

Cross-Cultural Psychology Bulletin

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Street Repairs as the Tower Falls

Pisa, Italy



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Cross-Cultural Psychology Bulletin

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

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If It's Summer, I Must Be Teaching Culture and Psychology

NEWS IN THIS ARTICLE:

Saving the World

Indexing the *Bulletin*

EDITOR

IF IT'S SUMMER IN THE NORTHERN HEMISPHERE, I MUST BE TEACHING CULTURE AND PSYCHOLOGY.

I think this is my 21st time. When this *Bulletin* reaches your mailbox, I'll be somewhere between Modernization and American Ethnicity, *Bafa Bafa* will be finished, and we'll have eaten some very interesting food.

One of my goals for the course has always been to "raise the consciousness" of my mainly white suburban American students on things both cultural and international. For this purpose, and in part to decenter the course from my East Asian area interest, I assign a small (lite) Intercultural Press book that focuses on one region or nation, such as *Communicating with Mexicans* or *With Respect to the Japanese*. Ever a flack for my left-wing liberal orientation, I focus on a nation that currently presents a particular challenge to my own, e.g., Mexico around the time of their financial crisis, Japan during the late 1980s, or Russia in the early 1990s. Will encouraging a more complex understanding the international situation trickle up to American foreign policy? Maybe not.

I stopped assigning these books a few years ago because Intercultural Press doesn't publish a little monograph about the culture of the stock market, and that's all anyone seemed to care about

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Cross-Cultural Psychology Bulletin

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ABOUT THE COVER
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EDITOR

If the builders had just checked the subsoil more carefully in 1173, there would be no Leaning Tower, Pisa would be just another another small town without a seaport, and perhaps Firenze wouldn't have wanted it so badly. Galileo Galilei would have had no place to drop cannonballs, stifling his academic career (so when would we have figured out that thing about the sun? 1962?), and some pizza franchises would have different names, albeit not necessarily better food.

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What Prof. Galilei saw when he launched his academic career.

What the lighter cannonball saw looking back. (The heavier one would have already hit the ground, right?)



IACCP 2002 Election Information

Paid-up IACCP members should have received 2002 election ballots by postal mail prior to the publication of this *Bulletin*. If you believe that you are a paid-up member but you didn't receive a ballot, please check your dues status in the Online Directory (see sidebar in this issue) or contact the Treasurer. The election this year is being conducted through a combination of mail and online ballots. Please refer to the ballot for additional election details, including a description of officer and regional representative duties, voting instructions, and return deadlines. Below is a summary of IACCP elected offices.

ELECTED OFFICERS

<i>OFFICE</i>	<i>INCUMBENT</i>	<i>TERM</i>	<i>ON BALLOT?</i>
President-Elect	Peter B. Smith*	2000-2002	Yes
Secretary-General	Klaus Boehnke	2000-2004	No
Deputy Secretary-General	Pawel Boski	2000-2002	Yes
Treasurer	Michelle Gelfand	2000-2004	No

*Becomes President in 2002

REGIONAL REPRESENTATIVES

<i>REGION</i>	<i>INCUMBENT</i>	<i>TERM</i>	<i>ON BALLOT?</i>
Central and South Africa	Elias Mpofu	2000-2004	No
Central America and the Caribbean	Isabel Reyes-Lagunes	1998-2002	Yes
East Asia	Darius Chan	2000-2004	No
Europe	Lotty Eldering	1998-2002	Yes
Europe	Bilge Ataca	2000-2004	No
Insular Pacific	Don Munro	2000-2004	No
North Africa and Middle East	Omar Khaleefa	1998-2002	Yes
North America - Canada	Kimberly A. Noels	1998-2002	Yes
North America - USA	David Matsumoto	2000-2004	No
South America	José Saiz	2000-2002*	Yes
South Asia	Girishwar Misra	1998-2002	Yes
South East Asia	Kusdwiratri Setiono	1998-2002	Yes
Special Representative at Large (XVI Congress Organizer)	Bernadette Setiadi		

