of the wall. A "disciplinary nationalism" will emerge. Doctoral students will be too busy learning the material in the discipline (in order to be "broadly trained") to explore the adjacent, outside specialties.

Cross-cultural and cultural psychology could well be viewed as a collection of specialties at the periphery of psychology, just adjacent to specialties in anthropology, sociology, and perhaps political science. Our intellectual issue with the center of psychology has been endlessly articulated (e.g., Bond, 1989) and there is a sense that we are winning this argument, bit by bit, even as we fight amongst ourselves about some particulars. However, the cultural specialties remain at the periphery and the internal dynamics of psychology departments do not favor our work. We cannot compete with social psychologists for producing quick, trivial experiments, and we cannot pursue uniquely cultural avenues of ideas and research without being seen as fallen psychologists (or worse yet, some sort of anthropologist).

Late in the previous century, I pointed out some of these issues (Gabrenya, 1989) and suggested that the characteristics of much cross-cultural research are dictated by the material and social contingencies faced by culturalists working in psychology rather than anthropology departments. But alas, my little chapter failed to produce a mass reorganization of academic departments.

CAMPBELL AND THE FISH

Campbell's idealized solution was that departments should be supplanted by small collections of closely related specialties. Ph.D.s should be trained to be narrow and unique. Narrow, in that the myth of "breadth" should be forsaken because the specialties over which such breadth is defined (say, in a psychology comprehensive exam) are arbitrary and anti-interdisciplinary, and unique in that each student should be encouraged to carve out an expertise from within the smorgasbord of social science, independently of departments and even of dissertation advisors. Campbell proposed the slogan "collective comprehensiveness through overlapping patterns of unique narrowness" (p. 328) for his campaign against "the ethnocentrism of disciplines."

UNTEACHING (CROSS-) CULTURAL PSYCHOLOGY

One of the ongoing debates in cross-cultural psychology is whether we should lobby to teach courses specifically devoted to the area or agitate to spread our acquired knowledge over all psychology courses. I have always favored the former strategy because I fear that (cross-) cultural psychology, once scattered among the

more central specialties, will be assimilated to their mainstream psychology orientation. (Cross-) cultural psychology[2] will be doomed to develop only in directions compatible with this orientation. Such an effect is already occurring in American social psychology. Textbook authors now go to great effort to include "cross-cultural evidence" relevant to traditional, time-worn experimental social psychology topics that are found in all the books. We have been touting this trend as "progress." Missing in this textbook fad is adequate attention to the real complexity and complications of culturalist approaches, or to ways of thinking about culture and the topic-chapter at hand that are outside mainstream conceptions. For example, the writing is replete with imposed etic thinking. But the exotic cultural photos are nicely printed on expensive coated paper, and who could argue against that?

REFERENCES

Bond, M. H. (1989). (Ed.). *The cross-cultural challenge to social psychology.* Thousand Oaks, CA: Sage.

Campbell, D. T. (1969). Ethnocentrism of disciplines and the fish-scale model of omniscience. In M. Sherif & C. W. Sherif (Eds.), *Interdisciplinary relationships in the social sciences* (pp. 328-348). Chicago: Aldine.

Gabrenya, W. K. Jr. (1989). Social science and social psychology: The cross-cultural link. In M. H. Bond (1989), pp. 48 - 66.

Zuckerman, H. (1988). The sociology of science. In N. J. Smelser (Ed।)., *Handbook of sociology* (pp. 511-574). Thousand Oaks, CA, US: Sage Publications, Inc.

32➤ RR

1. The promotion of IACCP can take many forms. For instance, IACCP brochures could be distributed to participants at national conferences or other conferences held in the region which individuals interested in cross-cultural psychology might attend. They might also be distributed to Psychology and other relevant departments at universities in the region.

2. Regional web sites and **contributions to the Bulletin** can provide information about local activities, both of individual IACCP members and of national organizations; ongoing research and opportunities for collaboration; employment opportunities; local conferences of interest to cross-cultural psychologists, and so on. It is anticipated that each representative will write one report for the Bulletin during his/her term of office.

3. Regional conferences, workshops and other types of scholarly meetings can be arranged. Such meetings might be organized jointly with regional, national or specific interest organizations or associations that have similar aims. It should be noted that these kinds of events must be approved by the Council before it takes place.

Index

Volume 34, 2000

Carolyn Simmons   **Editor**   **Editor**

OFFICERS OF THE IACCP

President
Deborah Best
Department of Psychology
Wake Forest University
Box 7778 Reynolda Station
Winston-Salem, NC 27109
USA
Fax +1 (336) 758-4733
best@wfu.edu

Secretary-General
Klaus Boehnke
Department of Sociology
University of Technology Chemnitz-Zwickau
D-09107 Chemnitz
Germany
Fax +49 (371) 531-4450
klaus.boehnke@phil.tu-chemnitz.de

Deputy Secretary-General
Pawel Boski
01-673 Warsaw
Podlesna 61
Institute of Psychology
Polish Academy of Sciences
Poland
Fax +48 22 8340907
boskip@atos.psychpan.waw.pl

