

# ***Cross-Cultural Psychology Bulletin***

**International Association for Cross-Cultural Psychology**



**Friends at the Zoo  
Lanzhou, Gansu, China**



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March 2001**



# ***Cross-Cultural Psychology Bulletin***

***A PUBLICATION OF THE INTERNATIONAL ASSOCIATION  
FOR CROSS-CULTURAL PSYCHOLOGY***

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*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:

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# *Flavor, Texture, and the English Garden*

### **NEWS IN THIS ARTICLE**

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EDITOR

## **OUR CONFERENCES TAKE ON THE FLAVOR AND TEXTURE OF THEIR CULTURAL SET- TINGS AND ORGANIZERS'**

styles, and this diversity is surely one of the most desirable characteristics of the Association. The Four who were primarily responsible for the Winchester conference in July (see photo, later in this article) did a wonderful job organizing an intellectually and socially stimulating event.<sup>1</sup> The particulars of the stimulation should appear in a forthcoming *Bulletin* report and on their conference web site. At the Pultusk Congress, a young member commented to me, "I've never been to a conference like this where all these people dance..."

### **2002 INDONESIA CONGRESS**

Planning for the Indonesia Congress is nearly complete and the Second Announcement has been published. Please see the Conferences section at the back of this *Bulletin* for details and links to additional details.

### **2004 CONGRESS LOCATION**

Some proposals for the 2006 Congress have been received but 2004 is not yet settled. Following IACCP tradition, the conference needs to be accessible from/to the IUPsyS Congress in Beijing

**Late 14 ►**

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<sup>1</sup>(A pithy footnote concerning my government and international treaties has been removed, given current conditions.)

# Cross-Cultural Psychology Bulletin

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BILL GABRENYA

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BILL GABRENYA



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**INTERNATION ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY**

***ABOUT THE COVER***  
***PHOTO***

(Contributed by Rufus Cook)

Ariel Cook has met a new friend at the Lanzhou city zoo. Lanzhou is the last city of any size on the ancient Silk Road across western China. It is also near the ethnic border between the Han Chinese and the Wager, Kazakh, and Mongol peoples. To really appreciate the contrast between these two beautiful children, look at the color version of the *Bulletin* on the IACCP web site. (See also Ariel's dad's article in this issue.)



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## *On Working With Japanese Clients Living in the United Kingdom*



YUKO NIPPODA  
LONDON, ENGLAND  
UNITED KINGDOM

Psychotherapy and counselling's many approaches are mainly based on Western psychological and philosophical concepts. However, we now live in a multicultural society and psychotherapists and counsellors have many opportunities to work with clients from many different cultures. A growing literature discusses how to work with this clientele, and how Western approaches can be limiting (d'Ardenne & Mahtani, 1989; Kareem & Littlewood 1992; Eleftheriadou, 1994; Lago, 1996, etc.). In my own practice, I have found this also to be true for Japanese clients.

The literature on cross-cultural issues in the U.K. tends to focus mainly on issues of relationships between Black and White ethnic groups, and on how discrimination and oppression affect ethnic minorities psychologically. However, Japanese communities are in a different situation than other ethnic minorities in the U.K. so insights gained from working with other ethnic groups cannot necessarily be generalized to the Japanese.

The majority of Japanese people in the U.K. are expatriates, families, and students: short-term sojourners with an immigration rate of less than 10% (Suzuki, 1998). Other ethnic groups often present issues that are related to how they have been affected by racism, discrimination, and colonisation under the British Empire (Fernando, 1991). The experiences of the Japanese may well not be the same, since Japan has never been colonised and the Japanese community is rather segregated and less exposed to

much of life in the U.K. It is, therefore, essential to consider Japanese historical and social characteristics when working with the Japanese clients.

In this article, I would like to introduce some particularly relevant aspects of Japanese culture, and then explain the implications for counselling psychology, psychotherapy, and related work with Japanese clients.

## ***JAPANESE CULTURE: A PRIMER***

### ***SOCIETAL ISOLATION***

Japan is largely monocultural and homogeneous. It was closed off from the rest of the world between the beginning of 17th Century and the middle of 19th Century, and is separated from the Asian continent geographically. Some non-Japanese people live in large cities, but it is unusual to see them in suburbs and rural areas. Indeed, the Japanese are not very familiar with other cultures. Although Japan has adopted aspects of Western culture that can be seen everywhere throughout the country, tradition still remains strong. March (1992) reports that the Japanese living in Japan believe that up to three-quarters of the Japanese have a “complex” toward non-Japanese, and about 60% of Japanese themselves feel that they have such a complex. The most frequently mentioned reason given for this is, “They speak a foreign language”.

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that they have a “complex”  
toward non-Japanese.***

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### ***THE LANGUAGE BARRIER***

According to the results of research I conducted recently to investigate stress and mental health issues in the U.K. Japanese community, about 60% of the respondents experienced frustration, irritation, or feelings of inadequacy due to the language barrier (Nippoda, 2000). Japanese is very different from English in its (three) alphabets, grammar, pronunciation, and structure. English is taught in school in Japan,

but the goal is mainly to prepare for high school and university entrance exams rather than for practical reasons such as conversation. This language barrier often produces a sense of inadequacy, frustration, and irritation due to communication problems and misunderstandings in relationships with non-Japanese that in turn leads to withdrawal from society, and a sense of powerlessness and discrimination due to an inability to communicate on equal terms with non-Japanese.

### ***COUNSELING & CULTURE***

Series editor: Paul Pedersen

A series of articles exploring the experience and practice of counseling in divergent cultural contexts.

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## ***A HIGH CONTEXT CULTURE***

There is a saying, *ishin denshin*, in Japanese. It means communicating and understanding without language. Since Japan is largely monocultural, the Japanese have a shared meaning in many aspects of their life, what E.T. Hall called "high context." The Japanese do not frequently verbally check their own assumptions of other people, but try to understand what others mean without words (Tezuka, 1995). The Japanese conduct many non-verbal transactions. It is now common to see British people greet each other with a kiss or a hug, but the Japanese do not touch in greeting (Nippoda, 1997), nor do we express affection by saying "I love you" within a family. The Japanese tend to avoid obvious ways of communication and try to convey meaning by innuendo and subtleties. Unfamiliarity with, and lack of awareness of, other cultures and encountering different shared meanings, can cause tremendous difficulties for the Japanese living abroad.

## ***A VERTICAL SOCIETY OF MUTUAL OBLIGATIONS***

Japanese culture is hierarchical and collectivist. People are differentiated within a social hierarchy of roles, statuses, and seniority. Authority is valued, seniority counts, and males dominate. The needs of others and the needs of the group come before personal needs, and meeting other people's needs and expectations is an integral part of social norms. On the positive side: people are motivated to achieve high standards in order to meet others' expectations; on the negative: the pressure to meet social expectations and the recriminations for failure cause stress and a failure of confidence. Obligations take precedence over emotional support in the Japanese family (Nippoda, 1997). Failure shames the family and generates tremendous guilt. Creighton's (1990) well-known paper examines the role of shame and guilt among Japanese and examines "Ruthless" Benedict's controversial claim that the Japanese do not experience guilt. DeVos (1985) suggests that failure in Japanese culture reflects on the self, but success is attributed to external forces.

The pressure of taking responsibility for others can result in suicide. Therefore, in psychotherapy, issues such as how to stand up for one's needs, look after oneself, and so on are often emphasised, rather than pleasing other people. However, the Japanese learn from childhood to agree with others and to put group needs ahead of their own rather than asserting and negotiating mutual needs. It is inconceivable to create a conflict by asserting one's needs above the needs of others; it is difficult to say "no" and even small refusals to comparatively trivial things can be experienced as a major rejection. It is difficult for many Japanese people to understand the Western notion that one takes responsibility for oneself.

## ***SELF AND ROLES***

Since the notion of individuality is culturally not very strong, the notion of "self" is different in Japan. The ideas of "self-realisation" or "individuality" from the collective is almost unthinkable in the same way that these ideas are experienced by most white Anglo-Europeans. Self for the Japanese has more to do with roles and statuses



in a family, community, organisations, and society than “who you are.” People compete to gain important roles and status in society, and to graduate from a famous university is considered most advantageous.

