Cross-Cultural Psychology Bulletin

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Creation of Humanity
Earth

Cross-Cultural Psychology Bulletin

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In My Next Life...Biology

EDITOR

IN MY NEXT LIFE I WILL BE A BIOLOGIST, SO I WON'T HAVE TO FRET OVER IMPOSSIBLE

questions such as whether or not humans possess a soul that actively and creatively directs behavior.[1] Alternately, perhaps I'll be an artist and devote all my energies to worrying over the soul, forsaking the struggle for a science of the person, SPSS, and this machine that takes so much of my time (bottom left).

My wife, an anthropologist-turned-software engineer, agrees that I should not be a psychologist in my next life; if she's with me, it would be altogether better if I were able to make a decent living and work more reasonable hours. But we don't exactly know what psychologists come back as; maybe white rats, or planaria that can't learn, or university vice presidents. Cross-cultural psychologists probably come back as tight-rope walkers or race car drivers, reflecting our overdeveloped need for stimulation, variety, and risk. Of course there are those who say that we are, after all, just the reincarnations of fallen cultural anthropologists—the ones who couldn't manage field work or failed to figure out how to define "culture."

If you have any clear information on what happens to cross-culturalists in subsequent lives, please contact me; there's probably a good *Bulletin* article in it. Send some photos, too.

[N]Note the distance between the tips of the two fingers on the front cover. Maybe this is the gap on which the whole of social science turns. What exactly happened in between these fingers?

Cross-Cultural Psychology Bulletin

ABOUT THE COVER PHOTO

Michelangelo Buonarroti

An odd one, Michelangelo. So much talent, so much anguish. As da Vinci grew old, he scribbled over and over in his notebooks, "Tell me if anything at all was done... Tell me if anything at all was done..."[1] Michelango's angst didn't prevent him from getting his work done, and so we can wonder over some rather spectacular art.

This center panel of the Sistine Chapel ceiling fresco is probably the most famous, recognizable, and important image in the Western world, and it is taken as an exquisite creation at the core of the "Western Canon." But it was the Japanese who ponied up to have it restored.

Perhaps we are embarking on a hundreds years of civilizational conflict (OK, or maybe not). Or perhaps the President of my own nation will explode us all in a brilliant flash of blue. In America, we argued energetically, during what we now realize was the Ten Year Interlude, over the place of the Canon in formal education. Now we ask, shall all the Canons withdraw behind civilizational fortifications? Whither the future of all such cultural expressions, and of their sharing?

[1]Bronowski, J. (1961). Leonardo da Vinci. In J. H. Plumb (Ed.), *The Italian Renaissance*. New York, NY: American Heritage Books.

Dear IACCP Friends:

Best wishes for 2002 to all of you.

The IACCP Executive Committee has examined the data from the membership survey in which over 100 members indicated their views and concerns about our upcoming meeting. Analyzing the data, there did not seem to be strong support for either keeping the meeting in Yogyakarta or moving it to Singapore. Hence, the EC decided to uphold the original decision made in Pultusk to hold the meeting in Indonesia.

However, after we had made that decision, the question of possible visa problems and access for all our members arose, a question we thought was settled in Pultusk before we approved the meeting site. Because this is an important issue, the EC again explored the visa process for our members whose countries do not have diplomatic relations with Indonesia. We discussed the concerns with our Indonesian colleagues who are organizing the meeting. Klaus Boenke and Pawel Boski explored the visa process with Indonesian officials in their respective countries. These inquiries gave us information both from inside Indonesia as well as from the outside. We also had e-mail discussions with several of our Israeli members about their concerns. In the process, we determined that there were 4 options for the meeting, and I asked the EC to vote on those (remaining with our original plan to meet in Indonesia; moving the meeting to Singapore asking our Indonesian colleagues to organize there; moving to Singapore and asking the EC to develop an organizing plan; cancelling the meeting). As you can see, without local organizers, either of the Singapore options would be most difficult to carry out, particularly given the short time frame. We were able to reach all but 2 members of the EC for the vote.

The outcome of the vote showed strong support for keeping the meeting in Indonesia. Our Indonesian colleagues now have a clear message of support from IACCP members and the EC. Our Indonesian organizers graciously changed the submission date for the meeting to February 15 (and subsequently to February 28 under certain circumstances) so that members would have sufficient time to participate.

Message 22 ➤

In the Belly of the Beast: Two Incomplete Theories of Culture and Why They Dominate the Social Sciences (Part 2)

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In Part 1 (2001, June), I argued that hybridized and homogeneous views of culture, while seemingly different, are really variants of the same culture-as-biosphere metaphor. In Part 2, my goal is to propose an alternative understanding of culture that I believe should be used to develop well-founded theories of culture. First, I will explain why most anthropologists have historically misconstrued and misused the concept of culture. I describe how the experience of fieldwork often leads to a schizophrenic embrace of culture as both pure theory (the anthropologist as academic) and as messy experience (the anthropologist in the wild). I then show that a grand unified working theory of culture is impossible and that culture should instead be considered a fluid concept that changes in scale and properties depending on the question asked. I also debunk theories of culture that either take for granted that culture is "everything" or that it has causal force. After constructing an argument describing what culture is not, I hope to convincingly illustrate what a well-founded theory of culture should look like.

HANGING ON TO HOLISM

Many anthropologists (particularly authors of introductory text books) continue to espouse a holistic view of culture, in part because of the importance

traditionally vested on fieldwork as a rite of passage. Through fieldwork, the anthropologist acquires a stake in writing about their chosen community as both similar to and uniquely different from other communities. The comparative thread (of similarity) allows one to engage in debates over such cultural issues as gender roles, ethnicity, globalization, cultural change, or the effects of western pop culture. The cultural relative thread allows one to display one's familiarity with local practices and knowledge with a certain level of expertise.

No other social/behavioral science discipline has made holism such a central tenet of study as has anthropology. Psychologists are unlikely to claim that they are studying or describing the entire human psyche in the same way that an ethnographer presumes to describe, more or less, a whole culture even if this claim is unstated.

> *Anthropologists often claim "ownership" of the concept of culture by virtue of doing both ethnographic and ethnological research.*

Thus, anthropologists often claim "ownership" of the concept of culture by virtue of doing both ethnographic and ethnological research. At the same time the appropriation of the cultural concept by other disciplines is decried as ethnocentric because these scholars are neither trained in anthropology nor do their respective disciplines have a sufficiently rich tradition of comparative research from which to develop appropriately non-ethnocentric approaches to conceptualizing culture. I think for these reasons most anthropologists still cling to a holistic notion of culture that is no longer reasonable.

FROM CULTURE TO CULTURAL

Turning the looking glass on themselves, anthropologists realized that their own perceptions and writings were socio-historically situated, nurtured in the "cool" confines of the ivory tower. Both postmodern (i.e., "anti-science") and empirically-minded anthropologists (e.g., D'Andrade 1999; Gatewood, 2000; Sahlins 1994) questioned whether we should retain the concept of culture. Roger Keesing said he "deliberately avoided" using the term "culture" because it "irresistibly leads us into reification and essentialism" and to exoticizing "otherness" (1994:301-302, 303). Another prominent figure, Arjun Appadurai, rejected the use of "culture" as a noun, noting that the "cultural, the adjective, moves one into a realm of differences, contrasts, and comparisons that is more helpful" (1996:12). Many, if not most, anthropologists concur with the "grammatical shift" that has taken place (Brumann 1999:S2). With it has also come an ideological reversal, from assuming sharedness among the members of a community and a similarity across communities in a cultural region to assuming variability, differences, contingency and a near wholesale rejection of the search for

cultural universals.

