

# *Cross-Cultural Psychology Bulletin*

International Association for Cross-Cultural Psychology



**Winchester Cathedral**

**Winchester, England**



**Volume 35      Number 2**  
**June 2001**



# ***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:

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](mailto:gabrenya@fit.edu)

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, University of Hawaii  
Assistant Editor for Developmental Psychology: Heidi Keller, University of Osnabrück, Germany

*Cross-Cultural Psychology Bulletin* (ISSN 0710-068X) is published four times a year (March, June, September, December) and is provided to all members of IACCP. ©2001 International Association for Cross-Cultural Psychology

# *Forget the Web, I Need a Fallout Shelter*

**NEWS IN THIS ARTICLE:**  
Roaring 90s in Retrospect  
IACCP Indonesia Congress



EDITOR

## **DO YOU REMEMBER THE ROARING 90s? THE WEB WAS INVENTED, IT WAS PRETTY EASY TO MAKE PILES OF DOUGH**

in many of the world's stock markets, liberal democracy was really cool, the American Military Industrial Complex finally began to shrink, and the greatest angst in the rich countries seemed to be the specter of bland materialistic consumerism. Fukuyama (1989) predicted *The End of History* and geeky dot-com millionaires became icons in the West. It was easy to be a smart-ass, too, and I had a lot of fun with it, writing "Advisor's Rant" columns for the *Crimson*, our university newspaper.

The Second Millennium really went out in grand style, didn't it?

Now I'm flabbergasted and tongue-tied, surely to some administrators' delight. How do you wax ironic (or facetious or sarcastic) about anthrax, terror and recurrent bombing attacks on Third World countries? It seems that Harrington's (1996) anthem for the Third Millennium—*The Clash of Civilizations and the Remaking of the World Order*—was more prescient than Fukuyama's already-expired *End*.

The fallout from this sudden depressive phase, following that manic-weird decade, for cultural psychology, IACCP, and other things that we care about seems wholly indeterminate; indeed, I

**Indonesia 33 ►**

# *Cross-Cultural Psychology Bulletin*

## *1 FORGET THE WEB, I NEED A FALLOUT SHELTER*

The Roaring 90s are remembered, and the uncertainty for IACCP and other things is contemplated.

*BILL GABRENYA*

## *6 WHATEVER HAPPENED TO INDIVIDUAL-LEVEL STUDIES OF WORK MOTIVATION?*

Zeynep summarizes the current thinking in this area and, of course, answers the question.

*ZEYNEP AYCAN*



## *14 THEORY & METHOD: IN THE BELLY OF THE BEAST: TWO INCOMPLETE THEORIES OF CULTURE AND WHY THEY DOMINATE THE SOCIAL SCIENCES (PART 1)*

Victor brings a new perspective to the old issue of how to conceptualize "culture," and debunks the hinge of many a lecture: the "Salad Bowl."

*VICTOR C. DE MUNCK*



## *23 THE FIFTH EUROPEAN CONGRESS OF THE IACCP*

Peter, Paul and Robin tell us what was going on in Winchester in July; some embarrassing photos.

*PETER SMITH, ROBIN GOODWIN & PAUL REDFORD*





*Volume 35, Number 2*  
*June 2001*  
*Publication Date: December, 2001*

*INTERNATIONAL ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY*

***ABOUT THE COVER  
PHOTO***

Editor

This millennium-old church has  
a web site, of course:  
[www.winchester-cathedral.org.uk](http://www.winchester-cathedral.org.uk)



27 *ARTS 2002 SEMINARS &  
APPLICATION INFORMATION*  
JOHN ADAIR

30 *NEW BOOKS*

32 *GENERAL ANNOUNCEMENTS*  
✿ Several academic positions

34 *CONFERENCES*  
✿ IACCP  
✿ SCCR  
✿ IAIR  
✿ IAAP  
(and other acronyms)

34 *INFORUM*  
✿ Geert Hofstede,  
The Netherlands

Jane Austin was buried inside  
in 1817, so she never had to  
hear this:

*Winchester Cathedral*  
*You're bringin' me down*  
*You stood and you watched as*  
*My baby left town.*  
(etc. etc.)



## *Message from the President*

DEBORAH BEST

Tomorrow begins the Thanksgiving holiday in the United States, a feast day and a time to reflect upon the fortunes of the past year. The first Thanksgiving was a celebration of two cultures, Native Americans who had lived in North America for many years and the new settlers who had recently arrived from Europe, coming together to learn from and share with each other, to enjoy one another's company, and to give thanks for their many blessings.



Today when I arrived at work, I was greeted by e-mail messages from several of my IACCP colleagues, some of whom are members of the Executive Committee. These messages reminded me of one reason to be thankful this season. I am thankful that my participation in IACCP has provided me with the opportunity to get to know and to work with so many friends and colleagues around the world. Each of you has enriched my professional and personal life and has deepened my commitment to you and to the well-being of our organization.

IACCP is in the throes of a very difficult decision about the location for the XVI International Congress of IACCP of 2002. Planning for this Congress has been underway since the proposal by our Indonesian colleagues to host the meeting was approved by the IACCP Executive Council in Pultusk, Poland, in July, 2000. At the time the proposal was approved, some members of the Executive Council were concerned about the national political unrest within Indonesia. However, when the Indonesian political leadership changed peacefully a few months later, we collectively breathed a sigh of relief and moved ahead with planning. None of us anticipated the horrific events of September 11, 2001, and the resulting war on terrorism.

Within the next few weeks the Executive Council must make a final decision about the location of the 2002 IACCP Congress. IACCP members have expressed concerns about the safety of our individual members attending the Congress, about the accessibility of the meeting by members from countries without diplomatic relationships with Indonesia, and about the potential financial impact of a poorly-attended meeting. As an organization committed to inclusiveness, we must make a decision that takes into account each and every one of our members as well as the "health" of our organization.

I have asked Bill Gabrenya to conduct a "straw poll" to give us some indication of your plans for attending the Congress. Please respond to his request for information when you receive it. Your response will help guide the decision of the Executive Council. No matter how we proceed, I am sure we will not please all members. However, we do hope you will understand the seriousness with which we face this decision and will support the members of the Executive Council no matter what decision we make.

None of us has a crystal ball, so we cannot know the future. We, the members of the Executive Council, will simply do the best we can to make a reasonable decision for all of us. The first American Thanksgiving celebrated the coming together of two cultural groups. This Thanksgiving season may we all join together in friendship and appreciation of our IACCP colleagues around the world.

### ***JOSE MIGUEL SALIZAR***

Dear colleagues:

Unfortunately and sorrowfully, I must give you the sad news that Jose Miguel Salazar, the prominent Venezuelan social psychologist, passed away on Wednesday September 26, during heart surgery. He was 69 years old. His funeral and cremation took place in Caracas. Jose Miguel was well known throughout the Americas and the world for his excellent scholarship, his service to many psychological associations--including 15 years as an officer of the Interamerican Society of Psychology, and his work as editor of the Interamerican Journal of Psychology. Jose Miguel was a warm and delightful person. He had recently retired, and he continued to be vital and full of life and projects. We will greatly miss him.

Bernardo Ferdman  
Alliant International University  
San Diego, California USA

*Call for Nominations  
Officers and Regional Representatives  
of IACCP for 2002*

KLAUS BOEHNKE

***HOW TO MAKE A NOMINATION***

Consent must be obtained from the person you are nominating. Nominations should be sent to the Secretary-General by mail, e-mail, or fax:

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

***ELECTORAL PROCEDURE***

1. Call for nominations. Nominations are due January 31, 2002.
2. Construction of a list of two or more nominees for each upcoming vacancy by the Standing Committee on Elections to be completed by February 28, 2002.
3. Preparation and mailing of the ballots to the members by March 15, 2002.
4. Return of the ballot to the President of IACCP, Deborah Best, by May 15, 2002.
5. Tabulation of the ballots, report to the standing Committee on Elections, the Executive Council, and the General Meeting at the Sixteenth Meeting of IACCP.