### ***THE NAIL THAT STICKS UP GETS POUNDED DOWN***

Conformity is required; it is courageous for a Japanese to deviate from social norms, or even to stand out. People tend not to show off, or say good things about themselves, and they maintain a stance of self-effacement. Silence or reticence are valued in the society (Araki, 1995). In the follow-up interviews of the Clarkson and Nippoda (1998) research, one Asian respondent told me that when he presented himself in a modest manner, he found that Europeans misinterpreted this as lack of confidence and assumed that he had a self-punitive attitude.

### ***LITTLE RELIGIOSITY***

Most Japanese people do not belong to, or believe in, institutional religion. Historically and culturally, the Japanese have been influenced by the concepts of Confucius, Buddhism, Shintoism and some other Eastern philosophies. However, people are, in general, indifferent to religious life. Therefore, institutional religion does not offer a support system to the majority of Japanese.

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***Japanese people  
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indifferent to  
religious life.***

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### ***SOJOURNER MOTIVATIONS***

Given this cultural background, cross-cultural transitions can be difficult for the Japanese. My research shows that the sojourn's motivation is an important factor in cultural adaptation (Nippoda, 1993). Some visitors, particularly expatriates' families, have not come of their own will and adapt poorly. Conversely, many young people come to this country to search for freedom to be themselves.

### ***CULTURE-SPECIFIC THERAPEUTIC TECHNIQUES***

Many ethnic groups engage in culturally appropriate interventions and healing in accordance with their own culture. Many psychologists and counsellors in Japan have undertaken research on therapeutic methods. For example, culturally sensitive psychotherapies, such as Morita Therapy and Naikan Therapy have been developed (Fernando, 1991). The healing technique, Reiki, which is used in the U.K. and elsewhere, originated in Japan. The concept of Zen Buddhism has been applied to the Gestalt approach, for example in my translation of Clarkson (1999) into Japanese. Similarly, Fromm (1960) tried to find common ground between Zen Buddhism and psychoanalysis. However, counselling and psychotherapy are still found mainly among specialists and the idea has not spread widely among lay Japanese people.

## ***LAY PERCEPTIONS OF THERAPY AND THERAPISTS***

Many people still do not understand counselling and psychotherapy (Nippoda, 2000) and equate them with psychiatry's treatment of the mentally ill. A stigma is still attached to psychotherapy. The common view of counselling and psychotherapy is that it involves correcting bad behaviour, is not much different than making a friend or receiving advice, and should not be paid for in same sense as medicine. Some people use martial arts or traditional ceremonies, such as flower arrangement or the tea ceremony, for personal development. Many Japanese have yet to understand the concept of exploring one's self and personal issues in the same way as Westerners;

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***The common Japanese view of psychotherapy is that it involves correcting bad behaviour.***

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a medical style of intervention is preferred. It can be very threatening for them to think that they are mentally ill, and more than a few clients have the sense of being pathologised merely by the act of coming to therapy. Still worse, it makes more sense to think of themselves as mentally

ill: "There is nothing wrong with my personality. I am ill at the moment, and I want to get better." It is, therefore, premature to think that being labelled as ill is necessarily a taboo. It is essential to explore each client's personal meaning of his or her situation.

## ***WORKING WITH JAPANESE CLIENTS: SEVEN MAXIMS***

Many Japanese people choose a Japanese therapist. However, depending on how they feel toward Japanese culture or what stage of personal development they have reached, some choose an English-speaking therapist. They might not feel safe with a Japanese therapist, because of projection and transference issues (Thomas, 1992). They may expect that the therapist will judge them harshly and criticise them as unworthy. On the other hand, although a non-Japanese psychotherapist does not know Japanese culture well, there are always ways to make the therapeutic process useful if the therapist engages in this process sincerely and with a sense of respect for the client's culture and cultural understandings. I would like to introduce some examples of how to work with Japanese clients, employing Western ideas yet retaining aspects of Eastern culture, and integrating the knowledge and experience of both cultures in the therapeutic situation.

### ***(一) HELP ESTABLISH A SENSE OF IDENTITY***

Therapy can benefit the client by providing a chance to think and process the meaning of his or her existence and self. Where shared meanings become different, it would be crucial to know "who you are" in the environment of another culture so as to not feel lost and confused. Identity can change considerably over the duration of a sojourn. Denying one culture and accepting the other can make one feel quite

insecure. Due to Japanese collectivism and conformism, the client might not have had many opportunities to explore his or her sense of self. Therefore, therapy can help the client gain an appropriate sense of identity. If clients deny their Japanese identity altogether, the denial needs to be challenged and an English-speaking therapist may be perceived as supportive.

### **(二) TEACH APPROPRIATE ASSERTIVENESS**

By exploring “who you are” and “what you want”, it may become easier to make choices such as whether to please oneself or others. As I mentioned previously, asserting one’s needs can create interpersonal conflict. Thus, it is often unwise to encourage your clients to become overly assertive among other Japanese; they must learn when assertiveness is appropriate. It is most important that your clients realize that they have a choice: knowing how to choose when to be assertive is itself therapeutic.

### **(三) IMPROVE COMMUNICATION SKILLS**

Clients can learn different ways of forming relationships and communicating. They might learn how to be assertive and to negotiate mutual needs, which the Japanese are not very good at in general, but which are essential while living in the U.K. I have seen many Japanese clients who cannot say “no” clearly to others’ demands but feel, at the same time, worthless because they are not performing well in accordance with other people’s expectations. They might feel “stuck” and even be unable to find a way out of a situation. In that case, it can be helpful if they know that they can learn to use the different ways of communicating. They might also learn the importance of checking their own assumptions by using their new skills in order to avoid misunderstandings.

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*Clients may prefer that the therapist adopt a dominant role in the relationship, in line with the vertical nature of Japanese society.*

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### **(四) ATTEND TO THE CLIENT’S SENSE OF HIERARCHY**

Clients may prefer that the therapist adopt a dominant, authoritative role in the relationship, in line with the vertical nature of Japanese society. If the therapist absolutely refuses to be honoured in such a way, particularly early in therapy, the client may lose all hope that they can be helped.

For example, some Japanese clients call me “Sensei” (先生). This word means “teacher” or “master,” but we also use the term when addressing those of a higher status, such as doctors, lawyers, officials, etc. Whereas people call each other by their first name on many occasions in the U.K., the Japanese do not do so unless they are addressing younger family members or very close friends, particularly from

their school days. It is considered extremely rude and completely unthinkable to address older people or those in higher positions by their first names. It is not unusual for English-speaking clients to call their therapists by their first names, and they call me “Yuko,” but Japanese clients never do this; instead, they refer to me as “Sensei,” “Nippoda Sensei” or “Nippoda san.” (“San,” which is equivalent to “Mr.” or “Ms.,” is generally used regardless of sex.) Accordingly, the dynamics of the relationship can differ between Japanese and non-Japanese clients. Japanese would normally seek advice from older or higher-status people. When they see a medical doctor they tend to sit passively while the doctor gives diagnoses and prescriptions.

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***Suggesting an  
equalitarian client-  
therapist relationship  
might be inappropriate.***

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These dynamics might generalize to their therapist. In such a case, immediately suggesting a more equalitarian relationship might be inappropriate because the client may not know how to manage such a different sort of relationship. Sometimes the therapist's authoritative

orientation helps clients find power within themselves. Pedersen (1979) argues that in many non-Western cultures dependency does not have negative implication of immaturity, but dependency with authority is sometimes perceived as important dynamics of the relationship in Japan. On the other hand, the client might expect the therapist to tell him or her what to do and give direct advice in this kind of relationship. They might even come to therapy because the therapist, who is the authority figure, told them to come rather than because they choose to come. The therapist would need to address the issue and discuss their choice and responsibility in the therapeutic relationship in due course of the therapy process as well.