Stephen Tyler, a leader of the ethno-
science movement in anthropology in the
late 1960s and early 1970s, proposed that
anthropologists "...break the whole spell
of representation and project a world of
pure arbitrariness without representation"
(1986:133). For Tyler, any "representation"
that purports to be correlated with or rep-
resent reality is always purely arbitrary. He

uses the term "spell" in order to accentuate that inherent intellectual sleight-of-hand
that accompanies any representation. For Tyler, there is no slippery slope of repre-
sentation, all representations are wrought by magic and each representation is inde-
pendent of the phenomenon it is representing.

Perhaps E. L. Cerroni-Long is right when he writes in his introduction to an edited
volume on anthropological theory that "the impact of postmodernism on anthropol-
ogy may have been greatly exaggerated" (1999:4). But once he hunkers down to

> *Few anthropologists think about sampling
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> informants, nor do they regularly employ
> systematic data collection methods.*

the subject he is less inclined to be quite so blasé: "...postmodernism denounces
the ethnographic endeavor (as an attempt at 'appropriation' of the 'other'), insofar
as it is directed at describing, comparing and understanding human diversity" (p. 5).
Postmodernism has, Cerroni-Long notes, "become the intellectual orthodoxy" while
at the same time renouncing theory, ethnography and the comparative enterprise
which has historically been to anthropology what evolution is to biology. As I will
show below, the postmodern criticism of representation, when thoughtfully consid-
ered, is well-taken but should lead to re-thinking how we construct theories of cul-
ture rather than rejecting wholesale the possibility of theorizing culture.

"NO-NAME ANTHROPOLOGY"

Despite anthropologists' awareness and sensitivity to postmodernist issues, little has
really changed in the writing of culture. Ethnographies continue to be thick descrip-
tive accounts of human lifeways, whether in a community or in a transnational set-
ting. The two key differences between traditional and contemporary ethnographies
are the inclusion of the anthropologist in the account with an obligatory patter about

their biases and difficulties in the field and that the anthropologist often notes that the community is not a bounded, self-sustaining community but affected by regional, national and global events. Nevertheless, when stripped of the bells and whistles, I do not see any significant differences between ethnographic writing then and now.

I think the reason for the lack of change in ethnography is that anthropologists continue to rely on participant observation for collecting data. Participant observation is not really a method for collecting data itself but rather a method for gaining competency in community lifeways and, as a result, access to and the trust of members of a community. Participant observation precedes actual data collection and is akin to "hanging out" (Bernard 1994; de Munck 1998). Few anthropologists think about sampling techniques, the representativeness of informants, nor do they regularly employ systematic data collection methods (an exception is Boster 1985; Garro

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"No name anthropology" is an accurate label for the theory-method schizophrenia currently endemic to anthropology.

2000a and b; Kempton, Boster & Hartley, 1995). In other words, most anthropologists do what Barrett calls "no name anthropology" (1996:178-184). Theory and ethnographic description are articulated only insofar as they exist between the covers of a text, with a discussion on theory typically placed at the beginning of a text and then, promptly ignored.[1]

Like their ethnographic counterparts, ethnologists tend to rely on an inductive foraging for patterns in the cross-cultural data banks and then test for significant correlations to confirm these patterns. Too often ethnologists conjure commonsensical, *ad hoc* interpretations from these correlations rather than seriously considering the underlying mechanisms that account for the correlation and then test their findings on a second independent sample. From the point of view of those who were interested in serious science, the devotional reliance on statistics, in the absence of a theoretical framework, looked scientistic rather than scientific (notable exceptions being the Whitings' Six Cultures study and the Burton and White studies on the sexual division of labor).

A major problem with both ethnological and ethnographic "theoretical" approaches

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[1]Ethnographies that are exquisite examples of this are Ann Gold's "Fruitful Journeys" (1988); Dorinne Kondo's "Crafting Selves" (1990), Lila Abu-Lughod's "Veiled Sentiments" (1986); and Ernestine McHugh's "Love and Honor in the Himalayas" (2001). After a rich description of theory and the near impossibility of ethnographically valid representations, all four researchers provide rich ethnographic texts of the best sort. The theory really just gets in the way.

is that they are never very theoretical. Both rely on "grounded theory" in which the theory is patched together *post hoc* from observed regularities. "No name anthropology" is an accurate label for the theory-method schizophrenia currently endemic to anthropology. This Cyclopian paradigm for "doing anthropology" is naive and ultimately drains the field of any intellectual challenge. A second stage of deduction is needed to form integrated, full-sighted theories of culture.

REVIVING THEORY AND WORDS OF CAUTION

de Munck and Korotayev (2000) used hypothetical and actual examples to show statistically that there are no fixed or mechanical solutions to the question "What is culture and how do we reduce culture to elemental units for cross-cultural comparison?" Murdock and White (1969) and Naroll (1970) had insisted that the community was the proper unit of cross-cultural comparison, so that the variables always referred to community beliefs and practices. de Munck and Korotayev argued that we cannot *a priori* assume either that the community represents a cultural area or that it is even the appropriate cultural unit for comparison. For example, in terms of religious precepts or practices, a Muslim community in the predominantly Buddhist

> *What we take to be the unit of culture for cross-cultural comparison cannot be determined a priori.*

nation of Sri Lanka may have more in common with a Muslim community in China than it does with a neighboring Buddhist community. Similarly, highland communities of very different cultural areas were found to share many cultural traits that they did not share with their lowland counterparts. While studying the Bantu cultural area of east Africa we also found, contrary to expectation, greater variation of some cultural traits within the cultural area than across cultural areas. In other words "community" is but one of many possible cultural population boundaries.

These findings are tremendously significant for cross-cultural research, specifically as they address Galton's so-called "problem"—that cultures, particularly those spatially proximate with one another, may share similar trait complexes as a consequence of the temporal diffusion of traits rather than because of any independent causal relationship between those traits. Our study shows that there may be greater cultural variation within a community, region or cultural area than across cultural areas and therefore the unit for comparison varies depending on the question asked. A cultural unit for comparison may also be delimited by non-cultural boundary markers such as elevation or climate. Thus, a cultural unit need not always imply territorial contiguity as community does. For example, Islam and Christianity are mega-cultural units that are not confined to a bounded territory.

Many different cultural dimensions potentially cut across any population. A sample that represents the population of one culture because the individuals in that sample all possess the salient criteria for that research question may not constitute an appropriate cultural sample for another research question. What we take to be the unit of culture for cross-cultural comparison cannot be determined *a priori*. The same problem will also hold at the ethnographic level. For example, if we wanted to describe the status hierarchy of a community, the criteria for assessing male status rankings are likely to differ from those used for assessing female status. Without a theoretical understanding of the plasticity, limitations and uses of the concept of culture, this complication will be missed time and time again.

Though not directly addressed, the de Munck and Korotayev article implies that "culture is not everything," as cultural boundaries and differences may be a result of non-cultural as well as cultural criteria. The most significant hurdle to overcome in developing a well-founded theory of culture is to be clear about what culture is not. In the following two sections a perspective for formulating theories of culture is developed.