***OFFICER TO BE ELECTED:***

President-Elect

***REGIONAL REPRESENTATIVES  
TO BE ELECTED:***

Europe (excluding Turkey)

Mexico, Central America and the  
Caribbean

North Africa and the Middle East

North America (from Canada)

South America

South Asia

Southeast Asia



## *Whatever Happened to Individual-Level Studies of Work Motivation?*



ZEYNEP AYCAN  
ISTANBUL, TURKEY

What keeps us waking up every morning (or at least, most mornings) feeling good about going to work? Even though some would simply say “nothing” in despair, there must still be a “good” reason to “keep going and going.” Whatever the reason, what energizes us is generally referred to as “motivation.” More formally stated, motivation is the force behind “...arousal, direction, magnitude, and maintenance of effort in a persons’ job” (Katzell & Thompson, 1990, p. 144). Work motivation is one of the most popular research topics in cross-cultural industrial and organizational psychology (I/O), largely due to its implications for both employee well-being and organizational effectiveness. Cross-cultural research on motivation has not lost its popularity, but what seems to be happening is a change in focus from individual- to organizational-level factors affecting motivation.

### ***CROSS-CULTURAL STUDIES ON INDIVIDUAL-LEVEL CORRELATES OF WORK MOTIVATION***

Cross-cultural research on motivation between 1970s and 1990s focused mainly on comparison of needs and values. The Content Theories of motivation assert that goal-directed behaviour is initiated to satisfy unfulfilled needs, and values are considered as the cognitive representation and transformation of needs (cf. Erez, 1994).

## ***NEEDS AND MOTIVATION***

In the first systematic review of literature on cross-cultural I/O psychology by Barrett and Bass (1976), the motivation section was dominated by the studies of cross-cultural comparisons of employee need structure. The authors cited a number of studies testing the validity of Maslow's theory of motivation, and concluded that workers in "developed" and "developing" countries are motivated by different incentives due to their differential needs. For example, in Nigeria malnutrition was the main cause of low motivation and productivity, while in India and Guatemala job security was most needed and hence motivating. Aronoff (1967) found that subsistence systems influenced motivation. For cane cutters, satisfaction of physiological and safety needs were more salient, whereas for fisherman, it was affection and esteem needs.

In the second major review of cross-cultural I/O research, Triandis (1994) also presented studies that identify certain limitations of Maslow's need hierarchy, and concludes that in collectivistic societies "self-actualization" is replaced by "service to the in-group" as the highest ideal to motivate workers (p. 122). Inspired by Maslow's and Alderfer's theories, Ronen (1979) tested the validity of motivational need taxonomies in seven countries, and found similar structure of needs. Hui and Luk (1997) asserted that although need structure may be universal, relative strength of needs may not. Similarly, Triandis argues that the "...basic *structure* of motive arousal may be universal. However, the *contents* of the standards vary by culture" (1994, p. 124).

Finally, cross-cultural studies on McClelland's theory of achievement also shed some doubt on the validity of the need theories. According to Yu and Yang (1994), in collectivistic cultures, "achievement" has collectivistic overtones such as respect for others, fulfilling collective goals, and glorifying established virtues—and this limits the generalizability of the theory.

## ***VALUES AND MOTIVATION***

A major research project that looked at the individual-level correlates of motivation was the "Meaning of Work" studies by the MOW International Research Team (1986) that was carried out in the US, Japan, and six West European countries. The MOW team was primarily interested in the extent to which work is important in people's lives in various cultural contexts. The assumption here is that work is more motivating if it is central in one's life. Results showed that work was most central in Japan, next in the USA, and least in the West Germany. In more recent studies (e.g., Schwalb et al., 1992), this was also confirmed: Japanese employees are motivated most by the task itself, while their US counterparts are motivated most by affiliation and recognition.

There are other large-scale cross-cultural studies on the motivating value of work. One was conducted by the Work Importance Study (WIS) group (Super & Sverko, 1995) in eleven diverse countries including Croatia, South Africa, and Portugal. Findings showed significant cross-cultural differences with respect to the extent to which work is a central life value compared to family, community and leisure. Second, the Work Socialization of Youth project (WOSY; Touzard, 1992) examined the patterns of meanings of work from a longitudinal perspective in seven West European countries and Israel. Results demonstrated changing meaning of work both across cultures and over time. Finally, the Chinese Culture Connection team (1987) demonstrated the salience of the “Confucian work ethic” emphasizing moral duty and obligation to the collectivity as being a primary motivating factor.

---

***Triandis concluded that in collectivistic societies “self-actualization” is replaced by “service to the in-group” as the highest ideal to motivate workers.***

---

Individualism and collectivism as a value dimension has important implications for motivation. Contribution to group performance and group incentives are the primary motivators for collectivistic culture members (e.g., Mehta, 1976). Earley (1997) talks about face-saving as an important issue concerning social motivation in Asian cultures.

## ***CROSS-CULTURAL STUDIES ON ORGANIZATIONAL-LEVEL CORRELATES OF WORK MOTIVATION***

The second strand of cross-cultural research explores the impact of organizational practices on motivation. Due to space limitations, the summary below will not include research examining the relationship of motivation with leadership and teamwork.

### ***PARTICIPATIVE MANAGEMENT AND PRACTICES***

Participation enhances motivation as it provides greater autonomy and control over work outcomes, and it reduces anxiety and uncertainties. The Industrial Democracy in Europe (IDE) International Research Group compared participative decision making practices in 12 European countries in 1981, and repeated the study ten years after in 10 of the original 12 countries as well as Japan and Poland (1993). This was a major undertaking to show that participation was perceived and practiced in various forms in different cultural contexts. Erez and her colleagues (see, Erez, 1994 for a review) showed that in the most collectivistic Kibbutz sector, group participation was most motivating and effective on work outcomes. These studies demonstrate that individual and face-to-face involvement in decision-making (i.e., the American

model) is, in fact, not desired in all cultural contexts. In high power distance and high uncertainty avoidance cultures, participation may even have a de-motivating effect. Mendonca and Kanungo (1994) conclude that in order for participative management to be motivating in developing countries, organizations should enhance employees' self-efficacy beliefs through empowerment, coaching and mentoring.

### **WHATEVER HAPPENED TO...**

Series editor: Richard Brislin

...is a series of articles that revisits research programs that were once active in cross-cultural psychology but now seem dormant. If you would like to suggest an article, contact the series editor at [brislinr@busadm.cba.hawaii.edu](mailto:brislinr@busadm.cba.hawaii.edu)

### **JOB ENRICHMENT**

Hackman and Oldham's (1980) theory suggests that workers are motivated to the extent that they experience meaningfulness in their jobs. This can be achieved through more autonomy, feedback, skill variety, task identity, and task significance (i.e., job enrichment). This theory is based on individualistic assumptions of employee's desire for independence, freedom, and challenge. Menon (1994) argues that job enrichment is de-motivating in developing country contexts, because additional discretion and responsibilities will increase anxiety and uncertainty, and autonomy will defy the role of "authority". Erez (1994) also challenges the job enrichment model for not including "...psychological dimensions that pertain to the interdependent facet of self, such as formation of group identity and social support" (p. 584). In more collectivistic European countries, job design takes the form of "autonomous work groups" where job enrichment principles are implemented at the group level (e.g.,

### **ABOUT THE AUTHOR**

Zeynep Aycan is an Assistant Professor in the Department of Psychology at Koc University, Istanbul, Turkey. Zeynep's research interests include cross-cultural aspects of organizational behavior and human resource management (HRM) practices. On these topics, she has published numerous research articles and book chapters. She also published two edited books. Zeynep is the editor (with Terence Jackson) of the *International Journal of Cross-Cultural Management* (by Sage). Currently she is working on expanding and testing the Model of Culture Fit (investigating the interactions among the socio-cultural environment, work culture and HRM practices) in various cultural contexts. She is also working on the impact of culture on work-family conflict as well as indigenous management and leadership concepts such as paternalism.

Department of Psychology  
Koc University  
5 Cayir, Istinye 80860  
Istanbul, Turkey

[zaycan@ku.edu.tr](mailto:zaycan@ku.edu.tr)  
+90-212-229-3006

team autonomy, team-based feedback, etc). However, this system is also reported to have limitations in developing country contexts (e.g., Kiggundu, 1986) due to uncertainty avoidance and scarcity of resources.

## ***PERFORMANCE AND REWARD MANAGEMENT***

Performance and reward management has significant implications for motivation particularly in the context of justice in evaluation, performance-reward contingency, and performance improvement strategies. Limited research evidence suggests that performance evaluations may not be conducted objectively in all cultural contexts. For example, Triandis and Bhawuk (1997) posit that the primary purpose of performance evaluation in collectivist cultures is to justify decisions on compensation and promotion, while Sinha (1990) states that it is to control and instill loyalty in India. In high power distance cultures, performance is usually evaluated by superiors. The 360-degree performance appraisal method may have a negative effect on motivation as it may disturb group harmony and induce biases due to in-group favoritism and loyalty to supervisors.