*New position in 2000

News of the Yogyakarta Congress

ORGANIZERS

Planning for the XVI Congress of the IACCP is well underway, and we look forward to a successful and uniquely interesting conference. Submissions to the scientific program have come from 40 countries, the top five of which include the USA, Australia, India, the UK, and Canada. To date, 19 symposia are expected alongside many individual papers, posters, and a roundtable discussion on Psychology and Islam. In the tentative schedule, these presentations will take place in six simultaneous sessions within the conference venue. The opening ceremony, Presidential Address by Deborah Best, and a keynote speech by Prof. Fuad Hassan will take place at the University of Gadjah Mada.

TRANSPORTATION AND VISAS

If you are coming to Yogyakarta from Singapore, you will most likely fly through Jakarta. Please contact Dewatha Sakti Tours (dstjogia@indo.net.id) for domestic travel arrangements from Jakarta to Yogyakarta. As July is the high season, please book your travel arrangements early. You can travel to Yogyakarta by plane, train, or bus.

Visa requirements for visiting Indonesia vary from country to country, and rules for tourist visas may differ from those covering attendance of a conference. Please check with the Indonesian Embassy in your country for this information.

ACCOMMODATIONS AND REGISTRATION

Accommodations should also be booked through Dewatha Sakti Tours. Official conference hotel rates are on the Congress web site:

<http://www.iaccpcongress2002.org>

A mirror to this site is on the IACCP web site. Direct links to the individual hotel web pages are also on the IACCP web site. It would be best to reserve your hotel before June 8.

The Congress registration form is available on the conference web site. Early payment rates will no longer be available by the time you read this, so you may pay by credit card at the Congress registration desk.

Yogyakarta: 17►

Introduction: Developmental Psychology and its Application Across Cultures



HEIDI KELLER
OSNABRÜCK, GERMANY

The relationship between psychology and its application for improving people's lives is one of the basic concerns of psychology in general. Jean Piaget was among the first developmentalists who argued that scientific psychology faced problems of application since its beginnings, whether wanted or not. He especially stressed the mutuality between basic science and application, when problems of application initiate, to some extent, experimental tracks of psychology and vice versa (Piaget, 1950). In this series especially, the relationship between developmental psychology and its application are in the focus of interest. In line with a modern understanding of developmental psychology, this relationship needs to be conceptualised from a culture informed point of view (Keller & Greenfield, 2000). From the perspective of Western academic psychology, there was predominantly an interest of applying perspectives of developmental psychology to practical issues, whereas in many non-Western cultures there is predominantly the view that developmental psychology, as psychology in general, is for application.

In Western developmental psychology and especially in the USA, the major field of application for a long period of time has been education. Basically from the beginning of academic Psychology, this interrelationship has been documented, e.g. in the foundation of the journal *Pedagogical Seminary* in 1871. Many departments of psychology had and have associated kindergartens,

preschools, or lab schools.

However, during the seventies and eighties of the previous century new perspectives on application of developmental psychology gradually emerged, interestingly independent from each other in different Western countries. These perspectives were basically developed with respect to the two ends of the human ontogeny as defined in Western philosophy. On the one hand, life span developmental psychologists with a focus on old age developed programs to improve the quality of life for elderly people. On the other hand, infancy researchers conceptualised developmental psychopathology as the science of deviant developmental pathways. Deviations, however, can only be defined with respect to norms and normality. Western academic psychology had little doubt that the conceptions and research results of Western psychology, especially when they were supposed to have an evolved origin, formed the template against which deviations should be evaluated. Developing culture specific views also on the development of developmental deviations constituted a new challenging task. With these new orientations, a clear shift from education to prevention, intervention, counselling and therapy of behavioural and developmental problems became apparent. An increasing number of psychology departments are initiating clinics that treat such problems as developmental deficits or infant crying.