WHAT CULTURE IS NOT

Most definitions of culture are "omnibus definitions" (D'Andrade 1999:86). Sherry Ortner writes, "Anthropologists–American ones anyway–have for the most part long agreed that culture shapes, guides, and even to some extent dictates behavior." The difficulties with such definitions are twofold. First, we cannot get out of the tautological trap of using culture to explain culture. For example, if we call all learned behaviors "culture" and then explain some set of behaviors in terms of particular cultural values and beliefs we are doing nothing more than performing mental

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gymnastics by concealing our belief in a one-to-one correspondence between the internal (cognitive) and external (socio-behavioral) world. From this perspective, cognition (i.e., thoughts and feelings) and behaviors simply reflect each other and, consequently, cannot provide any understanding of each other. Second, if culture causes things to happen then we attribute not only existence to culture but also the ability, as a "supra-physical" entity, to "construct reality" (O'Meara 1999:120). Marvin Harris, a staunch materialist, makes the supra-physical argument, writing, "if people can become members of social groups, then social groups must have an existence separate from and prior to the individuals that join them..." (1994:412). But, as O'Meara has frequently argued, "*causation* is exclusively a matter of the physical properties of, and the resulting mechanical operations of and interaction among, what can be characterized as physical entities" (1999:118, italics in original). If we persist in assuming or claiming that culture is either a "behavioral text" (Geertz

If culture is a shared, supra-physical state then to whom do we go for confirming evidence?

1980:168) or "controls what we think and do" (Harris 1991:65) then we must either figure out precisely how a noncoroporeal entity can act on physical entities or how we can define culture as being a physical entity. This is not necessarily an insurmountable problem, for non-physical "entities" such as "love" or "patriotism" do motivate behavior. On the other hand, our evidence of the existence of values or emotions is provided by the individuals who claim to have these values or feelings and they are accompanied by indirect physiological and neural activity. If culture is a shared, supra-physical state then to whom do we go for confirming evidence? To argue cultural causation, how the abstract can affect the concrete must be explicated.

This problem generalizes to conflating a representation of some cultural practice, value, or belief with its actual expression. For example, a whole cottage industry of research has burgeoned around the distinction between "Western" and "non-Western" constructions of the self, with non-Western selves presented as "fluid," "porous," "dividual," "socio-centric organic," "interdependent" while Western selves are the opposite—"independent," "autonomous," "bounded," "egocentric." Implied in this constructionist stance is a re-Orientalizing (that is, affirming essentialist differences) of non-Western cultures. Are Western and non-Western constructions of self different? If they are, then the Western "self" must perceive, conceptualize and articulate with his or her behavioral environment very differently than the non-Western self. This also implies that reality is socially constructed. But certainly not all of reality is "socially constructed" as Howard remarked, "how do they deal with the corporeal reality of the body—it urinates and defecates and experiences hunger, thirst and sexual urges?" (1985:414). In other words, the self is, in part, biologically

constructed. Further, Modell (1993) and Neisser (1967) pointed out that all human beings have to think of themselves as a bounded whole that continues through time otherwise each self risks dying during sleep. Apparently, there is an inherent neurophysiological cognitive capacity to recognize continuity of self and to simulate and assess future actions. This is also part of the self. In all cultures, the self, however socially constructed, feels emotions and recognizes emotions in others. Emotions consist of sensations that are managed by the chemistry of the body. The self, often put forth as the cultural construct par excellence, also consists of non-cultural components. The question now becomes, "how much of the self is culturally constructed? Eighty percent? Fifty percent? or Twenty percent?"[2]

Of course, the counter argument would be that it doesn't matter, whatever portion of the self is culturally constructed is the portion that reflects cultural differences. But this is an equivocal claim, for, if all differences in the self are due to culture, then we must think of the self as a modular structure with each module working independently of others and the only module that differs across cultures is the cultural module. Even after all this, at best our argument is no more enlightening than saying that "culture did it." Were culture the sole culprit for cultural differences in constructs of the self, we would still have to specify the causal connection between culture and those aspects of the self that vary cross-culturally. However, as I show below, we do not need to rely on culture to explain cultural differences.

In addition to the "self," culture is often said "to completely control the workings of society" (D'Andrade 1999:92). The examples provided below are intended to show that there are often simpler and more direct explanations for cultural differences. Declan Quigley (1999:18) observed that in the South Asian subcontinent "caste organization literally evaporates when one reaches a certain altitude in the Himalayas." It seems that at the higher altitudes little to no agricultural surplus is produced and another type of social organization is required. Carol and Melvin Ember (1999) showed that males rather than females tend to do the high-risk occupations such as hunt big game in foraging societies and the universality of the sexual division of labor is explained as an evolutionary adaptive strategy as societies can reproductively afford to lose more males than females. This explanation is referred to as the "expendability theory" and may also suggest the origins of patriarchy; males, in return for engaging in dangerous activities receive prestige (ibid.:141). Brian Ferguson (1995) has suggested that historically the bellicose behavior of the Yanomami was not an integral part of their culture, but is a relatively recent response to being forced to live in an ever diminshing territory as a result of the expansion of the nation-state. The decrease in territory led to an increase in competition over use rights to land and increasing hostilities between Yanomami groups.

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[2]Of course, Dennett (1991; 1996) and many others have argued (convincingly to my mind) that mental entities also pose a logistical nightmare in that we have to wonder where for example "love" resides?

WHAT CULTURE IS

The explanations above show that the "workings of society" can frequently be explained by factors other than culture. In fact, the above explanations suggest that culture is often the effect or outcome of human adaptation to particular environmental or biological factors. These factors shaped experiences which, repeated over time, become cultural practices that were, in turn, endorsed by cultural values and beliefs. In other words, I suggest that culture emerges as a conserving property, after experiences have been shaped by external forces. Cultural change occurs when there are changes in the external environment that trigger new experiences and favor new behavioral practices which are in turn legitimized and given meaning through culture. This causal sequence reverses the typical understanding of culture as causal agent. I argue that culture is the effect of physical, biological and social

> *I suggest that culture emerges as a conserving property, after experiences have been shaped by adaptation to particular environmental or biological factors.*

factors. I also argue that culture is derived from experience. Culture is what Bartlett referred to as the *"effort after meaning"* (1932:44, cited in Garro 2000:277, italics in original)–that is, an effort to find meaning–and that effort must take place after the initial experiences have occurred. Only when that effort has become institutionalized as "norms," "values," "beliefs," "habitus," "practice," or "ethos" can we say that culture "shapes" behavior.

A STRATEGY FOR CREATING WELL-FORMED THEORIES OF CULTURES

One makes an "effort after meaning" by applying representations or models of meaning onto experiences. These models are cultural in that they are constructed out of shared symbols that are arranged into a dynamic "image," or what Boulding referred to as an "organic theory of knowledge" because it can be affected by both "internal and external factors" (1972:50). I believe that the dynamic image, called a "cultural model" by contemporary cognitive anthropologists, is the basic, elemental, unit of culture.[3] A cultural model exists in the mind as a Platonic essence; it is pure, bounded and utterly passive by itself. However, the models are not constructed to

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[3] I understand that this can be taken either as an arrogant or foolhardy statement. I do not think it is either, but it is purposefully confrontational. If we are to develop an adequate vocabulary and strategy for thinking about culture and its relation to human life and history it is, as Reyna has written, best to present directly "confrontational stances" *Continues* ➤

wallpaper the mind, but to be utilized. Human beings draw upon cultural models in their "effort after meaning" and in so doing compromise the model. Let me take the example of the image of a circle.[4] We can all imagine what a circle looks like and the image is of a perfect circle, without bumps or irregularities. We draw on this model for specific purposes—either to map it onto real world objects for the purpose of classifying things, to use as a metaphor (e.g., "going around in circles"), to make wheels, etc. The actual implementation of the cultural model is never the same as the cultural model we see with our inner eye, but the reason for the cultural model in the first place is to make meaning and not to duplicate the real world. There are "parts" to the circle or to any model. These parts are usually "natural" or "essential" to the image in the sense that without any one of them the image would be signifi-

Cultural models consist of an "interpretive content" presented as "prototypical formulations" that are understood when the model is instantiated

cantly altered (e.g., the circle would no longer be a circle if it were not round). In this sense, the cultural model is a Platonic essence, because it is not "of this world" but a simplified, generalized, bounded dynamic image that is a distillation of criterially pure meaning. Cultural models cannot be immanent in that immanent things are fundamentally contextualized and constituted of non-criterial as well as criterial elements.