---

### ***The 360-degree performance appraisal method may disturb group harmony and induce biases due to in-group favoritism and loyalty to supervisors.***

---

Performance-related feedback is supposed to be highly motivating in western cultures. However, in cultures where the distinction between life and work space is blurred, negative feedback may be perceived as a criticism of personality (Triandis, 1994). People may refrain from giving and

taking negative performance feedback in collectivist cultures to protect face, and to reduce social anxiety and embarrassment. Indeed, Bailey, Chen and Dou (1997) showed that Japanese and Chinese employees did not take any initiative to seek feedback on individual performance.

Aycan, Kanungo, Mendonca, Yu, Deller, Stahl, and Kurshid (2000) found that in fatalistic cultures, there is weak performance-reward contingency. Individualistic cultures administer the norm of equity in allocating rewards, and thus there is one-to-one correspondence between performance and reward, whereas reward allocation in collectivist culture depends on contingencies other than performance (see, Smith & Bond, 1993 for reviews on distributive justice). Moreover, in collectivist cultures, rewarding the group as a whole is preferred over rewarding individual members. Non-economic rewards that satisfy needs for affiliation and recognition are more likely to occur in collectivist and high power distance cultures (Mendonca & Kanungo, 1994). Kim, Park and Suzuki (1990) posit that "social rewards" such as friendship outside the working group or choice of a person as a working partner are

more salient in Korea and Japan than in the U.S.

## CONCLUSIONS AND FUTURE TRENDS

Whatever happened to individual-level studies of work motivation? They became integrated into a broader framework that includes organizational-level concepts. In recent years, a new dimension has been added to cross-cultural studies on work motivation. Erez and Earley (1993) proposed the Cultural Self-Representation Theory to combine individual- and organizational-level factors affecting motivation. According to the theory, motivational techniques at the organizational level have to be congruent with cultural values in order to activate self-derived motives through self-enhancement, self-efficacy and self-consistency. This theory was tested mainly in participative goal-setting contexts. Future research should benefit from this theory by testing the role of needs, values and organizational practices on motivation.

## REFERENCES

- Aronoff, J. (1967). *Psychological needs and cultural systems*. Princeton: Van Nostrand.
- Aycan, Z. & Kanungo, R.N., Mendonca, M., Yu, K., Deller, J., Stahl, G., & Khursid, A. (2000). Impact of culture on human resource management practices: A ten-country comparison. *Applied Psychology: An International Review*, 49(1), 192-220.
- Bailey, J. R., Chen, C. C., & Dou, S. G. (1997). Conceptions of self and performance related feedback in the U.S., Japan and China. *Journal of International Business Studies*, 28, 3rd Quarter, 605-625.
- Barrett, G. V. & Bass, B. M. (1976). Cross-cultural issues in industrial and organizational psychology. In M. D. Dunnette (Ed.), *Handbook of industrial and organizational psychology*. (pp. 1639-1686). Chicago: Rand McNally.
- Earley, P.C. (1997). Doing an about-face: Social motivation and cross-cultural currents. In P.C.Earley & M.Erez (Eds.). *New perspectives on international industrial and organizational psychology* (pp.243-256). San Francisco: The New Lexington Press.
- Erez, M. (1994). Toward a model of cross-cultural industrial and organizational psychology. (p. 559-608). In H. C. Triandis, M. D. Dunnette & L. M. Hough (Eds.) *Handbook of Industrial and Organizational Psychology*, 2nd ed. (Vol. 4, pp. 559-608). Palo Alto, CA: Consulting Psychologists Press, Inc.
- Erez, M., & Earley, P.C. (1993). *Culture, self-identity, and work*. New York: Oxford University Press.
- Hackman, J. R. & Oldham, G. R. (1980). *Work redesign*. Reading, MA: Addison-Wesley.
- Hui, H. & Luk, C. L. (1997). Management and organizational behavior. In J.W. Berry, M. H. Segall, & Ç. Kagitçibasi (Eds.), *Handbook of Cross-Cultural Psychology: Vol.3. Social Behavior and Applications* (rev. ed.) (pp. 371-412). Needham Heights, MA: Allyn & Bacon.
- Katzell, R.A., & Thompson, D.E. (1990). Work motivation: Theory and practice. *American Psychologist*, 45, 144-153.
- Kiggundu, M.N. (1986). The limits of socio-technical systems in developing countries. *The Journal of Applied Behavioral Science*, 23, 341-353.
- Kim, K. I., Park, H. J. & Suzuki, N. (1990). Reward allocations in the United States, Japan and Korea: A comparison of individualistic and collectivistic cultures. *Academy of Management Journal*, 33, 188-198.
- Mehta, P. (1976). *Managing motivation in education*. Ahmedabad: Sahitya Mudranalaya.
- Mendonca, M., & Kanungo, R. N. (1994). Moti-

vation through participative management. In R. N. Kanungo & M. Mendonca (Eds.), *Work motivation: Models for developing countries* (pp. 184-212). Thousand Oaks, CA: Sage.

Menon, S. (1994). Designing work in developing countries. In R. N. Kanungo & M. Mendonca (Eds.), *Work motivation: Models for developing countries* (pp. 84-114). Thousand Oaks, CA: Sage.

Ronen, S. (1979). Cross-national study of employee work goals. *International Review of Applied Psychology*, 28, 1-12.

Sinha, J. B. P. (1990). *The cultural context of leadership and power*. New Delhi: Sage.

Schwalb, D.W., et al. (1992). Personal investment in Japan and USA: A study of worker motivation. *International Journal of Intercultural Relations*, 16, 107-124.

Smith, P. B. & Bond, M. H. (1993). *Social psychology across culture*. New York: Harvester Wheatsheaf.

Super, D.E., & Sverko, B. (1995). *Life roles, values and careers: International findings of*

*the work importance study*. San Francisco: Jossey-Bass.

Triandis, H. C. (1994). Cross-cultural industrial and organizational psychology. In H. C. Triandis, M. D. Dunnette and L. M. Hough (Eds.), *Handbook of industrial and organizational psychology*, 2nd ed. (Vol. 4, pp. 103-172). Palo Alto, CA: Consulting Psychologists Press, Inc.

Triandis, H. C. & Bhawuk, D. P. S. (1997). Culture theory and the meaning of relatedness. In P. C. Earley and M. Erez (Eds.), *New perspectives on international / organizational psychology*. San Francisco: The New Lexington Press.

Touzard, H. (Ed.) (1992). *International Review of Social Psychology*, 5(1).

Yu, A-B., & Yang, K-S. (1994). The nature of achievement motivation in collectivist societies. In U. Kim, H.C. Triandis, C. Kagitcibasi, S. Choi, & G. Yoon (Eds.), *Individualism and collectivism: Theory, method, and applications* (pp.239-251). London: Sage Publications

## INFORUM

### GEERT HOFSTEDE

In May 2001, Sage Publications, California, published an entirely re-written Second Edition of Geert Hofstede's 1980 classic *Culture's Consequences*. The new book has a new subtitle: *Comparing Values, Behaviors, Institutions and Organizations Across Nations*. The book is so far only available in hardcover, 596 pages, ISBN 0-8039-7323-3. On April 27 IRIC, the Institute for Research on Intercultural Cooperation at Tilburg University, the Netherlands held a one-day conference "Comparing Cultures" on the occasion of the appearance of the new book. From 350 candidate participants, 225 were admitted from 35 countries. Plenary speakers were Ronald Inglehart, Shalom Schwartz, Harry Triandis and Wolfgang Jagodzinski. In addition, about 60 papers were presented in 3 x 7 parallel sessions.

Geert Hofstede was elected a Fellow of the Academy of Management in the U.S.A. and inducted in this role in the Academy meeting in Washington D.C. in August, 2001. In September he received a Doctorate Honoris Causa at Nyenrode University in the Netherlands. On the occasion of the publication of a Bulgarian version of his book *Cultures and Organizations: Software of the Mind* he will receive another Doctorate Honoris Causa at the New Bulgarian University, Sofia, on October 12. The Bulgarian translation is the 17th language version of this book.





*In the Belly of  
the Beast: Two  
Incomplete  
Theories of  
Culture and Why  
They Dominate  
the Social  
Sciences  
(Part 1)*



VICTOR C. DE MUNCK  
NEW YORK, NEW YORK  
USA

In the June 1999 issue of *Psychological Bulletin* (see also *Bulletin*, 1999[2]), Jean Phinney contrasted “traditional” with more modern “hybridized” views of cultures. She wrote that traditional views “assume that cultures are discrete entities that exist within more or less defined territorial boundaries and can be described in terms of values, attitudes or practices that characterize them” (1999:24-25). The hybridized view she describes refers to the cultural mixing that results from “globalization.”