Non-Western departments of psychology, on the other hand, were forced to offer applied programs, often without the possibility of founding the programs on basic research. The societal urge for improving child care in conditions of extreme poverty, preventing gender discrimination, compensating for the effects of migration and immigration, and coping with different kinds of traumas does not allow to research the developmental foundations and consequences first. Thus, applied programs have been developed, often without proper scientific foundation, as hurried

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Heidi Keller is a Professor of Psychology at the University of Osnabrueck (Osnabrück) and Head of the Unit of Development and Culture, which also offers an applied program. She is especially interested in development as the interface between biology and culture and is currently conducting a cultural/cross-cultural research program on early socialization experiences and their developmental consequences. Besides her research, she has experience teaching in several cultural contexts.

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responses to situations of special needs. Since cultural data bases were largely lacking, and Western based knowledge was more or less easily available and accessible, the cultural definition of applied problems was moreover often ignored.

This situation has changed to the better in the meantime. Western based scholars have become aware of the culture specificity of Western developmental psychology

Western psychology had little doubt that the conceptions and research results of Western psychology formed the template against which deviant pathways should be evaluated.

and the ethnocentric biases that are part of the often assumed normative developmental framework (e.g., Rothbaum et al., 2000; Greenfield & Suzuki, 1998; Keller & Eckensberger, 1998). Non-Western developmental psychologists have recognized the value of their rich cultural traditions in order to define a bigger developmental science (e.g., Nsamenang, 1992; Kagitcibasi, 1996; Saraswathi & Ganapathy, in press). Also, the importance of the theoretical foundation of applied programs proceeds in a more straightforward manner when, for example, joint meetings of basic developmental researchers and applied developmentalists set the stage for future collaboration and cooperation, a case in point being the “National Seminar: Theoretical Approaches to Early Development: Implications for Intervention” that Prerana Mohite organized in January 2001 in Baroda, India. There is no better slogan for the future than a statement from Kurt Lewin dating back to the 1930s of previous century: “There is nothing more practical as a good theory.”

The series of development and application in the *Cross-Cultural Psychology Bulletin* is aimed at demonstrating some of the manifold relationships between basic and applied developmental psychology from different cultural perspectives. It has two main objectives:

1. To demonstrate that a developmental perspective is vital in order to phrase a practical problem, and
2. To demonstrate that a culture-specific viewpoint is vital for the definition of a practical problem and the definition of the developmental perspective.

In this series, we try to make voices from diverse cultural origins audible. It is inevitable that we omit more than we can include. Our examples of cultural developmental applied perspectives are not aimed at giving a representative view on the available world perspectives; such an endeavour, of course, would be hypertrophic and unrealistic. Our exemplars are, moreover, a subjective selection to some extent,

depending on academic relationships and the readiness and commitment to contribute to this series. We will have tableaux, coming from Zambia (Roderick Zimba), Russia (Irina Shmeleva), the USA (Patricia Greenfield), and Brazil (Elaine Pedreira Rabinovich and Ana Cecilia Bastos). To put these perspectives into a global framework, we have a discussant, Lutz Eckensberger from Germany, who will finally try to relate these perspectives to a conception of a unitary developmental science, which needs to integrate different cultural perspectives.

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IACCP ONLINE DIRECTORY

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

The Impact of Adversity on Childhood and Youth Development in Southern Africa



RODERICK F. ZIMBA
WINDHOE, NAMIBIA

In 1990, it was estimated that about 15% of the world's children were living in particularly difficult circumstances. A hundred million of these were working children, 50 million were street children, more than 100 million were abused children, and more than 20 million were refugee or displaced children, a number of whom had been physically or psychologically traumatized by armed conflict and natural disasters (Velis, 1995). Because several instances of these circumstances have prevailed for decades and continue to prevail, a number of the children residing in southern Africa form part of the global statistics which, in all probability, have now escalated (Mufune, 2000; Reynolds, 1996; Higson-Smith & Killian, 2000; Wessells & Monteiro, 2000). This paper explores the impact of these adverse circumstances on the development of the affected children and youth in the region. It further makes suggestions on how such impact could be diminished when implicated communities draw upon their psycho-social and cultural resources of resilience.