In the same way that there is a cultural model of a "circle," there is likely to be a cultural model for "intelligence," "marriage," "the President," "money," and all the things, events and processes in the world to which we ascribe meaning. Culture models are collective models and therefore must, like other collective constructs, be easily learned, acquired from everyday life experiences, abstract and flexible enough to be used for a wide range of situations. Cultural models consist of an "interpretive content" presented as "prototypical formulations" that are understood when the model is instantiated.[5] The interpretive content is layered and not always explicitly invoked though always typically associated with the expression of the cultural

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➤ *Continued*

(Reyna 2001:3). This outline is mainly derived from discussions with and the writings of David Kronenfeld (1997) and secondarily from the writings of Roy D'Andrade (1992, 1995, 1997) and Theodore Schwartz (1978).

[4]The example of a circle is taken from a paper by David Kronenfeld (n.d.) who also provided input on the later prototypical formulations.

[5]These terms are taken from a paper by David Kronenfeld (n.d.)

model in action. Some prototypical formulations that are taken-for-granted in the implementation of a cultural model are: (1) *typical situations*—the conditions under which a cultural model is typically expressed; (2) *typical social association*—who uses the cultural model and who is typically addressed by the cultural model (e.g., a lover, teacher, sales representative, etc.); (3) *typical moral associations*—is the cultural model typically invoked by good or bad people in the society? (4) *social response*—is the invocation of the cultural model usually greeted with praise or condemnation? (5) *power association*—is the invocation of the cultural model typically associated with status equality or inequality?

To study culture is to study cultural models. If the concept "culture" refers to the meaning we assign to the things in this world—including our own feelings, thoughts and sense of self—then the first stage in the development of theories of culture is to discover the properties of these cultural models. This is a difficult but not impossible task. The important thing to recall about cultural models is that they are shared, simplified, easily learnable models that we can describe. The criteria described concerning their use suggests a strategy for relating cultural models to social practices and power relations. The advantage of this approach over other approaches is that it differentiates culture from behavior and other social systems. The goal should be to identify cultural models as abstractions and to see how these are mixed and instantiated to form personal schemas which in turn motivate behavior. The cultural models are derived from iterated experiences that have historical depth, collective breadth, and contextual specificity. From this perspective a theory of culture is a theory of cultural models. From this perspective it also becomes easier to formulate theoretical questions about the connections between culture and other disciplines such as history, psychology, biology, sociology, geography and political science. As I see it, my argument reinforces the division of labor within the social sciences by suggesting that the various disciplines do have specific fields of concentration and none has an overarching destiny to subsume the others but that they are all, nonetheless, linked together.

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50 Years of SIP:

Sociedad Interamericana de Psicologia

The Collective Psychology and National Development wants to give special recognition to all of the people who contributed to the development of the SIP in commemoration of the Interamerican Society of Psychology: 50 years of Interamerican Psychology.

"With the objective of promoting the direct communication between psychologists and groups of people with similar scientific interests, a group of psychologists and psychiatrists present at the IV International Congress of Mental Health gathered under the direction of Oswaldo Robles of Mexico, and having the direct support of Werner Wolff of the United States, founded the Interamerican Society of Psychology on December 17, 1951 in Mexico City.

A small group of idealists, they recognized the necessity of an institutional structure which would promote communication in the field of psychology among the countries of the Americas. The Society also encouraged the increase of psychological studies and promoted the exchange of ideas aimed at improving international understanding through an appropriate recognition of the differences and likenesses among the cultures.

The founding of the Interamerican Society of Psychology was an event that notably influenced Latin American psychology and for several decades has been a motor of progress.

Marcelo Urra
Colectivo Psicologia y Desarrollo Nacional

Guidance and Counselling in Malaysia: An Emerging Profession

ABDUL HALIM OTHMAN
KOTA KINABALU, SABAH,
MALAYSIA

Counselling and guidance as a formalized activity based on the Western model was introduced into the educational system almost four decades ago in Malaysia. In the schools and universities, awareness towards counselling and guidance has been somewhat encouraging, but it is still not clear to what extent the services have been well-utilised due to such factors as the availability of trained counsellors, infrastructure and facilities, and administrative arrangements. With the introduction of full-time guidance counsellors in secondary schools recently, recognition of the need for counselling and guidance for adolescents is established, but the move is beset with many problems of implementation.

In the period of increasing social and psychological problems, along with the advent of rapid physical and urban development and modernization, reinforced with the influx of information technology and the inroads to globalization, it is inevitable that counselling is becoming increasingly relevant in the society.

Outside the school system, counsellors exist in many different shades and colours—counsellors in public service, counsellors in drug rehabilitation centres, prison counsellors, religious counsellors, health counsellors, corporate/industrial counsellors, community counsellors, etc.

HISTORICAL ANTECEDENTS

Many Malaysian scholars claim that the rudiments of counselling and guidance emerged in the educational system as early as formal education was introduced by the British Colonial administration (Othman & Bakar, 1993), but the development was somewhat retarded due to social, cultural, political, and economic factors. Traditionally indigenous "counselling" in the form of advisory and social support systems already existed in the society long before colonial rule. For instance traditional Malay society held a philosophy of life based on the concept of *gotong royong* (self help), *mesyuarah* (group decision-making), and other related life activities. The village elders like the *imam* (head of mosques), *penghulu* and *ketua kampong* (customary village heads), *guru* or *ustaz* (traditional and religious teachers), and others provided informal help to the community in ameliorating social conflicts, family and interpersonal crises, and guidance for the young (Othman, 1990).

Traditionally indigenous "counselling" in the form of advisory and social support systems already existed in the society long before colonial rule.

However such traditional helpers are no longer able to play a major role in Malaysian society as rapid urbanization and technological development increases its complexity. Social and geographical mobility and the transient nature of some communities make it increasingly difficult for traditional elders to be of continuing assistance and help. New forms of helping emerged where traditional help is slowly being eroded and replaced with formal and better organized helping services.

After the 1960s, the education sector formally introduced guidance and counselling services which later found a niche in government departments, NGOs, the corporate sector, rehabilitation institutions, industry, and business. The same trend was also observed in the Western countries one or two decades earlier (Tyler, 1969).

Training counselling service providers was stepped up to cater to the needs of schools, community, government agencies, and the business sector. Universities, colleges, government departments, and NGOs took the lead in training guidance and counselling workers through exposure courses, short-term skills courses, and long-term diploma and degree courses (Othman & Bakar, 1993).

A study by Suradi Salim (l993) indicated that more than one thousand guidance and counselling teachers were employed in schools, among whom only a small percentage were trained at the diploma and degree levels to enable them to carry out counselling and guidance functions more effectively. It was suggested that while the pupils (clients) perceived guidance and counselling services to be positive, at

the same time the teachers were less receptive to guidance and counselling services than the principals. This could be due to the teachers being pressured to strive for the best academic results in their classes, and generally assuming that counselling and guidance activities could interfere with their teaching goals.