It is unclear in her comments what Phinney means by “discrete entities” or “hybridized,” and whether “hybridized” really represents a completely new kind of macro-cultural formation in human history. Phinney’s distinction between traditional and hybridized cultures and her suggestion that hybridized cultural forms really emerge through cultural contact is a very common claim in cultural studies and anthropology (Young 1995). The aspect of “globalization” that concerns Phinney is the immigration and dislocation of people (particularly from the Third World) to the “modern industrialized world.” This is usually referred to as “transnationalism” (Hannerz 1999). This still begs the questions: “What does it mean for culture to be hybridized as contrasted with discrete? May not the very process of globalization lead to the creation of discrete cultural/ethnic entities, particularly through the hegemonic activism of identity politics?” Further, such mixing is not new, it has always gone on as long as there have been humans to mix and such mixing has been a source for new and different



cultural systems. It is therefore the normal rather than extra-normal state of things.

I will argue against multiculturalist or hybridized views of culture. The gist of my argument contains two central organizing principles: first, that both the hybridized and traditional, homogenized views of culture are really the same views and that this is the dominant metaphor through which we see and interpret culture; second, that what is missing is an adequate, well-formed theory of culture. My focus will be on the first of these organizing principles, I hope to discuss what a well-formed theory of culture would look like in a subsequent paper.

## ***HYBRIDIZED AND HOMOGENEOUS DEFINITIONS OF CULTURE***

Hybridized cultures refer to the experiences of living in “multicultural industrialized nations” and also the experience of doing fieldwork among “isolated groups where group identities were not relevant” and anthropologists very much experienced these groups as homogenous and as discrete entities. Phinney illustrates what she means by “hybridized” cultures by referring to immigrant families where individuals are “...expose[d] to differing cultural expectations” and the children “...are con-

---

***Few cultural anthropologists explicitly hold the view that culture is a discrete entity, yet most social scientists tend to reify culture.***

---

fronted with the task of constructing an identity by *selecting* or *combining elements* from their culture of origin and from the new culture in which they are growing up” (1999:27, italics added). One might rhetorically ask if this was not also the case with the ancient Roman, Mongol, Ottoman empires?

For Phinney, cultures are composed of trait complexes and hybridization refers to an individual selecting and combining elements from the trait complexes of the various cultures he or she is exposed to. It is not clear how this process of selection works, except that the individual seems to be the agent and culture is analogous to a cafeteria where the individual has autonomy in making and combining different traits among those offered by both cultures. It is also unclear whether the person becomes “bicultural” or elements of the two cultures are combined to produce a wholly new culture. Let’s look at what happens to the definition of “culture” during this process: first culture is outside the individual, and relatively passive consisting of “elements” that a person can “select,” then these elements are somehow internalized or incorporated by the individual, but now culture is inside the individual. This shifting of vantage points from which to view culture is disconcertingly natural. As Shore (1987, 1996) remarked, culture is “twice born,” first outside, in the public realm, and second inside, in the individual.

Her argument also interjects the notion of “group identity” as being similar to, if not identical with “culture.” There are some inconsistencies in Phinney’s portrayal of culture and hybridization: first, if individuals select then no two individuals are likely to select the same set of elements and (like the army) everyone is going to belong to a culture (or group) of one; second, Phinney describes cultures as discrete entities in the sense that she shifts unproblematically between the culture of origin and the culture of adoption as if these are separate and distinct cultures (though they may share some of the same traits). The problem is that Phinney has a good grasp of individuals struggling with different languages, dress styles, presentations of self and

---

***If class, religion, politics, economics, education, and so forth shape individuals, then “culture” is reduced to a category label that has no function.***

---

then just mashes these together under the rubric of culture; there is no theory of culture. I pick on Phinney, but this holds true for almost everyone else who writes about what people do, think and feel and connect those individual acts and cognitions to culture.

There are probably few if any cultural anthropologists who explicitly hold (or ever held) the view that culture is a discrete entity. Yet, Colby and Colby (1981) Brumann (1999) and I (de Munck, 2000) have noted that most social scientists tend to reify culture. For example, in a short and excellent book on ethnography I came upon the following statements: “culture turns you into a fully-human being”; “culture defines you; it mentally imprisons you”; “...culture also liberates you”; “your culture provides the perspective from which you view the world” (Bohannan & van der Elst 1998:7). The above statements are easy to make because, though logically flawed, they seem intuitively right. A theory of culture as a discrete entity (or as homogeneous) logically implies that every member of that culture is culturally more similar to each other than they are to any one member from any other culture. But this is obviously not so. Further, the individual is metaphorically both inside and outside of culture at the same time. This also leads to the confusion where culture is passive and one selects from it, at the same time culture is active and shapes the individual. These contradictions need to be clearly resolved in order to develop a theory of culture.

I want to provide an extended example to illustrate the insurmountable problems inherent in the “hybridized” and “discrete entity” (homogenous) views of culture and also to emphasize how they are really two sides of the same theoretical coin. Any outside metaphor of culture compels a theory of psychological and cultural homogeneity for the members of that culture. An “outside” theory of culture leads to the proposition that for any culture X there exists a member population  $x_1, x_2 \dots x_n$ . By extension, for every culture (A, B, C...) there exist a corresponding in-member

population. Clearly, Pueblo culture is comprised of people who are members of that culture. Just as clearly, Trobrianders are members of Trobriand culture, Chinese of Chinese culture and so on. Any two individuals in culture "A" must be more similar to each other than they are to any member of culture "B." We could argue that the two cultures overlap; but they can't significantly overlap otherwise the term "culture" loses its distinctive meaning.

Now, let us take two "real" people from culture A, Donald Trump and the other to represent a 55-year-old white male laborer, John who lives in Tuscaloosa, Alabama. Let's take culture B to be India and take one person to be a 55-year-old business mogul, Arjuna, who lives in Mumbai (Bombay), India. The outside theory of culture implies that Donald Trump and John are culturally more like each other than either is like the Mumbai mogul. But in what ways are they "more" alike? Certainly the everyday experiences of Arjuna and Donald Trump will correspond more closely with each other than either will with those of John.

An "outside" proponent might argue that Donald Trump and John are culturally similar, but that social class distinguishes them. But each such appeal to variables besides culture diminishes the explanatory power of culture by that much, until little is left. We might also argue that culture is a whole made out of parts such as class, religion, politics, economics, education, and so forth and those similarities are limited to part-similarities. But this Humpty Dumpty analogy of culture doesn't work, for if religion and the other subsystems shape individuals, then "culture" is reduced to a category label that signals all these subsystems but has no function, per se.

There are real costs to seeing culture as a homogeneous bounded whole. Politically, such a view can be used to legitimate ignoring minority interests, enforcing assimila-

## ABOUT THE AUTHOR

Victor C. de Munck is an assistant professor of anthropology at the State University of New York at New Paltz. He received his Ph.D. from the University of California Riverside. He has written an ecologically oriented ethnography on his fieldwork in Sri Lanka titled *Seasonal Cycles* (1993), an edited volume titled *Romantic Love and Sexual Behavior* (1998), co-authored an edited volume on methods, *Methods in the Field* (1998), and a cognitive-based theoretical monograph titled *Culture, Self and Meaning* (2000) (see New Books, this issue). He has authored over twenty articles; most of them fit into one of three categories: cross-cultural analysis; articles on fieldwork in Sri Lanka usually dealing with cultural change; and articles on theory and methods.

Anthropology Department  
SUNY-New Paltz  
New Paltz, New York 12561 USA

victor@bestweb.net

tive cultural and educational policies, and attending to those interests represented by the most visible and dominant members of that culture. All those who are significantly and noticeably different from the “token-type” member of a culture (however defined) are perceived as outside the cultural mainstream; hence, both statistically and otherwise deviant. Theories that define culture as unitary wholes cannot be used to endorse intracultural diversity.