### **(五) IMPROVE SOCIAL SUPPORT**

Support is another key issue. Japanese people mainly obtain support from the collectiveness of the society but they cannot receive this support in the English culture. One way to recover a sense of support is to be in touch with something they are

### ***ABOUT THE AUTHOR***

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familiar with, such as other Japanese people, Japanese food, contacting people in Japan, etc.

### **(六) ATTEND TO THE PROBLEMS OF INTERCULTURAL RELATIONSHIPS**

If a Japanese client has a non-Japanese spouse or partner, some additional issues need to be explored. One or both partners may be forced to communicate in his or her second language. In that case, even the simplest communication such as “hot,” “cold,” or “interesting” can become difficult. Subtle meanings may be difficult to communicate. Power issues may also come up. Some men expect Japanese women to be submissive and the relationship can become abusive, yet other relationships are egalitarian. Because women are still lower status in Japan, some Japanese women obtain more respect from a non-Japanese partner. An additional concern in intercultural relationships is where they will live after growing old. They have to choose whether to live in the U.K., Japan or elsewhere. They might not have much support in the U.K. or other countries they choose, or they might find it difficult to re-adjust to living in Japan. They need a great deal of preparation for their old age.

### **(七) BEWARE BOUNDARIES; EVALUATE ETHICS**

Boundaries are experienced differently across cultures, and this leads to ethical issues in therapy. For example, a psychotherapist might receive a gift from a Japanese client. Gift-giving is a very important part of daily life in Japanese culture and people always exchange gifts in order to show gratitude and respect toward others. Some codes of ethics or practice would disapprove of a therapist accepting such presents. However, what would it mean to reject gifts from clients in whose society rejection is a serious social offense?

In my own clinical experience, I received a rather expensive shopping voucher. This kind of transaction is very common in Japan and I was placed in a dilemma. This case was discussed extensively in the supervision group and I eventually decided that I could accept the gift if I were to buy something which would be useful to my practice—such as a consulting room. I also wanted to make this present-giving therapeutic. Hence, I bought a plant with a big red flower and put it in the consulting room. At the next session, I showed the plant to the client, and we discussed the meaning of her life compared to the plant, because she was at the stage of experiencing enormous positive change and transformation. As a matter of fact, the Chinese character (Kanji) for flower (花) also means “transformation (化) of grass (草).” In our exploration, she said that she felt her transformation was valuable and meaningful like the flower, which is vivid red and growing straight. She also confirmed that the flower would give comfort to other clients who use the consulting room and that she can be helpful in that way. A couple of months later, we decided to end our therapeutic journey as she showed tremendous progress. It appeared that she was very nourished and enriched. On her last day, she watered the flower when she left the room. It was very symbolic.

## CONCLUSIONS

Merely gathering information on the culture to which a client belongs does not make one a good cross-cultural therapist. By focusing only on understanding the culture, therapists might lose their own sense of self in the therapeutic relationship. "Cross-cultural" implies that we straddle the boundary with the other culture in trying to understand the client. We use our own reference system to understand the client's experience rather than going beyond our own worldview. The difference between cross-cultural and transcultural is a crucial one because "trans" denotes that counselors need to work beyond their cultural differences (Eleftheriadou, 1994, p. 31). The most important attitude is willingness to work and stay with clients, and make the journey which the client wishes to pursue, not requiring therapists to change their worldviews in order to understand their clients.

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### ***Merely gathering information on the culture to which a client belongs does not make one a good cross-cultural therapist.***

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Some issues can be universal, but the meaning and interpretation of the issue can differ in the client's and therapist's cultures. It is important to explore clients' subjective experiences and how their cultures have affected them without labelling and pathologising them. Eleftheriadou (1993) discusses transcultural therapy's attempt to explore clients' experience within a majority culture and the importance of looking at the person-culture relationship as a whole, rather than just at the inner world of the person or the characteristics of the culture. Psychotherapists should not label clients by implying that they do not want to take responsibility for themselves and their issues, nor should culture be used as an excuse to avoid pursuing what may be painful or uncomfortable.

What seems clear is that any counseling proceeds more effectively when its methods are compatible with the expectations and beliefs that stem from the client's socio-cultural experience; when the personal style of the therapist are conducive to the client's feelings of comfort, trust, and confidence; and when the surroundings and atmosphere are appropriate to the purpose of the encounter (Saeki & Borow, 1985, p. 227).

Going from one culture to another is not easy, and neither is going home. However, living in another culture provides immensely rich opportunities for exploring and finding the many meanings of self, and for growth and change as a human being. Psychotherapy and counselling can be beneficial to distressed sojourners by helping them find meaning in their experiences.

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## 1► *Late*

from/to the IUPsyS Congress in Beijing that Summer. Please refer to the IACCP Announcements section in the back of this *Bulletin* for information about putting forward a proposal to organize the Congress.

### **CHANGING YOUR ADDRESS**

The Online Directory now allows members to change their addresses online. These address changes affect IACCP, *Bulletin*, and JCCP mailings. A password is needed to use this function. These changes do not affect the IACCP Discussion List.

### **LATE, AGAIN?**

Perhaps you noticed that this is the March 2001 issue. Your mail is **not** that slow; please note the publication date on the right table of contents page. In order to catch up the publication date, I hope to publish a series of smaller issues over the next several months.



***Fabulous Four***— Organizers of the Winchester conference, Robin Goodwin, Paul Redford, Nic Sale, Peter Smith. Photo taken at the closing dinner/dance-lesson party at an estate in the English Countryside. This bunch were about to have finished a great project, and strike a happy—and surely memorable—pose. Robin is particularly happy, because it was to him that Debbie Best had just presented the £2 bottle of wine as a token of IACCP's deep and enduring appreciation.



## *Harry and Pola Triandis Doctoral Thesis Award*

### **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

### **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, 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  
Institute of Psychology  
Polish Academy of Sciences  
01-673 Warsaw  
Podlensna 61  
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boskip@atos.psychpan.waw.pl  
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*Place and  
Displacement:  
Cross-Cultural  
Perspectives  
in the  
Humanities*



RUFUS COOK<sup>1</sup>  
TAINAN, TAIWAN

It never occurred to me, when the phone call came offering me a Fulbright lectureship in China, that my life was about to change forever, that except for a brief interval now and then, I would spend the rest of my career teaching colonial, postcolonial, and minority American literature in Asian universities, writing about the effects of cultural displacement and cross-cultural literary perspectives. I did make an effort, after the two Fulbright years, to settle down again at my old university in Florida, to channel my wanderlust into courses about travel writing or Asian American literature, or into the articles I had started

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*When I got back I  
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writing about Kazakh nomads or Ughur oasis towns or jolting three-day bus rides on the Burma Road. But it was no use. The distaste that I had always felt for the complacency and conformity of American suburban life had been intensified tenfold by the hardship and struggle and deprivation I had experienced in China. I had grown up in rural poverty myself, in a family of Alabama sharecroppers and pulpwood-cutters, but when I got back

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<sup>1</sup> The author in front of the Ming Dynasty fort at Jiayuguan that marks the western end of the Great Wall.

from wandering the dirt-floor villages of Sichuan and Shandong or the Kazakh sheep-herd camps of the Tianshan Mountains, I was struck all over again by how insulated from reality, from any experience of need or want or suffering, suburban American life is. I wasn't outraged at the waste or the social injustice or any other high-minded moral sentiment: I just felt, more deeply than ever before, that our whole way of life misses the point, that it cuts us off from any direct, vital relationship with the world. After a few weeks of Wal-Marts and Ryan's Steakhouse and

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***To Berry, the root of all evil in the modern world was the devaluation of place, the obliteration of natural and cultural distinction—the processes of abstraction and standardization that are implicit in science and technology.***

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afternoon barbecues around swimming pools, I yearned to be back on one of those Burma Road buses full of chicken-crates and bamboo carrying-poles and Bai or Yi peasants spattering watermelon seeds.