THE WEAKENED EXTENDED FAMILY BASE

Because of migration from rural to urban areas, the structure of the southern African family has changed. Consequently, a number of young men and women of child-bearing age migrate to the cities and have children there, far away from the traditional support of extended families and relatives. In some cases the extended family support base

APPLIED DEVELOPMENTAL PSYCHOLOGY

Series editor: Heidi Keller

A collection of articles intended to demonstrate the mutual interdependence of developmental perspectives, culture-specific viewpoints, and our treatment of practical problems.

is abused by some young people who migrate to urban areas. A number of them leave their children in rural areas in the care of their aging parents, grandparents, elder

siblings and other relatives. In the context of poverty and exhaustion, the majority of such parents are unable to provide the children with adequate care (Zimba, 2000). Moreover, large numbers of men move to urban areas to seek employment. By so doing, they leave their wives in rural areas as single-parent heads of household who are forced to cope with multiple responsibilities of livelihood and child care (Colletta, et al., 1996; Zimba & Otaala, 1993). Health and nutritional problems ensue from this state of affairs and as a result a number of children do not survive but die before their fifth birthday.

NATURAL DISASTERS, DISEASE, POVERTY AND CIVIL STRIFE

The southern African region's adverse living conditions also emanate from effects of natural disasters (e.g. floods that Mozambique, South Africa, Zimbabwe and Zambia had to contend with in the recent past) and diseases such as the HIV/AIDS pandemic, TB, and Malaria. These conditions dis-empower and severely erode com-

Poverty, violence, crime and disease do not only undermine and place families, communities and civil institutions under siege, but also change the nature of childhood.

munities' and families' capacity to optimally raise children. Moreover, long running civil wars in countries such as Angola and Mozambique exacerbate the situation by putting more strain on the region's human and material resources as displaced families from these countries flee and seek refuge in neighbouring countries. Currently, large numbers of refugees fleeing from the Angolan civil war reside in Namibia and Zambia. Political, domestic and community violence, pandemic crime, hunger and starvation, and widespread unemployment further disturb the stability of families and communities in many parts of the region (Higson-Smith & Killian, 2000; Bernard van Leer Foundation, 1994; Dawes & Donald, 2000; Wessells & Monteiro, 2000). As a result of these adversities, large numbers of children in the region are raised in the context of depressed, squalid, inadequate amenities and in some cases non-existent social services.

THE CHANGED NATURE OF CHILDHOOD DUE TO ADVERSITY

Poverty, violence, crime and disease do not only undermine and place families, communities and civil institutions under siege, but also change the nature of childhood. For instance, in attempt to support their families and survive, a number of children in the region opt to leave school and work on the street (Mufune, 2000). Velis (1995, p. 46) reports that due to poverty and other difficult circumstances, the perception of the African child has changed and so has his situation. "He was the supreme value of the traditional society. Now, for a large number of families, he has

***The child in the poverty-stricken circumstances
could be forced to engage in productive
work that may go beyond the indigenous
requirements of development and education.***

become a stepping-stone to survival. They send him out to work, they 'place' him (i.e. place him with other extended family members). They exploit him. Once, he was the 'child-king', now he is the 'child-servant'." This implies that the child in the poverty-stricken circumstances could be forced to engage in productive work that may go beyond the indigenous requirements of development and education through work and apprenticeship. Conversely, he could also be making *his* contribution to his family's sustenance. Notwithstanding this, the element of abusing the indigenous family system by exploiting and using children as pawns should be abhorred. For instance, Rwezaura (1994) has illustrated how maternal families could abuse the bride-price practice to make money. They may charge paternal families exorbitant bride-prices and child care fees, hold children as pawns and require that the fathers could only have custody of the children after paying all the charges in full. The children could also be exploited by relatives under whose care they may be placed

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by their poor parents.