---

***The “salad bowl” metaphor is a sort of multicultural “folk theory” that is incompatible with the goals and ethos of advocates of multiculturalism.***

---

We come to the hybridized (i.e., multicultural) argument, which expressly and vigorously rejects a homogenized, and, one assumes, “outside” perspective of culture. Two key multicultural metaphors are the “salad bowl” and the “mosaic,” both emphasize that the mixing of distinctive parts makes the whole better: either tastier or more colorful as the case may be. These metaphors are problematic, however, because both imply that there are *essential* differences between ethnic/subcultural groups: a carrot is a different kind of vegetable than a cucumber; each mosaic glass shard is of a distinct color and shape. Further, a problem with the metaphor is that it implies that culture (and the ethnic groups or subcultures that constitute it) is a “noun” defined in terms of its content rather than a “verb” defined in terms of processes. The noun definition ignores and, in fact, hinders us from an analysis of the most constant and central aspects of culture—that it is a process and that it changes.

The salad bowl/mosaic metaphors also suffer from a “levels” problem. To take the salad bowl metaphor, for example, the various items may be mixed but, from the perspective of each item (or cultural group), the other items in the bowl remain unchanged by their proximity to each other. One has to step outside the salad bowl (or outside the culture) to fully comprehend the salad bowl metaphor. The metaphor falls apart because the vegetables stand for essential kinds of subcultures but there exists no viable image of an overarching culture, except for the inert bowl. This sort of multicultural “folk theory” is also predicated on an “outside” theory of culture that is, at its core, incompatible with the goals and ethos of advocates of multiculturalism.

## ***WHY THE HYBRIDIZED VERSION OF CULTURE HAS SUPPLANTED THE HOMOGENIZED, DISCRETE ENTITY VERSION OF CULTURE***

All human beings refer to members of their own culture as “we” and to non-members as “them” or some version of “the Other.” There is a famous anthropological maxim, first voiced by Edward B. Tylor: “either marry out, or die out.” That is, we either marry the “Other,” turning them into us or we are caught in a hostile feud cycle of attack and counterattack. The anthropologist’s job is to ameliorate this gut feeling of essential differences through ethnographies, stories, film, and lectures on the “Other.” The anthropologist gives us a looking-glass into the life of others, and, in the process, the anthropologist serves as a sort of marriage broker between cultures.

The desire to see the Other as different-but-equal is a central American value and led to the adoption and pre-eminence of cultural relativism as the meta-interpretive lens through which anthropologists analyzed their data. Cultural relativity signaled

---

***Oddly, science and postmodernism both aim to eliminate bias, science through systematic methodologies and postmodernism through disenfranchising the author from his or her texts.***

---

that we were to recognize cultural differences but not evaluate those differences as either “good or bad,” or “superior or inferior,” difference itself is celebrated. In this way, we can retain the logical features of a “discrete entity” view of culture, while at the same time rejecting its implication that differences are evaluated by people and usually the more different a target group, the less favorably it is evaluated.

The hybridized view of culture is in no way different from the discrete entity (homogenized) view except that it directly seeks to eradicate the reflexive ethnocentric yardstick that we inevitably use in evaluating the other. To evaluate, along a good and bad continuum and to make moral judgments has become not only politically incorrect, but is sanctioned against. Oddly science and postmodernism agree on this important point; both aim to eliminate bias, science through systematic methodologies and postmodernism through disenfranchising the author from his or her texts, thus leaving us with conversations that edify rather than struggle to some sort of truth. Phinney’s argument amalgamates both positions, hybridizing paradigms and in so doing also hybridizing culture.

My argument has been that in lieu of a theory of culture we rely on our personal experiences to construct an intuitive, commonsensical, ad hoc and vague “theory” of culture (scare quotes intended). Homogeneity, hybridization and cultural relativity are the key conceptual elements of these ad hoc constructions. They fit together because (1) we experience and understand culture as a shared phenomenon especially during fieldwork; (2) by living in urban contemporary settings in the “first world,” academics also experience the world as hybridized; and (3) anthropologists in particular are trained to adopt a view of moral and cultural relativism during fieldwork and in their scholarly productions.

## ***TOWARD A WELL-FORMED THEORY OF CULTURE***

There are hundreds if not thousands of definitions of culture. What they all have in common is that culture is something that is shared and learned. Here lies the crux of the problem. If we focus on the individual as the unit of analysis then we also privilege experience and individual variation. Consequently, it becomes difficult to account for how commonalities occur, unless one includes a mechanism for both the distribution of similar, if not identical, experiences and for encoding them in the same way. What is this mechanism? If we call it culture then culture becomes a magical incantation or another word for phlogiston. An advantage of privileging

---

***Any well-formed theory must specify how we qualitatively and quantitatively analyze similarities and differences.***

---

the individual is that we can locate (correctly, in my opinion) culture inside the individual. The disadvantage is that we still need to account for how culture is shared. By emphasizing the sharedness of culture, we move culture outside the body and presume that “it” acts on all members of a society. While this may help to account for the many patterned similarities across people from the same society, it does not account for intra-society variation, except as Ruth Benedict did, to label such variation as deviance.

Any well-formed theory of culture must include both aspects of culture: individual variation and the commonalities among members of the same society. Lastly, any well-formed theory must also specify how we qualitatively and quantitatively analyze similarities and differences. How do we distinguish what is the same from what is different? In order to establish criteria for this we must first have a reason for developing a theory of culture. In other words, we have to be motivated to construct such a theory because it buys us insight into some pattern of human life that we are interested in. I am thus arguing for constructing a theory of culture from which we can deduce different sorts of problems or questions and which require different

kinds of data and categories. The injunction, "let the punishment fit the crime" taken from the Mikado, also suits my argument that methods should always follow and fit the theory.

In the second part, I will describe what such a well-formed theory of culture would look like. At present I think we are not ready to develop a unified theory of culture, but we can develop many well-formed, midrange theories of culture that incorporate the core features: that it is shared, that it is located in the individual, and that it is learned. These features have many facets however, depending on the questions asked.

## REFERENCES

- Brumann, C. (1999). Writing for Culture: Why a Successful Concept Should Not be Discarded. *Current Anthropology (supplemental issue)* 40, S1-S27.
- Colby, B., & Colby, L. M. (1981). *The Day-keeper: The Life and Discourse of an Ixil Diviner*. Cambridge, MA: Harvard University Press.
- de Munck, V. (2000). *Culture, Self and Meaning*. Prospect Heights, IL: Waveland Press.
- Hannerz, U. (1992). *Cultural Complexity. The Social Organization of Meaning*. New York: Columbia University Press.
- Phinney, J. S. (1999). An Intercultural Approach in Psychology: Cultural Contact and Identity. *Cross-Cultural Psychology Bulletin* 2, 24-30.
- Shore, B. (1996). *Culture in Mind: Meaning Construction and Cultural Cognition*. New York: Oxford University Press.
- Shore, B. (1991). Twice Born, Once Conceived: Meaning Construction and Cultural Cognition. *American Anthropologist* 93:9-27.
- Young, R. C. (1995). *Colonial Desire: Hybridity in Theory, Culture, and Race*. London: Routledge.

### 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.



## *The Fifth European Congress of the IACCP*



Goodwin Redford Sale Smith

PETER SMITH  
CONGRESS CHAIR

ROBIN GOODWIN  
SCIENTIFIC COMMITTEE

PAUL REDFORD  
ORGANISATIONAL COMMITTEE

The Fifth European Regional Congress of the IACCP was held at King Alfred's College, Winchester, UK from 7th-11th July 2001. No doubt drawn by the legendary English weather and food, as well as, of course, the excellent scientific programme, the meeting attracted some 175 delegates from 35 countries to the beautiful city of Winchester, the ancient capital of England.

### ***THEME: APPLIED ISSUES***

The main theme of the conference was "Capitalising on Diversity," with a central focus on the need to apply our increasingly sophisticated theoretical work in this field to applied settings. To this end three keynote speakers were asked specifically to address applied issues in their talks. Alongside IACCP President Debbie Best's (US) well-received talk on gender roles and culture, Jan Pieter van Oudenhoven's (The Netherlands) address provided important insights into individual differences in the acculturation process, whilst Peter Aggleton from the UK supplied a health focus in his talk entitled "Men, Masculinity and HIV/AIDS – A Cross-cultural Perspective."

### ***THE SYMPOSIA***

A wide range of symposia reflected some of the very best current research in the cross-cultural field, and included "applied" and multi-disciplinary discussions of culture and health, management and organisations, cross-cultural counselling, refugees, ethnicity and identity,



support networks and education and culture. We also organised an “Open Forum” session chaired by Marta Fulop (Hungary) where practitioners from across the cross-cultural field discussed the problems they faced in implementing cross-cultural theory in their areas of specialisation.