The decision actually to pull up stakes and move back was an agonizing one, of course. What if we wound up drifting from one miserable three-year appointment to another, from Penang to Pusan to Taipei, never able to settle down or make any kind of life for ourselves or our children? Were we about to give up our home, our careers, our security in life for some sort of illusory Conradian daydream?<sup>2</sup>

We had made the decision to go to China as Fulbrighters, of course, but we had known when we made it that we would be coming home eventually, that we had a job waiting and a circle of old friends, a way of life that we could slip back into when we were ready. No matter how frightening or disorienting our experiences in China were, there was still a center to our lives, a point that we angled away from or back toward as we traveled. One of the thrills at finding ourselves at a place like Qinghai Hu or Lake Baykal, in fact, was the realization that we were on the exact opposite side of the earth from Florida or Alabama, from everything we had ever known or identified with. The risk we were running this time, we seemed to feel, was that we might be giving up any such center or fixed point of reference in our

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<sup>2</sup> In Joseph Conrad's novels, the protagonists are often drawn to Africa or the Far East by romantic adolescent daydreams of exotic or heroic adventure.

<sup>3</sup> According to Brian McHale's distinction in *Postmodernist Fiction*, writers of the modern period (roughly 1900-1950) like Conrad or Faulkner are epistemological skeptics, casting doubt on the human capacity ever to grasp reality, while writers of the postmodern period (1950-present) are ontological skeptics, undermining the very distinction between history and fiction, reality and make-believe, writers and their characters.

lives and that we might eventually have no place on earth to come home to. What would it mean, for our children's lives as well as our own, to take a risk like that?

One thing it turned out to mean for me, that I probably couldn't have predicted at the time, was a radical reorientation of my scholarly and intellectual interests. Until I went off to China, I had been under the influence of critics like Yvor Winters and Richard Weaver, Wayne Booth and Gerald Graff—critics who, as I interpreted their work, could be described as “against modernism” or “against postmodernism<sup>2</sup>,” as holding out for some sort of fixed cultural or intellectual center, for some notion of standards or norms or points of reference. Even more suggestive of my orientation at the time, perhaps, was the kind of writers I had been teaching in my Science and Human Values courses: Wendell Berry and Gary Snyder, Jacques Ellul and Theodore Roszak, Morris Berman and Fritjof Capra. The attraction of such writers was that they articulated many of the suspicions I already felt regarding modern technologi-



**Turpan, Xinjian—** *Itinerant Uighur holy man chanting verses from the Quran in the Turpan central market. The holy man has memorized the Quran and travels from town to town chanting it for others.*

cal society: that it undermines the family and local community structures, that it uproots us from the particular places on earth that we might have called home, that it turns us into what Wendell Berry scoffingly refers to as “itinerant professional vandals”—people whose loyalty or sense of responsibility, whose moral or ethical standards, are restricted exclusively to their own professional careers. The root of all evil in the modern world was the devaluation of place, the obliteration of natural and cultural distinction—the processes of abstraction and standardization that are implicit in science and technology. Instead of a habitat shaped in particular detail to the specific local needs of life, the world was being reduced increasingly to abstract formulas and procedures, redefined simply as raw material for human manufacture.

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***The whole impetus of postmodern fiction and postcolonial culture studies has been to break down any sense of origin or center, to promote the kind of hybrid cultural identity that goes with globalization and the new world order.***

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To the extent I could, without actually following Berry’s example and moving back to the farm I had come from in Alabama, I had even started trying to put my anti-technological philosophy into practice. We had three acres of marshland and palmetto scrub in Florida, and in the four short years we had lived there, I had started a vegetable garden and citrus orchard, enlarged our fish pond and stocked it with catfish and bass, cleared the land for a future horse pasture and barn. In the back of my mind, I guess, were visions of the kind of subsistence farming that Berry himself practiced on the eroded foothills of Kentucky: composting and shoveling stable manure, plowing the land the way my father and grandfathers had.

Instead, of course, I wound up back among the teeming throngs of Asia, coping with the noise and pollution and overcrowding, teaching courses on Conrad and Kipling, Rushdie and Naipaul and Coetzee, and writing essays with references to

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<sup>4</sup> Written by former colonial subjects in Asia, Africa, and the Caribbean, postcolonial fiction is generally “decentering” both in its political content and its literary form., challenging the world dominance of the West and putting many of its central cultural assumptions into question by (among other things) parodying classical texts like *Robinson Crusoe* (Coetzee’s *Foe*) or *Jane Eyre* (Rhy’s *Wide Sargasso Sea*).

<sup>5</sup> In literary studies, the main thrust of poststructuralist thinkers like Derrida, Lacan, or Paul de Man has been to deny that meaning in language can ever be fixed or pinned down precisely. Even the binary oppositions that structuralists like Levi-Strauss relied on to organize their cultural and literary analyses have been shown by the deconstructionist to be unstable and “oscillating.”

scholars like Homi Bhabha or Sara Suleri or Gayatri Spivak. What could be more remote from the kind of homogeneous agrarian community that Berry promotes in his essays and poems than the postmodern hybrid cultural space found in a novel

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***The work of displaced writers has much the same decentering effect as a sojourn in China: that by exposing one constantly to incongruous cultural perspectives, it challenges and undermines whatever norms and values one already happens to possess.***

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by Rushdie or Michael Ondaatje? The whole impetus of postmodern fiction and postcolonial culture studies has been to break down any sense of origin or center, to promote the kind of hybrid cultural identity that goes with globalization and the new

world order. Particularly in Asian American or British postcolonial fiction,<sup>4</sup> characters do still yearn to go home again, to find out what part of them is Chinese or Indian or Caribbean. What usually happens when they get back to Shanghai or Bombay or Trinidad, however, is that they discover that they have changed or the place has changed: that it is not the well-spring of pure primal identity they thought it would be. “We have no more China to go home to,” Kingston’s persona tells her mother in *The Woman Warrior*: “We belong to the planet now...” Like meaning or being in poststructuralist thought,<sup>5</sup> home is always deferred or dispersed in such works. Try as they might, characters in postmodern and postcolonial fiction can never quite succeed in containing or framing themselves, in collecting all the



***Tianshan Mountains, Xinjiang—*** *The author's daughter, Ariel, with a Kazakh nomad woman outside her yurt, a few miles above Heavenly Lake.*

shards or fragments of themselves. The most they can hope to do is accept their incompatibility with themselves, to revel like Rushdie in incongruity and duplicity.

So how do I reconcile my passion for the incongruous, decentering perspectives of writers like Rushdie or Kingston or Coetzee with my devotion to Berry or Snyder or Willa Cather? How do I reconcile the detached, nomadic life that I actually live with my belief in the importance of place and community and a sense of belonging? How do I go from my class in postmodern or postcolonial fiction to my class in ecocriticism<sup>6</sup> without feeling that I am moving between totally incompatible universes of discourse? Though few of them actually advertise the fact, every article I have published in the last ten or twelve years has been an attempt to sort out that contradiction: some of them by demonstrating how conscious Rushdie or Naipaul or

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*The works of Rushdie duplicate the experience that I had living and traveling in China: of being taken out of myself, of suddenly seeing myself through the lenses of the other.*

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Gish Jen is of the dangers of cultural displacement; others by demonstrating how, in the process of development and change, such writers still contrive to “maintain the past,” to transmute their inherited cultural forms and traditions instead of simply discarding them for something more modern. Interestingly enough, one of the few objections regularly raised by journal editors to these articles has been to my citation of writers like Berry or Snyder. Why, they seemed to be asking, didn’t I refer instead to real postmodern heavyweights like Deleuze and Guattari or Homi Bhabha

## ABOUT THE AUTHOR

Rufus Cook is a Professor of Foreign Languages and Literature at National Cheng Kung University in Tainan, Taiwan. He received his Ph.D. from the Committee on the Analysis of Ideas and Study of Methods at the University of Chicago. His two years as a Fulbright Professor at Shandong University in China included the period of the Tiananmen democracy movement. His main research interests are in British colonial and postcolonial fiction, contemporary immigrant literature, and (for lack of a better term) ecocriticism. His most recent critical analyses focus on “novels of memory” like Joy Kogawa’s *Obasan*, Michael Ondaatje’s *The English Patient*, Kasuo Ishiguro’s *Artist of the Floating World*, and Graham Swift’s *Waterland*.