Despite all this, adversity can stimulate development. In southern Africa, it does this by motivating children to respond to their circumstances in a resourceful, creative, ingenious, and versatile manner. For instance, because the majority of them have no access to manufactured toys, they improvise and make toys to play with out of scrap and other available materials (Reynolds, 1989; Zimba & Otaala, 1993; 1995; Mtonga, 1990).

SOME AMELIORATIVE RESPONSES TO CHILDHOOD ADVERSITY

RESUSCITATING AND STRENGTHENING THE EXTENDED FAMILY BASE

Although it has been placed under severe strain by poverty, violence and disease, the indigenous *African* family in the region has not completely broken down (Velis, 1995; Bernard van Leer Foundation, 1994). Together with the communities of which it is a part, it requires internal and external material and psycho-social support to heal and sustain its resilience (Higson-Smith & Killian, 2000; Wessells & Monteiro, 2000). This process should promote the development and nurturance of sources

Although it has been placed under severe strain by poverty, violence and disease, the indigenous African family in the region has not completely broken down.

of resilience in children and other members of their families (Grotberg, 1995). An important point to note here is that a number of communities already have coping strategies that are embodied in traditional child rearing practices and the operation of the kinship and extended family systems. As pointed out earlier, these systems have been severely weakened by internal and external adversity. Because they are linked to indigenous conceptions of childhood and communities' ways of being, these systems need strengthening. This project may require additional external psychological resources. When needed, these resources should be modified, reconstructed and couched in a manner and language that draws meaning from local conceptual frameworks and belief systems (Blackburn, 1994; Serpell, 1997, 1998; Samson, 2000). To illustrate that this is plausible, Higson-Smith and Killian (2000) report positive outcomes of a programme that strengthened community sources of resilience to reduce violence and heal wounds of violence in the Kwa Zulu-Natal Province of south Africa.

A number of families and communities in the region need healing from ravages of war. Children, as integral members of the families and communities, are particularly vulnerable and susceptible to trauma emanating from the wars. The children experientially suffer from war trauma as a result of being either participants, victims, or observers. For these children, childhood becomes a traumatic phase of their lives. Child combatants, for example, may experience chronic fear of retribution, intense feelings of guilt, anxiety, and become suspicious of adults. They may also experience flashbacks in which traumatic events from the past come flooding back at unexpected moments to haunt them (Goodwin-Gill & Cohn, 1994). Consistent with this picture, Wessells and Monteiro (2000, p. 181) report that Angolan child combatants and child victims of war display acute psychological disturbances that include "problems of flashbacks, nightmares and sleep disturbances, concentration problems, heightened alertness or hypervigilance, and avoidance of people and situations that evoke memories of the traumatic events."

Child combatants may experience chronic fear of retribution, intense feelings of guilt, anxiety and become suspicious of adults.

From the Western psychological point of view, the healing of the children's wounds of war would be approached from "a cultural system saturated with individualistic, materialistic, and mechanistic values and world views. Typically, trauma (in this perspective) is viewed as an individual phenomenon, and discourses and practices of healing are steeped in a medical model" (Wessells & Monteiro, 2000, p. 182). There are exceptions to this when entire nations are accused of being perpetrators of either genocide or holocaust. In such cases, the healing process in the West may assume group rather than individual dimensions. Otherwise, the healing process is characteristically individualistic. In African traditional healing however, the children's wounds are in the majority of cases communal and spiritual (Friedson, 1996). Because of this, Wessells and Monteiro (2000) concluded that in Angola, the healing intervention was understood to be communal and spiritual. Wessells and Monteiro (2000, pp. 182-183) based this conclusion on Angolan cosmology that they articulated in the following way:

Particularly in rural areas in Angola, as in much of sub-Saharan Africa, spirituality and community are at the centre of life. The visible world of the living is regarded as an extension of the invisible world of the ancestors. These two worlds are fused into a continuous community of the spirits and those alive today (Altuna, 1985). When a person dies, he or she continues life in the spirit world, which protects the living community. The visible and the spirit world interact continuously, as if the world were a spider's web

and any touch of a single thread reverberates throughout the entire structure (Tempels, 1965). It is the invisible world, however, that is most fundamental, and all major events are attributed to it. If the ancestors are not honoured, through the teaching of traditions and the practice of appropriate rituals, their spirits cause problems manifesting in poor health, misfortune, social disruption, and even war.