As the field of cross-cultural psychology develops, a number of key ideological debates and discussions have emerged. One recent area of controversy has been the role of evolutionary psychology in the social sciences. In a passionate and very even (but well-mannered) debate Steven Rose (UK) challenged Heidi Keller (Germany) over the “Role of Evolutionary Psychology in Cross-Cultural Psychology.” The success of this debate leads us to suggest that other “hot” topics could also be profitably debated in this way in subsequent IACCP meetings.

## THE WORKSHOPS

A more “regular feature” of IACCP conferences is pre- and post-conference workshops. This year we were fortunate to have four such workshops—on cross-cultural metaanalysis (Rod Bond, UK), the cross-cultural study of emotion (David Matsumoto, USA) values and culture (Shalom Schwartz, Israel) and ethnicity and identity (Peter Weinreich, UK). All were superbly planned by the workshop coordinators and very warmly received. Workshop organisers are often some of the “unsung heroes” of our conferences, and we would like to thank these important contributors for their hard work.

## SEVEN SCHOLARSHIPS

In this conference we were keen to encourage the participation of newer scholars to the field. As a result of generous financial support from the British Academy, Brunel University and the British-Eastern European Psychologists Group, we were able to provide seven scholarships for

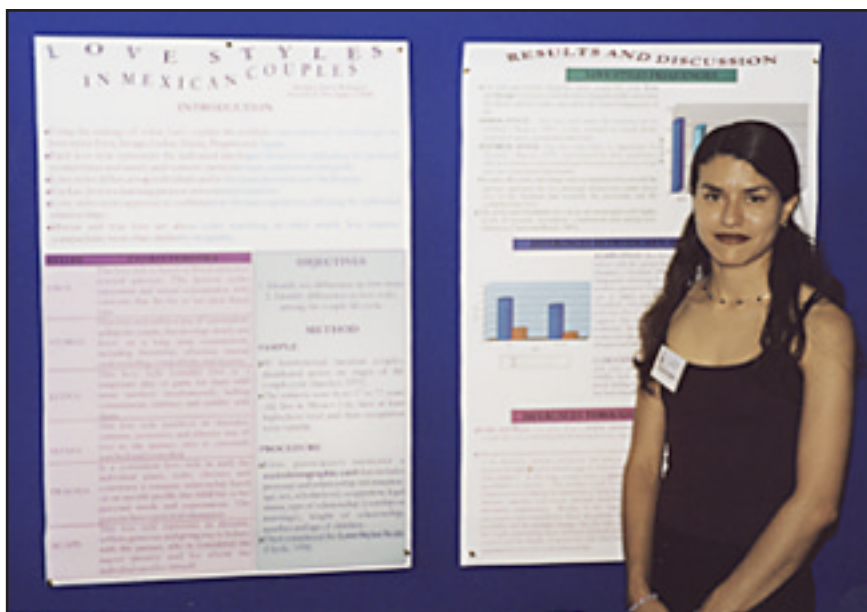


**Yvan Leanza, Université de Genève.** Students presented some great posters.

attendees from Russia, Turkey, Hungary, Malaysia, Nigeria and Mexico. Some 30 of the less experienced researchers in this field attending the conference agreed to participate in a “mentoring” scheme, where “mentees” joined a dozen more experienced “mentors,” matched by field of interest, over evening dinner. This scheme was well reviewed by both mentors and mentees and again we would hope such similar schemes might be a feature of future IACCP conferences.

## ***THE SOCIAL PROGRAMME***

Of course, alongside a very full and challenging academic programme another key feature of IACCP conferences is an equally “challenging” social programme in which everyone is “firmly” encouraged to participate.... Here the pictures of surprised and glazed looks on our delegates faces when first experiencing Salsa/ Irish folk dancing/ Morris dancing lessons really do tell “more than a thousand words” (see photos, p. 36), although they do little justice to the incredible organisational work done by Paul Redford, Nic Sale and their team in preparing this programme, or the dozen stewards who helped it run so smoothly. For those of you who missed the fun, the full programme included a welcoming ceremony and buffet in the beautiful Winchester Guildhall (Saturday evening), an outstanding Jazz band plus dancing at King Alfred’s college (Sunday evening), a salsa and disco night with



**Georgina Garcia Rodriguez, Universidad Nacional Autónoma de México.** Another sophisticated student poster. See the web Bulletin for her careful color scheme.



***Closing Banquet.*** An elegant country house in the English countryside. Roast pig! Moorish dancers! Irish square dancing! Native spirits display and research project!

a free salsa lesson for all from a top London teacher (Sunday night) and Morris and Irish dancing in the spectacular Avington Park country house in the heart of the English countryside (Monday evening; see photo). During the day, accompanying delegates were invited to visit Stonehenge, Winchester Cathedral and the Round Table. Despite all this, we are pleased to report that attendance at the

papers (even those beginning at 9am!) was generally very healthy...

## ***AND WE WOULD LIKE TO THANK...***

As we are sure most readers are aware, organising conferences involves a large number of individuals who rarely receive sufficient credit for their work. We were greatly helped in our work by a fourteen strong Scientific Committee, drawn from seven countries, who provided expert reviews for all the papers submitted to the conference. We would like to thank all those who submitted and presented papers to the conference, and in particular the two brave contributors who organised large and inclusive "double symposia" on the teaching of cross-cultural psychology (Walt Lonner, US) and social axioms across cultures (Michael Bond, Hong Kong). Finally, we must thank Nic Sale, Candan Ertubey and



***Mentoring Program.*** Senior, established, infamous members were paired up with unsuspecting students for a mentoring session. Here, Michael Bond tries to explain to Yvan Leanza why people become cross-cultural psychologists.



Alison Barton for their invaluable work on the organising committee—as well as the many friends who helped Robin look for his missing wallet (which eventually did materialise, contents intact, so the IACCP budget is quite safe, Michele!). Such commitment, and the continuing messages of support we received before, during and indeed after the conference, helped us greatly in “keeping going” during what was for us, and hopefully for you, an educational, enjoyable and generally “exhausting” meeting.

**Jan Pieter van Oudenhoven.**  
*Keynote address: “Individual Differences and Acculturation”*



**Rolando Diaz-Loving and his students at the Irish dance.** Rolando is clearly pleased with his contribution to cross-cultural psychology. “*Siete mujeres lindas*” is Spanish for “I sacrifice dearly for science.”

## ARTS 2002

### *Advanced Research and Training Seminars*

Coordinator: John G. Adair, University of Manitoba, Winnipeg, Canada  
 arts@ms.umanitoba.ca Fax: +1 (204) 474-7599

ARTS is a program of international psychology (IAAP- International Association of Applied Psychology, IUPsyS- International Union of Psychological Science, and IACCP- International Association of Cross-Cultural Psychology) to provide training opportunities for scholars from low-income countries and to promote their attendance at the international congresses. Contributions from these international associations and from various national associations and universities have enabled the offering of the following seminars for 2002. Participation at any of the ARTS should be coordinated with attendance at the IAAP and IACCP Congresses. See [www.icap2002.org](http://www.icap2002.org) and [www.iaccpcongress2002.org](http://www.iaccpcongress2002.org) for details about participation and registration.

#### ***THE FAMILY: CULTURE AND PSYCHOLOGICAL FUNCTIONING***

ARTS #1: Pre-Congress Seminar

Professor James Georgas Singapore  
 The University of Athens (Convener) July 4 - 6, 2002

Family is a universal context variable that mediates between culture and psychological functioning. Urbanization, industrialization, technology, and information technology have contributed to increased autonomy of the individual and to changes in the structure and function of the family system in cultures throughout the world. Some of the questions related to the seminar are: To what degree has the structure and function of the family changed and how have these changes affected psychological functioning in cultures throughout the world? To what degree are these changes in family functioning affecting the degree of communication and contact between parents and children, parents and grandparents, children and relatives, etc.? Will the family system in nations throughout the world inevitably follow the same path as in North America and Northern Europe? These issues will be presented and discussed through the results of a recently completed 30 nations study of cultural dimensions and family structure, function, and related psychological variables. Additional Instructors include John Berry (Canada), Cigdem Kagitcibasi (Turkey), and Fons van de Vijver and Ype Poortinga (The Netherlands).

Applicants should submit the completed application form (see below) together with a brief overview of their background in the area of either developmental psychology, clinical psychology, or cross-cultural psychology and a description of

#### **ARTS #1: Submit applications to:**

Dr. James Georgas  
 Department of Psychology  
 School of Philosophy  
 University of Athens  
 Panepistemiopolis  
 15784 Ilissia  
 Athens, GREECE

Tel: +30 1 7277524  
 Fax: +30 1 7277534  
[dgeorgas@psych.uoa.gr](mailto:dgeorgas@psych.uoa.gr)

their interests in the family. Because seminar instruction and discussion will be in the English language, applicants must have the ability to function independently in English.