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or Gayatri Spivak? Unaware that I too was in the business of “maintaining the past against the flood” (as Kingston puts it), they were reacting to the same postmodern cultural divide that distressed me, trying to eliminate anything that seemed too parochial or homespun from my articles.

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***Anyone who has ever suffered a sudden radical displacement from the familiar will probably recognize the sense of dream-like unreality that overwhelms a character like Kingston’s Moon Orchid.***

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Though I would still stand by many of the claims I made in those articles, I have to admit in looking back on them that I probably did go too far in mapping Rushdie or Kingston or Naipaul onto the territory delineated by Berry. Though it is permeated like all of Rushdie’s work by a nostalgia for the lost center, in style and spirit *The Satanic Verses* has almost nothing in common with Berry’s *Remembering* or *The Memory of Old Jack*. One of the reasons I was so taken with displaced writers like Rushdie in the first place, in fact, is that their work has much the same decentering effect as a sojourn in China or India: that by exposing one constantly to incongruous cultural perspectives, it challenges and undermines whatever norms and values one already happens to possess. Teaching American literature in China had that effect on me, making me conscious for the first time of just how peculiarly, eccentrically American the assumptions of Emerson or Hawthorne or Thoreau really are. That is

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***“How does newness come into the world?”  
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why, when I got back to Florida, I was ready to be dazzled so by Kingston and Tan and Joy Kogawa: because they are constantly shifting between alternative cultural perspectives and values, narrating American (or Canadian) cultural experience from a Chinese (or Japanese) point of view or Chinese experience from a contemporary American perspective. Critics from Bakhtin and Kenneth Burke to Morse Peckham

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<sup>6</sup> Still new and theoretically ill-defined, ecocriticism approaches literary works with an interest in the attitudes toward nature that they purvey and the implications of those attitudes for the continued health of the natural world. Though any literary (or philosophical or scientific) text is susceptible to ecological analysis, ecocritics tend to focus on “nature writers” like Thoreau, Annie Dillard, Barry Lopez, and Wendell Berry.



and Derrida have argued that that is a characteristic function of all literature: that it serves not to confirm or reinforce our habits of thought and feeling but to rupture our frames, to expose us to whatever has been repressed or silenced or marginalized in the interest of reason or order or stability. Whether that is the effect of *every* poem or play or novel ever written I have my doubts, but it is certainly the effect of the kind of cross-cultural writing that I value and respond to. With their dialogical juxtaposition of contrasting linguistic and cultural systems, the works of Rushdie and Kingston and Bharati Mukherjee duplicate the experience that I had living and traveling in China: the experience of being taken out of myself, of suddenly seeing myself through the lenses of the other.

Not that such an experience is necessarily pleasant or positive in its effects, of course. One of the recurrent themes of colonial and postcolonial literature is the acute moral and psychological disorientation that can result from prolonged exposure to an alien cultural environment. Besides classical literary examples like Conrad's Kurtz or Forster's Mrs. Moore, one thinks of Kingston's Moon Orchid or Rushdie's Gibreel Farishta or Gish Jen's Ralph Chang. Anyone who has ever suf-

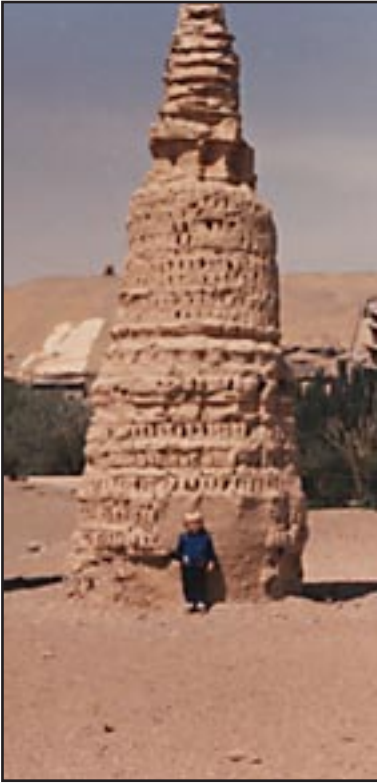
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***Literature is a nomad art, an art of cultural displacement and dislocation, and it is practiced best by the exile or immigrant, by somebody like Conrad or Joyce, Nabakov or Günter Grass.***

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fered a sudden radical displacement from the familiar will probably recognize the sense of dream-like unreality that overwhelms a character like Moon Orchid, that leaves her narrating the activities of people around her or imagining that she has suddenly "penetrated" the meaning of English or Mexican words. You walk out your compound gate one day and in the snap of a finger the vegetable vendors and clattering farm tractors have retreated into a haze of unreality. In place of the purposive meaningful world you are used to, you are confronted suddenly with the flat, dimensionless reality to be found in a Beckett play or existential novel.

For most of us, of course, the unconscious processing of experience soon resumes. We either forget our brief unsettling encounter with nothingness or, if an occasional flashback continues to occur, we learn to find significance of some sort in it. But what if the world never regained its solidity and depth? What if we wound up being trapped forever in that insulating bubble of self-consciousness? Some such fear, I suppose, is behind the "compound mentality" of Forster's Anglo-Indians. They are afraid that if they open up completely to the seductions of Indian culture, they will expose themselves to the same crippling disorientation that befalls Adella and Mrs. Moore: a breakdown of the boundaries separating self from the other. How much difference can a human being absorb and still go on processing information? What are



***Dunhuang, Gansu—A stupa across from the Mogao Caves, the oldest and best preserved of China's ancient Buddhist caves (author's son, Colin, in foreground).***

the limits of human empathy and identification? That is one of the central questions of Forster's and Conrad's and Kipling's novels, and grandiose as it sounds to describe it that way, I suppose it was part of my motivation in traveling so relentlessly in China, in dragging Sally and the kids off to all those Kazakh yurts and Ughur oasis towns. We had friends who spent all their holidays in the Hyatt in Shanghai or the Holiday Inn in Beijing. My children were consumed with envy when they came back boasting of swimming pools and cable TV, for they had been off testing the limits of cultural adaptation, surviving on gritty rice dog stew in places like Dunhuang and Jiayuguan.

In the end, then, I have to admit that part of what I love about literature is its capacity to displace and disorient, to rupture the frame of our established expectations and norms. In one of the prose poems that he uses to introduce *What Are People For?*, Berry observes that, having come back as a writer to the Kentucky hill farm where he was raised, he now lives in his poetic subject: "My subject is my place in the world, and I live in my place." As he sees it, literature is one of the means by which we come to inhabit a place, to understand its limitations and potentialities. Like quilting or carpentry or horticulture, poetry is essentially a

domestic art, a repository of memory and stored cultural wisdom. But if the past is maintained through literature, if cultural traditions are preserved and passed on, they are also transformed in unpredictable directions. That is why Plato banished the dramatists—the mimetic poets—from his ideal Republic: because with their metaphoric flair and knack for mimicry, they are always introducing novel perspectives and unsettling new points of view: depicting the world through an idiot's eyes or the mind of a child or the uncomprehending gaze of a visiting alien. "How does newness come into the world?" Rushdie's narrator in *The Satanic Verses* asks: "How is it born?" The answer is, of course, that it must come from abroad, from somewhere outside the frame, that like metaphoric language it is "born across" (translated) from some other sphere of being, a product of the "change-by-fusion, change-by-conjoining" that Rushdie so dangerously celebrates. "*Melange*, hotchpotch, a bit of

this and a bit of that is how newness enters the world.” Literature is a nomad art, an art of cultural displacement and dislocation, and it is practiced best by the exile or immigrant, by somebody like Conrad or Joyce, Nabakov or Günter Grass.