Currently there is a dearth of qualified counsellors in the schools, hence not all full-time guidance counsellors appointed are adequately trained for their job functions. The paucity of training guidance counsellors was probably due to such factors as:

1. Teacher Training colleges and universities are expected to train teachers in such subject areas as science, mathematics, languages, history etc. which are still in great demand in schools.

2. Job prospects and career advancement for school counsellors are not as competitive as other professionals in the education sector, hence many school counsellors would rather move to administrative positions.

3. The heavy load on full-time counsellors in the schools, having to carry out 22 job functions, apart from other administrative and other duties assigned by their principals, would most likely eliminate some teachers who are interested in counselling but at the same time dedicated to teaching their subjects.

4. The period of study and the shortage of staff for training of counsellors in the universities will limit the numbers that can be enrolled in such programs at any one time.

5. Pressure for professional status for trained and qualified counsellors will definitely enhance the professional image of counsellors, but candidates for counsellor training will have to pass stringent entry standards. In consequence, many candidates who are not academically qualified will be eliminated in the process.

6. Good counsellors often seek better pastures elsewhere, outside the educational system.

PROFESSIONAL STATUS OF COUNSELLORS

The movement towards professional status of counsellors in Malaysia was initiated by PERKAMA (Association of Counselling in Malaysia/ Association of Counsellors Malaysia) since the early eighties. PERKAMA was formed in 1982, and since then, several memoranda were submitted to the authorities to enhance the counselling services in the universities and the schools through the provision of full-time guidance counsellors with the salary structure, scheme of service, and other provisions in accord with their duties in the public sector.

The proposals took many years of deliberation, and in 1992 the Public Services Department finally established a section in the PSD, headed by a Director of Counselling and Psychology. The Section developed over the years to cater to the increasing problems of some 800,000 civil servants in the public sector (Hamid, l992). Obviously it was not an ideal situation for counselling services in the public sector. Nevertheless, this initial recognition for counselling services in the public sector was a welcoming move, and augurs well for the development of counselling in Malaysia. It was seen that many ensuing regulations pertaining to issues in the public domain (marriage and family, drug rehabilitation, child protection, young persons, etc.) have included "counselling" in their regulations or Acts. Currently the time is ripe for counselling services in Malaysia to achieve professional status.

It is recognized that for any service to achieve professional recognition, a certain set of criteria must be met. The stringent sociological criteria set by Greenwood (1962) for instance, is a great challenge for us all in the counselling profession. He suggested that:

1. The occupation is based on a systematic theory

2. Society must view members of the occupation as authorities

3. The society grants powers to the occupation

4. The profession has created a code of ethics

5. There is an occupational culture

6. The profession's practitioners have occupational autonomy

In applying the criteria above, counselling can be said to be on its way to becoming a profession. However, Byrne (1995) suggested that "counselling may not be classified as a profession on some governmental lists, and it may not fully meet sociological criteria…there is ample justification for trained, full-time counsellors, with some association and state authentication, to call themselves members of a profession." (p. 270).

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The Malaysian government's recognition of counselling services in the society, through the establishment of the National Counselling Council in 1993, and the provision of an Act of Parliament (ACT 580), the Counsellors ACT 1998, indisputably helped to bolster the growth and development of counselling in Malaysia towards the achievement of national goals and aspirations as enshrined in the

2020 Vision of Malaysia as a caring society.

CONCLUSION

Counselling and guidance in Malaysia have gone through such profound changes in an effort to achieve professional status like other established professions like medicine, law and engineering. The popular demand for counselling services reflect the country's rapid changes and development—socially, physically and spiritually. The need for counselling and guidance obviously reflect a cry for help among individuals experiencing changes, stress, dislocation, and instability in their lives. Counselling and guidance complements the traditional modes of helping, but in a more organized and systematic manner. The modern need for professional services has also provided an avenue for counselling to be considered as a new profession in Malaysian society, with rules, regulations, and guidelines for practicing counsellors, with the major objective of protecting the interests of the public they serve.

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4► Message from the President

Our organizers are working to make sure all our members can attend. It is up to each of us to make sure that attendance is good and that the program is sound. I encourage you to submit your papers, posters, and symposia for the meeting in order to make the program a strong one. It is our responsibility to help our Indonesian colleagues make this meeting a success! I know this has been a longer process than any of us wanted, but I think it was necessary to insure that the meeting has the strong support of our membership. We owe a debt of gratitude to our organizers for their patience and hard work. I look forward to seeing you in Yogyakarta!

Language Use in IACCP Part 3: Teaching

BILL GABRENYA

This final (!) article in the Languages of IACCP series looks at how we teach. Teaching is not a small part of what we do, indeed, a wise and farsighted cultural psychologist once pointed out the bare fact: "Most of us teach to eat" (Gabrenya, 1995, p. 4). In this article, we try to make the point that faculty in most other fields can just simply teach (to eat!), but (cross-) cultural psychologists feel an obligation to anguish over almost everything we do, generally forsaking the regular, easy, normal path. So we worry about whether or not we are teaching in the correct language and what the language of our books is doing to the minds of our students. North American psychological social psychology was surely simpler, if somewhat silly.

To recap the excitement of the previous articles: The first article (1999[3,4]) showed that language issues are important and often controversial in most IACCP members' countries and in their own work, and it illustrated the well-known observation that people who live in Anglophone countries don't learn languages. The second article (2000[1]) focused on doctoral education and research, revealing that Anglophones are pretty much stuck in English for all of their education and subsequent professional work, whereas non-Anglophones (termed "ESLs" - English as a Second Language) learn, work, and write in and out of English and other languages throughout their careers.

In this article, we set out to determine how language is used in four teaching-related areas: lectures; textbooks and readings; classroom discussion; and student papers and reports. You were asked to indicate which languages you use for these activities in three of the courses you teach most frequently. (See the first article for details on how you were surveyed.) Responses for the three courses were combined to form an ordinal index measures of degree of English use within each activity: All English; mainly English; English and another language equally; primarily non-English; and without any English.

LECTURE AND DISCUSSION

Anglophones lecture in English (91% All English) for obvious reasons explored in the first article. ESLs showed a skewed, bimodal distribution such that 23% only lecture in English and 66% never use English. Classroom discussions are conducted in the local language, but English is used to a considerable extent in about one-third of ESLs' classrooms.

TEXTBOOKS

Textbooks showed a different pattern for ESLs. Many ESLs (47%) use English or mainly English readings and only 16% use little or no English readings. (See Figure 1.) Well after the questionnaire was written, we became aware that the situation for Anglophones may not be as simple as we had expected: it turns out that some Anglophones live outside the United States (the author has in fact encountered such persons), and they don't feel particularly happy about the dominance of the large American textbook publishers.
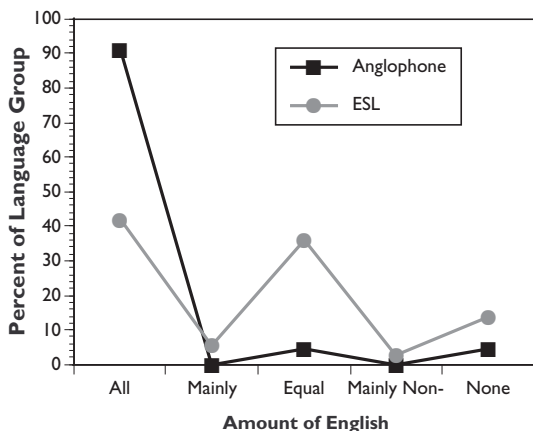
Figure 1. Extent to which English-language texts are used in each language group.