## ***EMOTION AND INTERCULTURAL ADJUSTMENT***

### **ARTS #2: Post-Congress Seminar**

Dr. David Matsumoto  
San Francisco State University, USA (Convener)      Singapore  
July 12-14, 2002

Emotion is an exciting topic of inquiry that spans all areas of psychology. The modern study of emotion has roots in the cross-cultural study of emotional expression and perception. The seminar will first examine the early modern history of these cross-cultural studies, focusing on the literature embracing the notion of the universality of emotional expression, and recent literature challenging it. Next the seminar will focus on two areas of my research interests, emotion judgments and the role of emotion in intercultural adjustment. The former is arguably the most well-studied area of emotion cross-culturally, and participants will gain theoretical and methodological understandings of the issues involved in the conduct of such research. The latter will involve the most recent research and will include an introduction of the only test available to successfully predict intercultural adjustment in sojourners and immigrants, based on a theory of emotion regulation. Participants will gain not only knowledge about the various literatures covered, but practical skills with which they can implement studies in this area in their own laboratories.

Applicants should submit the complete application form (see below) together with a brief overview of their background and training in psychology and their specific interest in emotion. Because seminar instruction and discussion will be in the English language, applicants must have the ability to function independently in English.

#### **ARTS #2: Submit applications to:**

David Matsumoto, Ph.D.  
San Francisco State University  
1600 Holloway Avenue  
San Francisco, CA 94132 USA

Phone: 510-236-9171  
Fax: 510-217-9608  
[dm@sfsu.edu](mailto:dm@sfsu.edu)

## ***WORK PLACE SAFETY, SYSTEM SAFETY AND PSYCHOLOGY***

### **ARTS #3: Post Congress Seminar**

Professor Bernhard Wilpert & Dr. Babette Fahlbruch      Singapore  
Berlin University of Technology (Conveners)      July 13-15, 2002

This three day seminar introduces a field of growing importance to psychologists— the safety domain. Traditionally concerned with occupational safety and the avoidance of work place injuries the field was the domain of ergonomists, engineers, and physicians. During the 1980s safety thinking changed in response to large scale industrial accidents, such as Bhopal and the Exxon Valdez, which forced safety theorizing and practice to extend its coverage to systems safety. Both work place safety and system safety are assured by the efficient interaction of three equally important constituents: men, technology and organization. As a consequence the discipline of psychology has to play an increasing role in work place and systems safety. The seminar will combine the most modern work and organizational psychological approaches to safety to provide participants with theoretical knowledge, analytical and diagnostic competencies, and practice-relevant intervention methods and competencies in the work place and systems safety domain. This ARTS opens a new field for professional practice to enhance the industrial safety which still remains wanting in many countries.



Applicants should register by submitting the completed application form (see below) together with a description of their experience with and their particular interest in psychological safety work. Knowledge of English is required for all reading, lectures, group work, and discussions.

### **FUNDING SUPPORT PROVIDED AND SUPPLEMENTARY ASSISTANCE REQUIRED**

During the seminars meals, accommodation and instruction will be provided. (During the international congresses participants are expected to provide for their own food and lodging; no ARTS assistance is provided during the Congress). Participants from low-income countries may also be eligible for modest assistance with their travel expenses from ARTS, but must first seek funding from other sources in their home country (university or national granting agency). Moreover, our funding is limited so that full travel support is unlikely. When requesting assistance include detailed information about your travel expenses, funding sources and the institutions from which you have sought financial support.

#### **ARTS #3: Submit applications to:**

Dr. Babette Fahlbruch  
Berlin University of Technology  
Institute of Psychology  
Sekt. FR 3-8  
Franklinstr. 28  
10587 Berlin  
Germany

Phone: + 49 30 314 22967

Fax: +49 30 314 25274

**Babette.Fahlbruch@TU-Berlin.de**

### **APPLICATION FOR ARTS 2002**

**Please supply the following information:** Name, Title, Age, Date of birth, Academic rank, Institutional affiliation, Highest degree earned, Year degree earned, University granting degree

**Contact information:** Fax, Email, Phone

**Fluency in English:**    ☐ Reading    ☐ Listening    ☐ Speaking

#### **2002 Congress Attendance Plans**

IAAP Congress (Singapore, July 7-12):

Plan to attend: ☐ Yes ☐ No

Submit Paper/Poster ☐ Yes ☐ No

IACCP Congress (Yogyakarta, July 15-19):

Plan to attend: ☐ Yes ☐ No

Submit Paper/Poster ☐ Yes ☐ No

#### **Previous Congress Attendance**

**1992:** ☐ Brussels (IUPsyS)    ☐ Liege (IACCP)

**1994:** ☐ Madrid (IAAP)    ☐ Pamplona (IACCP)

**1996:** ☐ Montreal (IUPsyS)    ☐ Montreal (IACCP)

**1998:** ☐ San Francisco (IAAP)    ☐ Bellingham (IACCP)

**2000:** ☐ Stockholm (IUPsyS)    ☐ Pultusk IACCP)

Previous ARTS?: ☐ No ☐ Yes: Specify year and/or topic \_\_\_\_\_

**Seminar applied for:**    ☐ #1: Georgas    ☐ #2: Matsumoto    ☐ #3: Fahlbruch

**Statement of Qualifications:** Please attach to your application a description of your special qualifications for the seminar you have selected. (See the application requirements for each seminar).

# 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.

---

Daniel Bar-Tal (2000). *Shared Beliefs in a Society: Social Psychological Analysis*. Sage (232 pp.) ISBN 0-7619-0658-4 US\$52

"...shows how societal psychology can fulfill the promise of early social psychologists by directing attention to the societal and cultural contexts in which individuals live and by examining the reciprocal influence between these contexts and individuals."

Roy Boyne (2001). *Subject, Society and Culture*. Sage (224 pp.) ISBN 0-8039-8349-2 US\$78

"...explores the relationship between visual culture, social theory, and the individual."

Richard H. Dana (Ed.) (2000). *Handbook of Cross-Cultural and Multicultural Personality Assessment*. Lawrence Erlbaum (736 pp.) ISBN 0-8058-2789-7 US\$145

"...brings together researchers and practitioners from 12 countries with diverse ethnic and racial identities and training to present state-of-the-art knowledge about how best to minimize cultural biases in the assessment of personality and psychopathology."

Victor de Munck (2000). *Culture, Self, and Meaning*. Waveland Press (113 pp.) ISBN 1-57766-137-0 US\$10.50

"In this highly informative and interdisciplinary exploration of the relationship between culture and psyche, de Munck provides a substantive introduction to per-

tinent issues, theory, and empirical studies that lie at the junction of psychology, sociology, and anthropology.

Kenneth J. Gergen (2000). *An Invitation to Social Construction*. Sage (272 pp.) ISBN 0-8039-8376-X US\$82

"...an elegant overview of social constructionism from a major figure in the movement, that is at once panoptic and accessible as an introductory text."

Susan Goldstein (2000). *Cross-Cultural Explorations: Activities in Culture and Psychology*. Allyn & Bacon (387 pp.) ISBN: 0-205-28520-1 US \$26.00

"This book consists of 90 student exercises intended to bring a cross-cultural perspective to undergraduate psychology courses, including the academic areas of cross-cultural psychology, cultural psychology, indigenous psychology, and ethnic psychology across nine content areas. The





activities in this book revolve around case studies, self-administered scales, mini-experiments, demonstrations, and question sets for collecting and evaluating interview data."

Marvin Harris (2001). *Cultural Materialism: The Struggle for a Science of Culture*. Altamira Press (416 pp.) ISBN 0-7591-0134-5 US\$65

"Now available again after a hiatus, this edition of Cultural Materialism contains the complete text of the original book plus a new introduction by Harris (with B.J. Brown) that updates his ideas and examines the impact that the book and theory have had on anthropological theorizing."

Geert Hofstede (2001). *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations (2nd Edition)*. Sage (668 pp.) ISBN 0-8039-7323-3 US\$70

"...first published in 1981 and an international best seller ... Explores the differences in thinking and social action that exist among members of more than 50 modern nations."

Giuseppe Mantovani (2000). *Exploring Borders*. Routledge (176 pp.) ISBN 0-415-32100-0 US\$49.95

"...highlights and explores the ways in which culture acts as a framework organizing our experience."