Am I to conclude, then, that I have betrayed the values of place and community that I once identified with so passionately, that I have become one of those “itinerant professional vandals” that Berry blames for despoiling the world? When I started this essay, couching it in the particular dialectical terms that I did, I expected that it might finally come to that. The most I might be able to claim in Berry’s terms, I thought, was that, as an expatriate critic specializing in immigrant and expatriate writing, I too was living in my subject. The conclusion I have actually come to, however, is that no choice is necessary—that none is even possible—between writers like Berry and Rushdie, between the claims for place and those for displacement. Like any other pair of dialectical terms, the two are ultimately inseparable, impossible to imagine one without the other.

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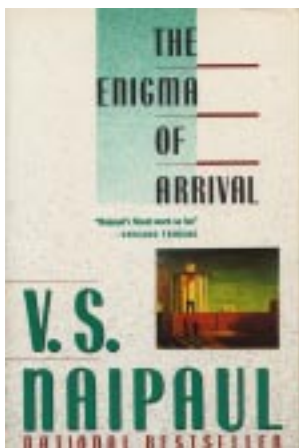
***One of the pleasures of living and working in a culture so different from my own, is that I am confronted every day by just how peculiar my own assumptions are about things like honesty or friendship or fair play.***

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One of the pleasures of living and working as I do, in a culture so different from my own, is that I am confronted every day by differences in the way my Chinese friends or colleagues or students think about their experience—differences that make me increasingly aware of just how variable social and moral attitudes can be, of how peculiar to my particular upbringing, my own assumptions are about things like honesty or friendship or fair play. I am conscious of such differences, though, and of the almost limitless range of other possible attitudes and values that they suggest, only because I come to them with an alternative frame of reference of my own: because no matter where I happen to be living today, I am also still living on that red clay farm in Alabama or those three acres of marshland and palmetto scrub in Florida or in the cabin on the mountain side in the Smokies where I spent the best three years of my life. Those places ground and filter my perceptions of China and India just as surely as Berry and writers like him ground and filter my perception of Rushdie and Kingston and Naipaul. I have not “floated upwards from history, from memory, from time,” as Rushdie describes his immigrants in *Shame* as doing, nor can I imagine myself becoming anything quite so nebulous or abstract as Kingston’s “citizen of the world.”

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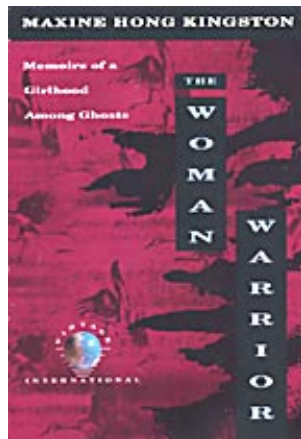
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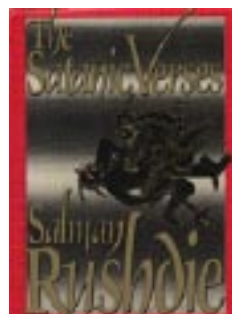
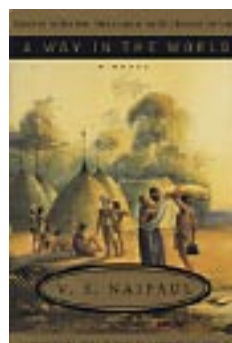
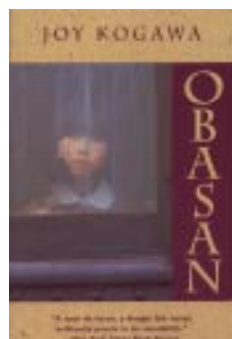
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# *Professor Durganand Sinha Trust for Social Sciences*

BORN : SEPTEMBER, 23, 1922 - DIED: MARCH 23, 1998

In order to perpetuate the memory of Prof. Durganand Sinha, members of his family, his students and colleagues, have established a public Charitable Trust under the chairpersonship of his wife Smt. Radha Devi Sinha with the aims and objects of fulfilling various academic and cultural needs of the people at large. Prof. Durganand Sinha was a renowned scholar of international repute, devoted to the cause of social and behavioral sciences, education, arts and culture. He believed that academic pursuit should be socially and culturally relevant. Obituaries appeared in the *Bulletin* (1998, 32, 4-8) and the *Journal of Cross-Cross-Cultural Psychology* (1998, 29, 691-694).



He received his university education at Patna, securing first rank and gold medals in B.A. and M.A. Subsequently he went to Cambridge University in England for higher education. Prior to his appointment as Head of the Dept. of Psychology, Allahabad University, he taught at Patna University and at Indian Institute of Technology, Kharagpur. The present status of the Psychology Department as a Centre of Advanced Study owes much to the vision and dedication of Prof. Sinha. In a career spanning half a century, Prof. Sinha made significant contributions as a researcher in diverse areas like role of socio-cultural factors in perception and cognition; changes in the Indian family and implications for the socialization process; larger applied social psychological issues such as motivation and rural development, deprivation and poverty; and social change. His books to name a few: *Indian Villages in Transition: A Motivational Analysis* (1969); *Motivation and Rural Development* (1974); and *Psychology in a Third World Country: The Indian Experience* (1986) are well recognized in the field of psychology and the social sciences.

Beginning in the mid-sixties, Prof. Durganand Sinha became a strong advocate as well as a leading researcher for culturally appropriate and socially relevant psychological science. As a founding member of the International Association for Cross-Cultural Psychology (IACCP) and later as its President, and as a member of the executive committees of International Union of Psychological Sciences and the International Association of Applied Psychology for long years, he forcefully presented his views and influenced these major international organizations. In India, he was a central figure of the psychological profession.

He was conferred with several awards and fellowships, the prominent amongst these were the Wundt Medallion in Germany, Honorary Fellowship of IACCP, and the National Fellowships of UGC and ICSSR. The government of Madhya Pradesh hon-

oured him for distinguished contribution to social science research.

The Trust named after him—Professor Durganand Sinha Trust for Social Sciences—has been active for the last three years. On September 23, the birth anniversary of late Prof. Sinha is celebrated at his residence where his wife Mrs. Radha Devi Sinha continues to live. Prof. Sinha's family, friends, colleagues, and students assemble in the morning to listen devotional songs for an hour. This get together is followed by the Memorial Lecture in the afternoon at the Centre of Advanced Study of Psychology, Allahabad University.

The first Durganand Sinha Memorial Lecture was delivered by his best friend Prof. J. W. Berry on 1 November 1999. The second Memorial Lecture was delivered by Prof. Henry S. R. Kao on 23 September 2000, with whom Prof. Sinha edited three books. The third Memorial Lecture will be delivered on 23 September 2001 by Prof. Udai Pareek a longtime close associate of Prof. Sinha. We invite all particularly friends and associates of Prof. Sinha to support the Trust in its activities. We hope that some colleagues travelling to this part of the world would contact us and kindly agree to deliver Memorial Lectures.

- Abhilasha Srivastava  
Research Scholar  
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### ***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](http://www.iaccp.org). Only members have full access to the directory.

## Language Use in IACCP Part 2: Research

BILL GABRENYA

Part 1 of this Pulitzer-nominated series (*Bulletin*, 1999[3,4]), allowed us to embarrass our Anglophone colleagues by showing how very few languages they (we) speak compared to our colleagues everywhere else. We also reported that many IACCP members believe that choice of language in various academic and societal venues is a big issue in their countries. The sampling and sample characteristics (N=72) were described in Part 1.