When viewed from this perspective, the child victims of war in Angola may be stressed more by the belief that they and their communities have, for some reason, offended their ancestors and by their inability to obey appropriate burial rituals that would have facilitated their dead relatives' spirits movement from the visible world to the invisible world. The actual objective experiences of war may produce diminished stress amongst these children. Because of this, their psycho-social healing should include the observance of appropriate rituals. This does not mean that the

In Angola, the healing intervention was understood to be communal and spiritual.

link between psychological trauma and these children's experience of war should be severed during the healing process. It means that their healing should benefit from both the indigenous Angolan cultural belief systems and the use of psychological knowledge whose interpretation and meaning have been reconstructed, adapted, and situated in the Angolan cosmology where communal rather than individual healing is emphasized (Dawes & Cairns, 1998; Wessells & Monteiro, 2000).

CONCLUDING REMARKS

What I wish to highlight here is the region's social-cultural idea of families and communities as envelopes of child development. Indigenously, these envelopes were intended to provide developmental contexts in which children's needs for survival, security, safety, love, warmth, empathy, and trust were catered for. Because most communities in the region have been attended by adversity, these envelopes of development have been weakened. One important task for the future would therefore be that of mustering research and other resources to support and strengthen the communities' vanguard for resilient response to adversity.

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IACCP ONLINE DISCUSSION LIST

The IACCP maintains a list server (email discussion list system) for members to...well...discuss things. The list currently has about 450 members. To join the list, or for list administration information, see the IACCP web site.

50 Years of SIP, Redux

I would like to correct Marcelo Urrea's "50 years of SIP" in the September 2001 issue. It appears I am the only person alive and present when the Sociedad Interamericana de Psicología (Interamerican Society of Psychology) was founded. The story in summary is as follows:

Werner Wolft and his wife Katy (a concert pianist) arrived in Mexico City in 1951 with a double agenda, attend the IV International Congress of Mental Health and establish contact with Mexican psychologists. Werner, European by birth, told Dr. Guillermo Davila and myself that Mexico is the physical neighbor of the U.S., but the mental neighbor of Europe. In several meetings with Werner, mainly attended by Dr. Davila, Dr. Manuel Falcon, Psychologist Margarita Zendejas and myself, we determined that the best way to facilitate communication among U.S. and Mexican psychologists was to create an Interamerican Society of Psychology. It was felt that the Society would be more constructive if it encouraged the development of national societies, so the initial statutes of the Society stipulated that SIP members would include national societies as well as individuals. Thus, the Sociedad Mexicana de Psicología was born as a member of the SIP. Some days later, Dr. Oswaldo Robles joined the organizing effort and was fundamental in planning the first Congress of the SIP in Santo Domingo.

In addition to Oswaldo Robles, all those I have mentioned here should be given recognition for the creation of the SIP.

Rogelio Díaz-Guerrero, July 16, 2002

► *5: Yogyakarta*

Registration fees that were wired to the conference's bank in Yogyakarta take about three weeks to arrive. Qualification for the early registration fee will be based on the date on which the wire was sent.

WHAT TO WEAR?

The weather in Yogyakarta in July is somewhat warm. We suggest that men wear light cotton trousers (not short pants) and shirts. Women in Indonesia wear a variety of types of dresses including the traditional sarong, Moslem dress, as well as Western styles (blouse & skirt, gown, trousers). Therefore, any type of summer dress is fine for foreigners. Light cotton trousers or a dress, preferably with sleeves and the shoulders covered, are suggested.

We fully expect an intellectually, culturally, and socially stimulating Congress here in the cultural center of Indonesia, and we hope you all share our enthusiasm for the conference!