Kurt Pawlik & Mark R. Rosenzweig (Eds.) (2000). *The International Handbook of Psychology*. Sage (656 pp.) ISBN 0-7619-5329-9 US\$99.95

"...an authoritative resource covering all the main areas of psychological science written by an outstanding set of contributors from around the world."

María Ros & V. Gouveia (Eds.) (2001). *Psicología Social de los Valores Humanos: Desarrollos teóricos, metodológicos y aplicados [Social Psychology of Human Values: Developments in theory, methods and applications]*. Biblioteca Nueva, Madrid.

The book includes chapters on the history of values, Schwartz' theory, the relationship between values and behavior, collectivism, measurement, validity issues, parental influence, prejudice, health, national identity, national differences, organizations, and labor unions.



Jaana 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. It provides a broad-ranging overview of the cultural perspective on every developmental stage - from pregnancy to old age."

## GENERAL ANNOUNCEMENTS

### ***End-Terrorism List***

In the wake of the horrendous act of terrorism that took place on September 11, 2001, many people around the world feel the need to cooperate with others to end the scourge of terrorism. To help support and facilitate understanding and well-conceived action to end terrorism, EDC has launched the End-Terrorism online forum. The forum will provide a venue to facilitate knowledge sharing and to identify and support constructive action that will end terrorism.

To join the End-Terrorism List, send an e-mail to:

[majordomo@mail.edc.org](mailto:majordomo@mail.edc.org)

Do *\*not\** enter a subject. In the body of the message, type:

**subscribe end-terrorism**

You will receive a Welcome Letter to the List.

Web site for the list:

<http://www.edc.org/GLG/end-terrorism>

For further information about End-Terrorism, please contact:

Dr. Janice Zarro Brodman

EDC

[jbroadman@edc.org](mailto:jbroadman@edc.org)

### ***Position: Clinical/Multicultural Psychology***

NOVA Southeaster University, Florida USA

NOVA Center for Psychological Studies anticipates an opening at the Associate/Full Professor level for the 2002-03 academic year, starting 08/01/02. The position requires a doctorate in Clinical Psychology with training and a productive scholarly record in Multicultural Psychology.

#### **Contact:**

Nova Southeastern University, Office of Human Resources, 3301 College Ave., Ft. Lauderdale, FL 33314.

[nsujobs@nsu.nova.edu](mailto:nsujobs@nsu.nova.edu)

[www.nova.edu](http://www.nova.edu)

### ***Postion: Culture and Human Development***

University of Saskatchewan, Canada

The Psychology Department at the University of Saskatchewan is establishing a new, interdisciplinary graduate program in Culture and Human Development. We are seeking a tenure-track faculty member to contribute to the development, implementation, and integration of this new program. Candidates with Ph.D.'s from any relevant discipline in Social Sciences or Humanities are encouraged to apply (e.g., Applied Developmental, Cultural Studies, Women's & Gender Studies, Anthropology, Sociology, Communication Studies, etc.).

#### **Contact:**

[www.usask.ca/psychology](http://www.usask.ca/psychology)

Dr. Lorrie Sippola  
lorrie.sippola@usask.ca

Deadline: January 15, 2002.

### **Position: Culture and Psychology**

Pacific Lutheran University, California USA

The Department of Psychology at Pacific Lutheran University seeks candidates for a tenure track Assistant Professor in Culture and Psychology. Candidates from any sub-field of psychology concerned with culture and behavior, especially as it may apply to American Ethnic Minorities, are encouraged to apply.

#### **Contact:**

Search Committee, Department of Psychology. Pacific Lutheran University, Tacoma, WA 98447.

Review of applications will begin January 7 and continue until the position is filled.

---

## **1► Indonesia**

seems wholly indeterminate; indeed, I would prefer not to predict next semester. This pervasive (un)predictability problem has presented a challenge to IACCP's 2002 Congress organizers in Indonesia. As I write this, the IACCP Executive Committee and the organizers are actively discussing how to proceed. By the time this *Bulletin* arrives, the results of the online survey will have been examined and the Congress will have been resolved in some manner. For now, please submit your presentation proposals as outlined in the Congress Second Announcement that you received with the previous *Bulletin*. See the Conferences section in the back of this issue for additional Congress information.

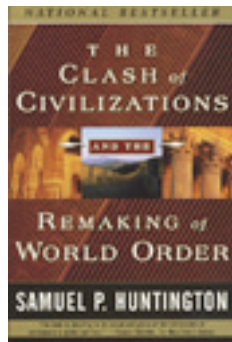
Future communications may need to be more immediate than through overseas postal mail, so the Online Directory email system and the IACCP Discussion List may be used instead of the *Bulletin*. If you have not sent IACCP a current email address, please do so. You can email your address to: Sheberry25@aol.com.

OK, back to my fallout shelter.

### **REFERENCES**

Fukuyama, F. (1989, Summer). The end of history? *The National Interest*, Issue 16, 3-18.

Huntington, S. P. (1996). *The Clash of Civilizations and the Remaking of the World Order*. New York: Touchstone.



## *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)), 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*

### **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**

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

### **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 April 25-28 The Society of Australasian Social Psychologists (SASP) Adelaide, South Australia**

First call for abstracts will be in January 2002. Keynote speaker: Prof Nyla Branscombe, University of Kansas

**Contact:**

Martha Augoustinos  
 Department of Psychology  
 Adelaide University, Australia  
 Tel: +61 (0)8 8303 4627  
 Fax: +61 (0)8 8303 3770  
[martha@psychology.adelaide.edu.au](mailto:martha@psychology.adelaide.edu.au)

**2002 June 13-15*****Identifying Culture  
Stockholm, Sweden***

Organized by the Institute of International Business at Stockholm School of Economics.

The aim of the conference is to discuss conceptual and empirical developments on the identification of culture within countries, communities, organisations, groups, teams, professions and demographic categories. We especially welcome contributions from International Management, Ethnology, Sociology, Psychology and Social Anthropology.

Submissions by February 1st, 2002 to:

[identifying.culture@hhs.se](mailto:identifying.culture@hhs.se)

**Contact:**

Lena Zander  
[lana.zander@hhs.se](mailto:lana.zander@hhs.se)  
[http://www.iib.edu/Identifyingculture/  
 New\\_version/Identifying\\_culture.htm](http://www.iib.edu/Identifyingculture/New_version/Identifying_culture.htm)

**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 July 10-14*****8th International Conference on  
Language and Social Psychology  
Hong Kong, P.R.C.***

See:

<http://personal.cityu.edu.hk/~ssiclaspl/>

**2002 July 16-19*****International Society for  
Political Psychology  
Berlin, Germany***

The theme of this meeting is "Language of Politics, Language of Citizenship, Language of Culture." Besides submissions that address any aspect of this theme, the program will also cover the full range of theory and research in political psychology.

**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)

**2003 May 19-22*****The 2003 Biennial Conference of  
the International Academy for  
Intercultural Research  
Taipei, Taiwan***

The conferences will be conducted at National Taiwan Normal University.

**Contact:**

Dan Landis  
[landisd@watervalley.net](mailto:landisd@watervalley.net)  
[http://www.interculturalacademy.org/  
 taipei--2003.htm](http://www.interculturalacademy.org/taipei--2003.htm)

**2004 August*****28th International Congress of  
Psychology***

## Beijing, China

### Contact:

Dr. XiaoLan FU  
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

## 26► Photos



**Elzbieta Polek.** Art with science, and a private sponsor.



**The Teachers.** So...elegant...



**The Students.** So... diligent...

## **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 Chem-  
nitz-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*

#### **Michelle Gelfand**

Department of Psychology  
University of Maryland  
College Park, MD 20742 USA  
Tel: +1 (301) 405-6972  
Fax: +1 (301) 314-9566  
iaccp@psyc.umd.edu

### *President-Elect*

#### **Peter B. 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 Zand-  
weg 17  
3707 Am Zeist  
The Netherlands  
Fax +30 (71) 5273060  
eldering@rulfsw.leidenuniv.nl

### **Bilge Ataca**

Bogazici University  
Department 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 Depart-  
ment  
University of Zimbabwe  
P.O.Box MP167  
Mt. Pleasant, Harare, Zimba-  
bwe  
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 van de Vijver**

Dept. of Social Sciences  
Tilburg University  
P.O. Box 90153 Le Tilburg  
The Netherlands  
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 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.

<b>Income</b>	<b>JCCP &amp; CCPB</b>	<b>CCPB</b>
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)

	<b>JCCP</b>	<b>CCPB</b>
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>