In this article, we turn our cold, analytic gaze on the use of language in the research activities of IACCP members. Our survey asked members to reveal the languages in which they wrote their theses and conduct their current research. As in Part 1, the main distinction we will use is between Anglophone and ESL (English as a Second Language) respondents, that is, people who are working in Anglophone countries and those working in countries in which English is not the first language.<sup>1</sup>

### STUDY IN ENGLISH

The stark linguistic contrast between our fellow Anglophones and the ESLs apparently began in graduate school, although we would argue that it actually begins in elementary school when most of the world begins learning foreign languages

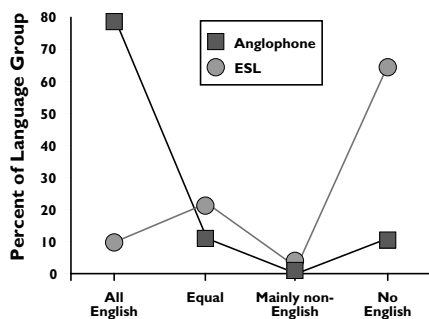


Figure 1. Amount of English Used in Research Groups

but some of it does not. All (100%) of the Anglophones undertook their graduate work in English and all wrote their theses in English; in contrast, 38% of ESLs attended English-language graduate school and 58% wrote their theses in English. Of those who attended non-English graduate schools, over a third wrote their theses in English. A better study would have looked more closely at the circumstances of the ESLs who wrote English-language theses in non-Anglophone countries, particularly through

on-site interviews conducted by the author. One conclusion that can be drawn from these results is that, if language matters, an ecumenical approach to language use will be coming from our ESLs, not from our Anglophones.

<sup>1</sup> We have heard that there are a lot of such countries, although none are within a day's drive of Central Florida so it didn't seem to have much affect on us—until September 11, 2001.

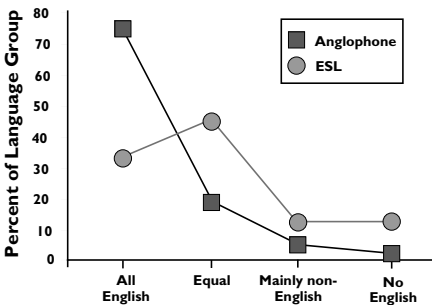


## RESEARCH IN HOME LANGUAGE

IACCP members conduct their research in their own languages for the most part, but write for English-language venues. We asked what language(s) members use in their student research groups. Answers were coded on a 5-point scale: All English; mainly English; English and another language equally; primarily non-English; and without any English. Figure 1 shows the result. (In the analyses performed for this article, the category “mainly English” was never used and is omitted from the Figures.) About one-third of the ESLs work in English or equally in English and another language (mainly their own language), whereas about 90% of Anglophones do so. Despite the general symmetry of this finding, ESLs are more likely to work in English than Anglophones are to work outside of it. Parallel to this pattern, about one-third of ESLs’ students write their theses in English. Anecdotally, we have heard of non-Anglophone graduate programs in which students are required to perform all of their work in English, although we suspect that this is rare.

## WRITE IN ENGLISH

We asked a similar question concerning the language in which members write research reports for publication. Here IACCP turns to English: three-quarters of Anglophones write exclusively in English, but so do almost one-third of ESLs. Indeed, three-quarters of ESLs write either exclusively in English, or equally in



**Figure 2. Amount of English Used in Writing for Publication**

English and another language. (See Figure 2.) When we wrote this questionnaire we expected to find that ESLs would not be happy with the dominance of English, so we asked what language they would *prefer* to write in. For most Anglophones, this question is of course mute. To our surprise, 41% of the ESLs said they preferred to write in English, and 32% preferred to write equally in English and another language (generally their own). IACCP’s official and principal

language is English, so our sample of ESL members may be more comfortable with English than other psychologists in ESL nations.

## WHY LANGUAGE AFFECTS SCIENCE

As social scientists, we have been taught to place the intellectual needs of our research ahead of other concerns, so the essential question must be whether or not language affects the content or process of research. We posed this question as an open-ended item (easy to write but hard to analyze...). We succeeded in distill-



ing “yes” or “no” from all but one answer and found that over two-thirds of Anglophones and ESLs thought that language use, in a myriad of different ways, affects research.

What ways? We content-analyzed the reasons given and reduced 23 seemingly-identifiable categories to five sets: intellectual problems, linguistic affects on ability to express ideas, research needs, ease of communication among psychologists, and political agendas. ESLs gave primarily intellectual reasons (48%) for their answers, e.g., “Concepts from culture’s other than one’s own are difficult both to understand as a researcher, and especially to convey to a student” and “the use of English limits us to Western European perspectives.” Ease of communication reasons were also frequently offered by ESLs (32%), e.g., “Exchanging thoughts with people who do not understand French or German can be a problem.” Anglophones gave intellectual (56%) and research (33%) reasons, an example of the latter being “It is difficult to communicate with subjects in the field.” Both groups gave some interesting linguistic reasons that focused on the expressive qualities of various languages, such as “English is less serious than German,” “English is not a language of inclusion and process,” or “Using English limits my fluency of expression.” Few who gave “no” answers provided reasons for their answers.

### ***WHAT IS TO BE DONE?***

We think these results suggest that English is facilitative as the common language of science but that IACCP members view the conduct of our intercultural discipline in any one particular language as highly problematic. (Cross-) cultural psychology is special, and language ability and scholarly work in multiple languages are important to the intellectual progress of the field. Some indigenous psychology movements take a particularly strong position on this issue, proposing that “all psychology is local:” local people can only be studied by local psychologists in one’s local language. The linguistic relativity of this stance is problematic to universalists like ourselves, but we must sympathize with this reaction to the linguistic/cultural hegemony of English.

The de facto status of English as the international language of science and commerce is reflected in the policies of governments concerning the teaching of English: ESL nations teach it, often from an early school grade; Anglophone nations, particularly the United States, are satisfied with being effectively monolingual.<sup>2</sup> However, if we could create the graduate curriculum in cross-cultural psychology, there would be a second language fluency requirement...and it would not be a computer language.

# 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](http://www.iaccp.org)). A cumulative list of items that have appeared in this column since 1995 is also on our web site.

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Samir Sanad Basta (2000). *Culture, Conflict, and Children: Transmission of Violence to Children*. University Press of America (272 pp.) ISBN 0-7618-1741-7 US\$47.50

"Examines various world cultures and their tolerance for violence. Focusing upon how attitudes affect the behavior of children, Basta also looks at neurobiological factors in the development of perception."

H. Russell Bernard (Ed.) (2000). *Handbook of Methods in Cultural Anthropology*. Altamira Press (816 pp.) ISBN 0-7425-0432-8 US\$ 44.95

Nick Couldry (2000). *Inside Culture*. Sage (176 pp.) ISBN 0-7619-6385-5 US\$58

"...offers a fresh and stimulating reassessment of the direction of cultural studies."

Lee Cronk, Napoleon Chagnon, and William Irons (Eds.) (2000). *Adaptation and Human Behavior*. Aldine de Gruyter (528 pp.) ISBN 0-202-02044-4 US\$34.95

"...a collection of state-of-the-art studies in the rapidly growing field of human behavioral ecology."

Edward Diener & Eunkook Suh (Eds.) (2000). *Culture and Subjective Well-Being*. MIT Press (355 pp.) ISBN 0-262-04182-0 US\$45

"The contributors analyze subjective well-being in relation to money, age, gender, democracy, and other factors. Among the interesting findings is that although



wealthy nations are on average happier than poor ones, people do not get happier as a wealthy nation grows wealthier."

Nancy Foner, Ruben G. Rumbaut, and Steven J. Gold (Eds.) (2000). *Immigration Research for a New Century*. Russel Sage (448 pp.) ISBN 0-87154-260-9 US\$49.95

"The rapid rise in immigration over the past few decades has transformed the American social landscape, while the need to understand its impact on society has led to a burgeoning research literature."

Michael Frese (Eds.) (2000). *Success and failure of microbusiness owners in Africa: A psychological analysis*. Quorum Books (203 pp.) ISBN 1-56720-296-9

"This book looks at psychological variables that affect success and failure in micro-business in Africa. The book is designed for people who are interested in entrepreneurship in difficult situations, policy makers, psychologists interested in high

achievement, industrial/organizational psychologists, and others. Results of several empirical studies in Africa are included.

Thomas Johansson (2000). *Social Psychology and Modernity*. Open University Press (176 pp.) ISBN 0-335-20110-5 US\$85

"Explores social psychological thinking in relation to contemporary society. Some of the key thinkers within this field at the interface between sociology and psychology are introduced and discussed."