Treasurer
Ted Singelis
Department of Psychology
California State University
Chico, CA 95929-0234 USA
Tel. +1 (916) 898-5363
Fax +1 (916) 898-4740
IACCP@csuchico.edu

Treasurer-in-Waiting
Michelle Gelfand

President-Elect
Peter Smith
School of Social Sciences
University of Sussex
Falmer, Brighton BN1 9SN,
U.K.
psmith@central.sussex.ac.uk

Past-President
Michael H. Bond
Department of Psychology
Chinese Univ. of Hong Kong
Shatin, N.T., Hong Kong, PRC
Fax +852 2603-5019
mhb@cuhk.edu.hk

REGIONAL REPRESENTATIVES

Europe
Lotty Eldering
Oude Woudenbergse Zandweg 17
3707 Am Zeist
The Netherlands
Fax +30 (71) 5273060
eldering@rulfsw.leidenuniv.nl

Bilge Ataca
Bogazici University
Departmant of Psychology
Bebek, Istanbul , Turkey
Fax +90 (212) 287-2472
ataca@boun.edu.tr

East Asia
Darius Chan
Department of Psychology
Chinese Univ of Hong Kong
Shatin, N.T., Hong Kong, PRC
b062712@mailserv.cuhk.edu.hk

South Asia
Girishwar Misra
Dept. of Psychology
University of Delhi
Delhi 110-007 India
Fax+ 91 (11) 725-6285
gmisra@csec.ernet.in

South East Asia
Kusdwiratri Setiono
Sangkuriang S-5
Bandung 40135
Indonesia
Fax +62 22 2530093
setionot@bdg.centrin.net.id

Insular Pacific
Don Munro
Psychology Department
University of Newcastle
NSW 2308 Australia
Fax +61 (49) 216980
munro@psychology.newcastle.edu.au

North America
Kimberly A. Noels
Department of Psychology
P220 Biological Sciences Bldg
University of Alberta
Edmonton, AB
Fax: +1 (306) 966-6630
knoels@pop.srv.ualberta.ca

David Matsumoto
Department of Psychology
San Francisco State University
San Francisco, CA
Fax +1 (510) 236-9171
dm@sfsu.edu

Central and South America
Isabel Reyes-Lagunes
Unidad de Investigaciones
Psicosociales
Universidad Nacional
Autónoma de México
Ciudad Universitaria
Mexico, D.F.
Fax +52 (5) 6 22 23 26
lisabel@servidor.unam.mx

Central and South Africa
Elias Mpofu
Educational Foundations Department
University of Zimbabwe
P.O.Box MP167
Mt. Pleasant, Harare, Zimbabwe
Fax +263 (4) 333407
empofu@telco.co.zw

North Africa and Middle East
Omar Khaleefa
Dept. of Psychology
The University of Bahrain
Box 32038 Bahrain
Fax +973 449636
omar123@batelco.com.bh

*Special Representative at Large
(XVI Congress Organizer)*
Bernadette Setiadi
(see Conferences section)

PUBLICATIONS

Chair, Publications Committee
Bill Gabrenya
School of Psychology
Florida Tech
Melbourne, FL USA
Fax +1 (321) 674-8104
gabrenya@fit.edu

J. Cross-Cultural Psychology
Vons J. R. Van der Vijver
Dept. of Social Sciences
Tilburg University
P.O. Box 90153 Le Tilburg
The Netherlands
mailto:fons.vandevijver@kub.nl

*Cross-Cultural Psychology
Bulletin; Webmaster*
William K. Gabrenya Jr.

INTERNATIONAL ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY

The International Association for Cross-Cultural Psychology (IACCP) was founded in 1972 and has a membership of over 800 persons in more than 70 countries. The aims of the Association are to facilitate communication among persons interested in all areas of the intersection of culture and psychology. IACCP holds international congresses every two years and regional conferences in most other years. The next international conference will be in Indonesia in 2002. We are associated with several publications, including the bimonthly *Journal of Cross-Cultural Psychology*, the quarterly newsletter *Cross-Cultural Psychology Bulletin*, and conference prceedings. Membership fees are based on annual gross income.

Inquiries concerning membership and correspondence concerning publications and all address changes should be directed to the Treasurer (see inside back cover).

IACCP FEES AND SUBSCRIPTIONS

Membership fees include the *Journal of Cross-Cultural Psychology* (JCCP) and/or the *Cross-Cultural Psychology Bulletin* (CCPB) and are based on income. Membership forms are available on the IACCP web site.

Income	JCCP & CCPB	CCPB
Less than US$ 5,000	US $20	US $8
Between $5,000 and $10,000	$28	$13
Between $10,000 and $15,000	$40	$24
Between $15,000 and $30,000	$50	$30
Between $30,000 and $50,000	$60	$30
Between $50,000 and $65,000	$70	$35
More than $65,000	$85	$35

Subscription Fees (for nonmembers)

	JCCP	CCPB
Individual	US $38	US $20
Institutional	$104	$30
Back issues (per volume)		$40

Nonmember subscription fees should be sent to the Treasurer of IACCP. Please make checks payable to IACCP.

WORLD WIDE WEB

News and information about IACCP can be found in the IACCP Web page at
http://www.iaccp.org

Florida Tech

Created on Macintosh