Counseling Issues in Malaysia: Towards Professionalism



ROSNAH ISMAIL
ABDUL HALIM OTHMAN
KOTA KINABALU, SABAH
MALAYSIA

Western counseling concepts were introduced to Malaysia in the 1950s, and since that time various fields of counseling have been developed in schools, communities, and social services. Counseling services in Malaysia were formally initiated in the 1960s with the creation of institutions for counseling training. For the purpose of preparing trained counselors, many programs were offered by institutions of higher learning, by governmental organizations and in the private sector. Although we appreciate all these efforts, we are concerned with the quality of the programs that are offered. In the past, counseling training programs in Malaysia were not well-planned or integrated and there was no regulation by a responsible body. This disparate and unregulated situation facilitated differences in the areas of curriculum development, teaching techniques, selection criteria, lecturers' qualification level, training facilities, training periods, and type of degree offered. All these differences can certainly influence the level of professionalism of a counselor.

Byrne (1995) pointed out three important elements to specify a profession before it is acknowledge and given a license:

1. It must be supported by the latest training methods. The appropriate professionals must determine the important requirements to be concluded in the training program. The program must be evaluated and endorsed based on achievement of these criteria.

2. The profession must be recognized by law through formal recognition of the degree.
3. The appropriate professional organization must recognize the competency of individuals practicing the profession. According to Eisenberg and Delancy (1977), professionalism is evidenced by unique skills built upon a theoretical base.

Nugent (1994) also pointed out that two criteria are needed for a professional counseling service:

1. The counselor who conducts the counseling service must be experienced and well versed in the field of counseling.
2. A minimal requirement must be fulfilled and upgraded frequently to make sure that the counselor offers quality counseling based on a code of ethics.

Referring to the counseling services in Malaysia, some questions can be raised in relation to licensing issues and counseling as a profession. Counseling services in Malaysia have still not fulfilled the requirements towards professionalism and licensing. According to Abdul Halim Othman (1993), to achieve the objective of a counseling service, the counselors' preparation program needs to be studied and evaluated regularly. Current issues related to the counselors must be discussed.

Another important aspect on counseling services is what are the best approaches used by counselor? Are they focussing on the home-based or outreach approach which involve the community or client system throughout the institution, government and private sectors?

COUNSELING & CULTURE

Series editor: Paul Pedersen

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

pedersen_us@hotmail.com
pedersen@uab.edu

ABOUT THE FIRST AUTHOR

Rosnah Ismail is Deputy Dean of the School of Psychology and Social Work, Universiti Malaysia Sabah (UMS), Kota Kinabalu, Sabah, Malaysia. She has worked in family counseling at the Specialist and Reproductive Health Centre, National Population and Family Development Board of Malaysia for 13 years before joining UMS. Rosnah is a Board Member of the Association of Psychological and Educational Counselors of Asia (APECA). Her major interests include family interaction research, parental guidance, marriage and family therapy, and adolescent counseling.

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(Please see the September 2002 issue for biographical information about the second author, Abdul Othman)

STRATEGIES AND SUGGESTIONS

1. Counselor education should be carefully designed to achieve its objectives based on a philosophy that values a high level of professionalism.
2. Counselor education curriculum must be standardized among the institutions that have provided the counselor training.
3. Academic staff should be given responsibility to evaluate the programs and to continually look for better methods that are considered more suitable for the counselor preparatory level. The planned curriculum should be flexible and dynamic so that it can be modified to respond to current issues.
4. Opportunities for further education should be made available so counselors can practise their skills and improve their knowledge.
5. The selection of future trainees is a responsibility of institutions and they are responsible for using effective selection procedures.
6. A student who enrolls in a counselor preparatory program must show evidence that he or she is both interested and qualified to be a competent counselor.
7. Preparation for enrolment in a counselor preparatory program must be adequate and if additional preparation is needed, progress must be systematically evaluated.
8. Counselor trainees' progress during the preparatory program must be evaluated throughout.
9. Trainers must themselves have experience in performing practical training. They need to have sufficient time to perform their professional responsibilities, including sufficient time to supervise their trainees.
10. Practical training must be performed wherever trained supervision is available.