Robert R. McCrae (Ed.) (2000). *Personality Traits and Culture: New Perspectives on Some Classic Issues*. (Special issue of *American Behavioral Scientist*). Sage ISSN 0002-7642 US\$125"

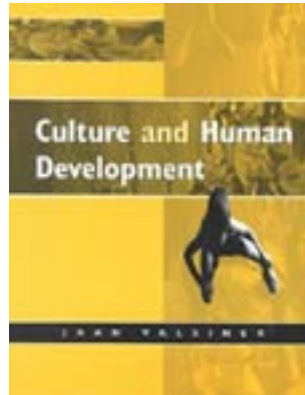
Serge Moscovici (2000). *Social Representations: Explorations in Psychology*. NYU (320 pp.) ISBN 0-8147-5360-1 US\$19

"His radical approach offers fresh and multifarious ways of seeing the world while his clear, coherent and unifying perspective provides a rich contribution to a discipline which has been notoriously fragmented."



Thomas A. Parham, Joseph L. White, and Adisa Ajamu (2000). *Psychology of Blacks* Prentice Hall (208 pp.) ISBN 0-13-095946-4

"...highlights the limitations of traditional psychological theories and approaches when applied to people of African descent."



Jean Valsiner (2000). *Culture and Human Development*. Sage (320 pp.) ISBN 0-7619-5684-0 US\$32.95

"The interface between cultural psychology and developmental psychology is the subject of this major new textbook."

Colleen Ward, Stephen Bochner, and Adrian Furnham (Eds.) (2000). *The Psychology of Culture Shock*. Routledge (384 pp.) ISBN 0-415-16235-1 US\$32.95

"This book takes a psychological look at what happens when you find yourself in a foreign culture..."

### *Call for 2004 Congress Proposals*

Members of IACCP are invited to submit proposals for the 2004 Congress. Following long-standing tradition, it would be desirable if this Congress were held in proximity (defined in transportation, not strictly geographic, terms) of the International Congress of Psychology (IUPsyS) conference planned for 2004 in Beijing, China.

Those wanting to submit such a proposal can contact the Secretary-General, Klaus Böhnke.

There are specific criteria which the proposals should meet. The potential organizer must be involved in cross-cultural research. S/he must be a member of IACCP or become a member before submitting the proposal. The potential organizer should be a person with status within her/his university or research institute so as to be able to elicit the required financial and logistical support for organizing the Congress, so as to be able to elicit the cooperation of psychologists from the country, and desirably, from its psychological association. All the financial costs for organizing the Congress are the responsibility of the local committee. IACCP has provided some seed money in the past for organizing Congresses, but this must be returned to IACCP. The venue does not have to be in Singapore, but can be in nearby countries. The venue is usually a university, and rooms in university dormitories or similar low cost accommodation must be available for psychologists and students with low incomes.

Detailed requirements for hosting a Congress, and the Conference Proposal Cover Sheet which must accompany the proposal, can be found in the conferences section of the IACCP web site ([www.iaccp.org](http://www.iaccp.org)). Clarification of issues related to the proposal can be addressed to the Secretary-General (see inside back cover).

### **INFORUM**

#### ***JURIS DRAGUNS WINS APA AWARD FOR DISTINGUISHED CONTRIBUTIONS TO THE INTERNATIONAL ADVANCEMENT OF PSYCHOLOGY***

From the *APA Monitor*, July/August 2001: Draguns was born in Latvia in 1932 and received his Ph.D. in clinical psychology from the University of Rochester. He has been at Pennsylvania State University since 1967. He edited the *Journal of Cross-Cultural Psychology* from 1987 to 1990 and is author or co-author of 130 publications including volume 6 of the first edition of the *Handbook of Cross-Cultural Psychology*. He is proficient in six languages.



### *Planned Scientific Activities of the IACCP*

**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. Please see the flyer mailed with this issue, and the Congress web site: [www.iaccpcongress2002.org](http://www.iaccpcongress2002.org).

Sponsoring organization: Gadjah Mada University, Yogyakarta, Indonesia

Organizers: Johana E. P. Hadiyono, Faculty of Psychology, University of Gadjah Mada, ([pal@yogya.wasantara.net.id](mailto:pal@yogya.wasantara.net.id)), Kusdiratri 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 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/opp.html](http://www.bc.edu/bc_org/avp/soe/isprc/opp.html)  
 email [isprc@bc.edu](mailto:isprc@bc.edu).

**2001 December 17 - 20**  
**South Asia Regional Conference**  
**on Scientific and Applied**  
**Psychology: Enhancing Human**

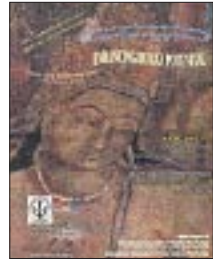
A good list of international conferences can be found on the IUPsyS web site: [www.iupsys.org](http://www.iupsys.org)

**Potential**  
**Mumbai, India**

Sponsored in part by the IACCP

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[bb7d@hotmail.com](mailto:bb7d@hotmail.com)



**2002 February 22-23**  
**Winter Roundtable on Cross-**  
**Cultural Psychology and**  
**Education**  
**Columbia University Teachers**  
**College, New York, USA**

Theme: Training for competence in cross-cultural psychology and education

Abstracts for research papers, symposia and workshops are due by November 2, 2001

**Contact:**

Lisa Orbé and Alex Pieterse  
Tel.: +1 (212) 678-4111  
[www.tc.columbia.edu/academic/roundtable](http://www.tc.columbia.edu/academic/roundtable)

**2002 February 20-24**  
**31st Annual Meeting of the**  
**Society for Cross-Cultural**  
**Research**  
**Santa Fe, New Mexico, USA**

To be held in conjunction with the 2002 annual conference of The Association for the Study of Play (TASP).

**Organizer:**

Judith L. Gibbons, Ph.D.  
Department of Psychology  
Saint Louis University  
3511 Laclede Ave  
St. Louis, MO 63103-2010 USA

Phone: +1 314-977-2295  
Fax: +1 314-977-3679  
[gibbonsjl@slu.edu](mailto:gibbonsjl@slu.edu)

Conference web site:

[www.slu.edu/colleges/AS/PSY/faculty/gibbons/sccr](http://www.slu.edu/colleges/AS/PSY/faculty/gibbons/sccr)

**2002 July 7 - 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

Secretariat:

CEMS Pte Ltd  
1 Maritime Square  
#09-43 World Trade Centre  
Singapore 099253  
Tel.: +65 278-8666  
Fax: +65 278-4077  
[cemssvs@singnet.com.sg](mailto:cemssvs@singnet.com.sg)  
[www.l.swk.nus.edu.sg/icap](http://www.l.swk.nus.edu.sg/icap)

**2002 August 2-6**

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

See:

[www.issbd.uottawa.ca](http://www.issbd.uottawa.ca)

**2004 August**  
**28th International Congress of**  
**Psychology**  
**Beijing, China**

**Contact:**

Dr. XiaoLan FU  
Deputy Director, Committee for International Cooperation, Chinese Psychological Society  
Institute of Psychology  
Chinese Academy of Sciences  
P.O. Box 1603  
Beijing 100012  
People's Republic of China  
Tel: +86-10-6202-2071  
FAX: +86-10-6202-2070  
[www.psych.ac.cn/2004/index.html](http://www.psych.ac.cn/2004/index.html)

**International Congress of**  
**Psychology (IUPsyS)**

2004: Beijing, China

2008: Berlin, Germany

**International Congress of**  
**Applied Psychology (IAAP)**

2002: July 7-12, Singapore

2006: Athens, Greece

**American Psych. Association**

2002: August 23-27, Chicago, IL

2003: August 8-12, Toronto, Ontario

2004: July 30 - Aug 5, Honolulu, HI

**American Psych. Society**

2002: June 6-9, New Orleans, Louisiana

2003: May 28 - June 1, Atlanta, Georgia

2004: May 27-30, 2004, Chicago, Illinois

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(see Conferences section)

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#### *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 proceedings. 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.

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