Pursuing the textbook language issue further, we asked if you would like to use books or readings in a different language than you currently use. About 35% of the Anglophones and 39% of the ESLs said yes. We asked, Why? The answers were content-analyzed and reduced to three categories: intellectual reasons, pedagogical reasons, and answers we couldn't understand. The primary intellectual reason for a "yes" response involved the ability to provide a "greater diversity of approaches and thinking." There were no intellectual reasons for a "no" response. From a teaching process perspective, (mainly ESL) respondents cited positive reasons such as helping students improve their English and the better content of English-language texts, while (mainly Anglophone) respondents cited negative reasons that were focused on their inability to read outside of English. Anglophones and ESLs did not differ in their use of intellectual and teaching reasons: more than half of each group placed pedagogy over intellectual concerns.

WRITING

Finally, we looked at what language students were writing their papers in. The ESL students use a fair amount of English: 31% write mainly or entirely in English and only half never write reports in English. Anglophones: 92% all/mainly English.

CONTENT AND PROCESS OF TEACHING

The more conceptual issue of concern here is whether choice of language affects

the content and process of teaching, so we posed such a question. Three-quarters of each group said "yes." Why? Four categories of reasons seemed to summarize the responses most adequately: intellectual, pedagogical, lack of other choices, and something about the language itself, e.g., "Some languages are more precise than others" or "English is 'a fun' language; German is 'serious'." (See Figure 2.) Among those who answered "yes" to the question, ESLs cited mainly intellectual reasons (60%) while Anglophones cited mainly pedagogical reasons (53%). The most

common intellectual reason is illustrated by "All traditions in Cross-Cultural Psychology are linked to a particular language," i.e., variants of a linguistic relativity phenomenon. The pedagogical reasons did not focus so much on the content of what a language communicates, but rather the process of working in a foreign language, such as "Many of the stu-

Figure 2. Why language matters in teaching. Percent of each group who endorsed one of the four reason categories.

dents are good in English" or "The choice of language can influence the fluency of expression." A single type of reason did not stand out for "no" responses except the uncodable response "there is no choice" (presumable referring to the preponderance of English materials in psychology.)
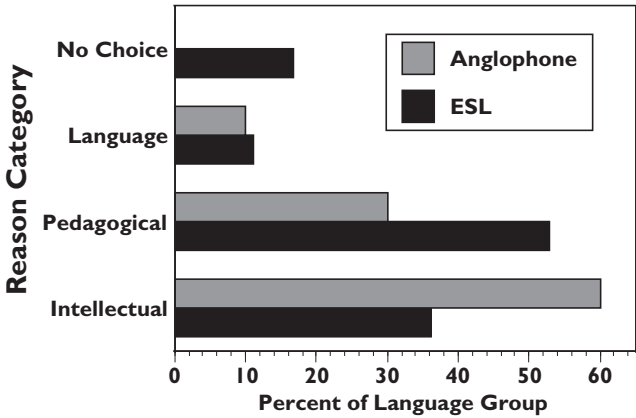
These results present a dilemma for Cross-Cultural Psychology. If language matters, and our language abilities are not unlimited (or in the case of Anglophones like myself, very limited), how do we avoid developing a culture-biased science in a field that takes as its primary mission the opposition to such bias? Can we in fact pursue a universalist science, or must we settle for an indigenously-grounded relativity (complex blendings such as Yang [1997] notwithstanding)?

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University of Saskatchewan
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The Department of Psychology invites applications from outstanding individuals to be nominated for a Tier One or a Tier Two Canada Research Chair (www.chairs.gc.ca) in either culture and cognition or culture and health. A Tier One Chair will be filled by an outstanding, experienced individual acknowledged as a world leader in his/her field; a Tier Two Chair will be filled by an exceptionally talented researcher acknowledged as having the potential to lead his/her research field. The research program of the successful candidate must be supportable through either the Natural Sciences and Engineering Research Council of Canada (www.nserc.ca) or the Canadian Institutes of Health Research (www.cihr.ca). As a tenurable member of the Department of Psychology (www.usask.ca/psychology/), the successful candidate will be a member of an emerging interdisciplinary graduate program in culture and human development that is designed to train a new generation of developmental psychologists in both basic and applied research. The Department has twenty-six full-time faculty, including one Chair in forensic psychology, and supports existing graduate programs in basic behavioural science, clinical, and applied social psychology. The successful candidate will interface with a vibrant group of colleagues with expertise in developmental psychology, cross-cultural psychology, cognitive science, neuroscience, health psychology, and medical anthropology. Research collaborations with faculty in the Community-University Institute for Social Research and the Saskatchewan Population Health and Evaluation Research Unit will enhance the research program of the Chair.

The University of Saskatchewan is a publicly funded institution, established in 1907. It has over 19,000 degree students, 4,500 employees, an operating budget of approximately $200 million, and receives research funds in excess of $100 million. It offers a full range of programs, both academic and professional, in thirteen colleges, including all of the health sciences. The City of Saskatoon, with a population of about 210,000, offers an abundance of parks, recreational and cultural facilities on the banks of the South Saskatchewan River and is in close proximity of pristine lakes, forests, and a national park.

This position has been cleared for advertising at the two-tiered level. Applications are invited from qualified individuals regardless of their immigration status in Canada. The University of Saskatchewan is strongly committed to diversity within its community. The University especially welcomes applications from Aboriginal persons, members from visible minorities, women, and persons with disabilities, and encourages members of the designated groups to self-identify on their applications.

Appointment is conditional upon the award of a Canada Research Chair.

We will begin reviewing applications on **May 1, 2002** and continue until a suitable candidate is found. Please forward a curriculum vitae, names and addresses of three referees, and a summary of a proposed program of research that is consistent with the definition of the Chair to:

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University of Saskatchewan   Email: mcmullen@sask.usask.ca
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Saskatoon, Saskatchewan   S7N 5A5 Canada

Comparing Behaviors Across Nations – Some Suggestions to Levine and Norenzayan

GEERT HOFSTEDE

THE NETHERLANDS

I n the *Journal of Cross-Cultural Psychology,* Robert V. Levine and Ara Norenzayan have published articles about two highly original cross-cultural research projects. The first (1999) was about the "pace of life" in 31 countries around the world. Through their students they collected three types of data from the major cities in these countries: Walking speed, working speed, and clock accuracy. Walking speed was measured as the time it took 70 healthy adults (of both genders, 50/50) to cover a distance of 60 feet in one of two uncrowded locations in each city, when walking alone on a clear summer day during main business hours. Working speed was measured by timing at least eight postal clerks in each city complying with a request to sell a stamp and change a bill. Clock accuracy was measured for 15 clocks inside randomly selected bank offices in each city. The three measures were correlated across cities, and they were combined into an overall Pace of Life Index.

The authors found their Index to be correlated with national wealth, with cold climate, and with individualism. For the latter, they used estimates provided by Triandis. They did not use my indices, claiming that "Hofstede's ratings were not available for many of the countries in the present study." They only seemed to be aware of my 1980 book, not of the extended set of countries in later publications (e.g. 1991). In fact, from their 31 countries, 23 overlapped with mine.

For these 23 countries I reanalysed Levine and Norenzayan's data (as reported in Hofstede, 2001: 233). I correlated the three components and the overall Index with my four IBM indices plus 1990 GNP/capita. Clock accuracy and the overall Index were primarily correlated with GNP/capita (more accurate clocks and a faster pace of life in more affluent countries, r=.55, p<.01 and r=.70, p<.001. Walking speed, however, was primarily correlated with my Individualism Index IDV (faster walking in individualist cultures, r=.62, p<.01, and working speed with my Power Distance Index (slower working in large PDI countries, r=-.57, p<.01). There were no significant secondary correlations for the three component measures. For the overall Index a stepwise multiple regression showed a significant secondary correlation on PDI (R^2=.54 for GNP/capita, R^2=.63 for GNP/capita plus PDI).

This re-analysis, I believe, is richer than the author's original analysis. From the three components only walking speed is primarily correlated with Individualism. I see this as a physical expression of the walkers' self-concept. People in more individualist cultures focus more on themselves and they are more active in trying to get somewhere. The slower working in large Power Distance countries has a different reason: Postal clerks in these cultures tend to put in less effort for a client who is not a superior. More accurate clocks, finally, are simply a matter of more money to buy them.

Recently, Levine, Norenzayan and Pilbrick (2001) have published another study, this time about "helping strangers" in 23 countries. They again used three measurements in major cities. The first consisted of dropping a pen in full view of an approaching pedestrian, and recording whether the other person warned the experimenter, or picked the pen up for her. The second consisted of the experimenter wearing a visible leg brace, limping, dropping a pile of magazines in view of an approaching pedestrian, and recording whether help was offered or given. The third consisted of the experimenter wearing dark glasses and a white stick, playing a blind person at a traffic light, and recording whether someone warned the light was green, or offered help, before the light turned red again.

> Robert Levine and Ara Norenzayan declined to comment on Prof. Hofstede's suggestions.
>
> - Editor

The authors found their three measures to be weakly correlated, but they still calculated an Overall Helping Index. They found less overall helping in countries with greater national wealth and more in Hispanic cultures, which they explained by a rather vague concept of "simpatico." They recognized the existence of culture indices based on the work of Schwartz and of myself, but explained that "These two data sets were not used in the present study because they do not include rankings for several countries in the present sample." In fact, my 1991 book (which this time they cited) contains scores for 18 of their 23 countries, and 19 if they take my "East Africa" scores for Malawi.

Once more I reanalysed the authors' data, now for their full set of countries (again 23, but not the same set as for the previous reanalysis). Again I correlated the three components and the overall Index with my four IBM indices plus, this time, 1995 GNP/capita. As I found Spearman rank correlations, which eliminate the effect of extreme scores, to be stronger in this case than product moment correlations, I used the former. The overall Index and the hurt leg experiment produced no significant correlations at all. The strongest correlation, rho=.59, p<.01, was found between my Uncertainty Avoidance Index UAI and helping the blind person at the traffic light, in the sense that *in more Uncertainty Avoiding cultures, members of the public could not stand by and see a blind person wait while the light was green*. Uncer-

tainty Avoidance has been defined as "the extent to which members of a culture feel threatened by uncertain or unknown situations" (Hofstede, 1991: 263). The blind person measure also correlated negatively with wealth (as Levine et al. had found), but this correlation disappeared after controlling for differences in Uncertainty Avoidance. The correlation with UAI also explains more helping in Hispanic countries, as all Hispanic cultures are high UAI scorers (but not the only ones). The only other significant correlation, $r=-.36$, $p<.05$, occurred between the "dropped pen" and Masculinity, in the sense that in more feminine countries, pedestrians were somewhat more likely to warn the pen-dropper. Femininity "stands for a society in which social gender roles overlap: both men and women are supposed to be modest, tender and concerned with the quality of life" (Hofstede, 1991: 261).

Again, I believe, my re-analysis enriches the author's original analysis, which in fact looks rather disappointing, and suggests a largely failed experiment. The authors refer to the findings having been weakened by experimenter effects. My re-analysis suggests that this may indeed be the case for the "hurt leg" experiment, for which the result may largely depend on whether the helper finds the victim attractive or repulsive. The two other experiments can be considered successful, given the proper framework for analysis.

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£, $, €…..
Making the world go 'round

ROBIN GOODWIN

LONDON, U. K.

Cross-cultural psychologists are, as we all know, hugely dedicated folk, willing to make enormous sacrifices in the pursuit of their art. However, cross-cultural work usually requires some degree of funding, particularly when it ventures beyond the rather limiting confines of the undergraduate laboratory.

To help money make our world go round I will be collating an occasional column in the *Bulletin* aimed at listing possible sources of funding for international collaborative research and providing brief news of funding obtained by IACCP members. Please let me know if you receive funding for new cross-cultural projects and send me a few words about the priorities of the funding organisation and any geographical restrictions on their funding. Please also let me know of any other forms of funding that you discover– website and email addresses are particularly useful. My email is Robin.Goodwin@brunel.ac.uk.

To start the globe spinning, here are a few sites that may be of interest primarily to European researchers:

The European Community

www.cordis.lu/en/home.html

Funds: Probably the major European source of funding with a very diverse range of programmes and large funding streams.

Geographical restrictions: Applications should nearly always be initiated within the EU, but a number of programmes do exist with partners in other countries throughout the world. Usually research programmes will involve a number of partners in a number of different countries.

INTAS

www.intas.be/mainfs.htm

An ''independent International Association formed by the European Community, member states and 'like minded countries'''.

Funds: Work in the Former Soviet Union (FSU) across a number of fields. Calls for psychology related programmes are every two years.

Geographical restrictions: Initiation can come from the FSU or from European Community states. Most of the funding will go to the FSU countries involved.

The British Academy

www.britac.ac.uk/guide

Funds: Wide range of exchange programmes and pilot projects. Also funds international meetings in the UK (including the European meeting of IACCP in 2001) and international workshop funding for small groups

of international researchers. Geographical restrictions: Application should be co-ordinated by a British researcher, but workshop members can be from around the world.

Volkswagen Stiftung

www.volkswagen-stiftung.de/

Funds: In principle supports any field of science, but tends to identify areas of priority with a strong applied dimension.

Geographical restrictions: Must involve German partners but applications can be made for many of the programmes from other countries.

IACCP ONLINE DIRECTORY

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

Sacrifices for Science: Part II. *Some of the students taking Robin Goodwin's MSc in Cross-Cultural Psychology. Countries represented include Bahrain, Libya, USA, Tanzania, India, Greece, Finland, Ghana and Israel. (See Part I in the Bulletin Vol 35. No. 2 p.26.)*

New Books, Films and Journals

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

Elijah Anderson & Douglas S. Massey (Eds.) (2001). *Problem of the Century: Racial Stratification in the United States*. Russell Sage (528 pp.) ISBN 0-87154-054-1 US$42.5

> The book opens with a theoretical discussion of the way racial identity is constructed and institutionalized. The book also delineates the social dynamics that underpin racial inequality.

Jeffrey Jensen Arnett (2001). *Adolescence and Emerging Adulthood: A Cultural Approach*. Prentice Hall (608 pp.) ISBN 0-13-089444-3

> "This text introduces the field of Adolescent Development using a timely interdisciplinary perspective and emphasizes the strong role that culture - both within the United States and around the world - plays on the development of individuals during adolescence."

Daniel Chirot & Martin E.P. Seligman (Eds.) (2001). *Ethnopolitical Warfare: Causes, Consequences, and Possible Solutions*. APA (379 pp.) ISBN 1-55798-737-8 US$49.95

> In this volume, political scientists, psychologists, sociologists, and historians examine over a dozen international cases to try to understand what causes a society's ethnic conflicts to escalate or de-escalate.

Diane de Anda (Ed.) *Journal of Ethics & Cultural Diversity in Social Work: Innovations in Theory, Research & Practice*. The Haworth Social Work Practice Press.

> "...dedicated to the examination of multicultural social issues as they relate to social work policy, research, theory, and practice. The journal helps readers develop knowledge and promote understanding of the impact of culture, ethnicity, and class on the individual, group, organization, and community on the delivery of human services."

Kenneth J. Gergen (2001). *Social Construction in Context*. Sage (272 pp.) ISBN 0-7619-6544-0 US$83

> "...explores the potentials of social constructionism theory when placed in diverse intellectual and practical contexts."
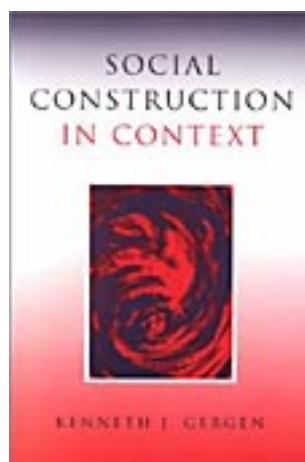
Pamela A. Hays (2001). *Addressing Cultural Complexities in Practice: A Framework for Clinicians and Counselors*. APA (304 pp.) ISBN 1-55798-768-8 US$39.95

> "...an invaluable guide that will help therapists understand the multiplicity of cul-

tural influences that work to form each of us."

Dennis McInerney (Ed.) (2001). *Research on Sociocultural Influences on Motivation and Learning*. Information Age Publishing ISBN: 01-930608-62-4 (paper) US$29.95 (paper)
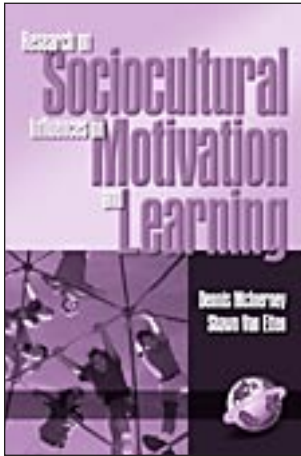
The aim of this book series is to provide a much needed outlet for the wealth of cross-cultural research that has not impacted: (1) mainstream educational and psychological texts (e.g., learning, motivation, development, social, and cognitive texts); and (2) mainstream undergraduate and graduate courses in education and psychology.

John F. Schumaker & Tony Ward (Eds.) (2001). *Cultural Cognition and Psychopathology*. Praeger (276 pp.) ISBN 0-275-96604-6

"...draws together the concepts of culture and cognition in the wider context of psychopathology. It provides new perspectives on the etiology, treatment, and prevention of psychopathology by challenging current individualistic models and assumptions..."

Eric Shiraev & David Levy (2001). *Introduction to Cross-Cultural Psychology: Critical Thinking and Contemporary Applications*. Allyn & Bacon (401 pp.) ISBN 0-205-29566-5

"...provides a comprehensive review of theories and research in cross-cultural psychology within a critical thinking framework."

Walter G. Stephan & Cookie White Stephan (2001). *Improving Intergroup Relations*. Sage (360 pp.) ISBN 0-7619-2023-4 US$39.95

"The content is timely, important, and relevant to both academics and practitioners."
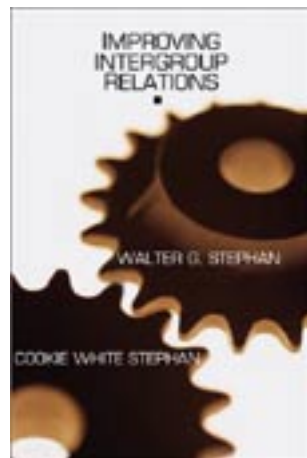
David C. Thomas (2001). *Essentials of International Management: A Cross-Cultural Perspective*. Sage (344 pp.) 0-7619-2468-X

"...examines cross-cultural management issues from a behavioral perspective... focuses on the interactions of people from different cultures in organizational settings."

Intercultural Competence

The CICB Center of Intercultural Competence is proud to announce extended services, new partners and the publishing of Hanbuch Interkulturelle Kompetenz, Volume 1, German Edition (ISBN-Nr. 3-280-02691-1). Volume 2 is planned to appear in late 2002, the English translation is planned for 2003. Please visit our home page and choose your preferred language. For an overview about the new services and references see the last two newsletters (Nr.4 and 5) at the page Newsletter. A summary of partners and further institutions is mentioned at the Links page.

Contact:

> Thomas Baumer, Chairman
> CICB Center of Intercultural Competence
> Flurstrasse 13, CH-8302 Kloten
> Switzerland
> baumer@cicb.net
> www.cicb.net

Call for Proposals: Diversity Challenge Conference

The Institute for the Study and Promotion of Race and Culture, under the direction of Dr. Janet E. Helms, is hosting our 2nd Annual Diversity Challenge Conference to be held October 11-12, 2002 in Boston, Massachusetts. The theme for the conference is "How to Keep High-Stakes Tests from Making People Mentally Ill". We invite proposals that reflect some aspect of your experience in administering, interpreting, studying, or taking tests used for making decisions or diagnoses in diverse racial or cultural settings (i.e. educational, mental health, or organizational). Presentations should focus on making the testing process fair and beneficial for test takers who typically have been disadvantaged by the use of tests for high-stakes decision-making or diagnostic evaluations. Topics may include coaching or counseling strategies intended to improve test scores, mental health issues related to test taking or test use, policy or legal issues concerning fair use of tests, studies of racial or cultural factors that influence test scores, experiences of surviving testing.

Deadline to submit a proposal: April 15, 2002. Please visit our website to obtain more detailed information and to download a proposal cover sheet.

Contact:

> Send proposals and cover sheet to:
> Mary Kostman or LaToya Shakes Malone
> ISPRC, Boston College, 318 Campion Hall,
> 140 Commonwealth Avenue,
> Chestnut Hill, MA 02467
> ISPRC@bc.edu
> www.bc.edu/isprc
> www.bc.edu/isprc/conference2002

What is it? ➤

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.

Sponsoring organization: Gadjah Mada University, Yogyakarta, Indonesia

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

2003 July
IACCP Regional Conference
Budapest, Hungary

Sponsored by the Hungarian Psychological Association and the Social Psychology Section of the Association. The conference will be held at the International Business School. More details to come.

General Chair:
Dr. Márta Fülöp
Institute for Psychology, Hungarian Academy of Sciences

2004, August
XVII Congress of the IACCP
Xi'an, Sha'anxi Province, China

Sponsored by the Chinese Psychological Society and Shaanxi Normal University. The venue is Shaanxi Normal University. More details later.

Organizer:
Dr. Xuqun You
Shaanxi Normal University
Xi'an, Sha'anxi, China

Other Conferences of Interest

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

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

Contact:
Lena Zander
lena.zander@hhs.se
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
www1.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/~ssiclasp/

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

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
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 Repulic of China
Tel: +86-10-6202-2071
FAX: +86-10-6202-2070
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

> ➤ *A carbide router bit*
>
> Used for making rabbit (straight/square) grooves in wood.

INTERNATIONAL ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY

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

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

IACCP FEES AND SUBSCRIPTIONS

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

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

Subscription Fees (for nonmembers)

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

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

WORLD WIDE WEB

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

Florida Tech

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