As to the counseling training in Malaysia, the several local universities which offer counseling courses have yet to collaborate to create a state-of-the-art training package. Abdul Halim Othman (1996) mentioned that a few training packages have been developed, but they focus on different approaches; some focus on psychology and some put more emphasis towards education. So, Othman (1996) urged those involved in the counseling profession to specify their own identity and training package based on local models and values. This is very important because in times to come the counseling fields will include issues pertaining to law, economics, and politics.

The practical training component of the counselor preparation programs is not standardized due to the fact that the counselors had different fields of experience and some are totally inexperienced. Some counselor trainees have received only three or four months of courses prior to being qualified as a counselor. An effective practical training is essential because counselors will be facing various problems from the communities in the "real world."

The postgraduate courses offered by universities commonly stress research areas. However, practical training and research components must go together in order to produce qualified and competent counselors. Mohd. Mansur Abdullah and Siti Nordinar Tamin (1996) stressed the importance of practical training. Practical training provides theoretical knowledge and basic strategies by which the counselor can face real conflicts later. Counselor preparation

programs that are offered on a part-time basis or through distance learning programs lack systematic practicum training.

The counselor preparation programs also differ among institutions. The differences are found in the teaching curriculum, length of the program, type of practical training, candidates' requirements, and enrolment qualifications. This matter arises because there is less support from other organizations with the exception of the Malaysian Association of Counseling (PERKAMA).

Counselors who trained in Western countries must be able to adapt to the local culture.

The adaptation of culture is also an important element. Counselors who trained in Western countries must be able to adapt and apply their knowledge and skills in the context of the local culture. According to Pedersen (1984), counselors must translate the skills, strategies, and counseling techniques so they will fit within a multicultural community. Halim Othman (1993) also agreed that cultural factors are very important to develop effective counseling methods.

In order to gather important information on counseling, counselors must perform research and evaluation. The counselor needs to plan a detailed program in an objective form. According to Othman (1996), the research done in counseling services is still in its early stages. However, a continuous effort had been made and supported by the institutions of higher learning. The evaluation and written tests are still at a minimal level. Pedersen (1984) urged that psychological tests and research methods in Malaysian perspectives are important for the trainee because this would help to indigenise psychology through practice and at the same time obtain support from Malaysian psychology. Most researchers in the local universities, who conducted their research to fulfill their degree or diploma requirements in counseling, have focused on the areas of career and guidance and also on general psychology. Only a limited amount of research in counseling focuses on assessment. The question arises, how many counselors are experts in test management and assessment? Do the institutions train these counselors well in research, tests and measurements?

In order to overcome the counseling issues in Malaysia and move towards counseling professionalism, some of the strategies and suggestions are as outlined in the sidebar on the previous page.

In 1999, Malaysia introduced a regulatory body that dealt mainly with registration and confirmation of counselor licenses so that their services can be acknowledged professionally. The Board of Counselors was introduced based on Act 550 (Counselor Act 1998) that is mainly responsible for counselor training and registration in

Malaysia. With creation of this Board, the objective of the Malaysian Association of Counseling (PERKAMA) to make the counseling services a profession had been achieved.

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► 1: Summer

for a while. Rwanda? But history didn't end after all, and this Summer I've assigned Margaret Nydell's excellent *Understanding Arabs*.

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- Condon, J. C. (1984). *With respect to the Japanese: A guide for Americans*.
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- Richmond, Y. (1996). *From nyet to da: Understanding the Russians*.
- (All Yarmouth, MN: Intercultural Press)

Of course my students can't imagine how this stuff will make them better clinical or industrial psychologists, and neither can I, but what else can academics do?¹ Along with dense *Handbook* chapters and Nydell, I will require them to attend prayers at the local mosque or sing through an interminable Black Baptist Sunday service, more for the experience of being an outsider than for the cultural content of the setting. Then the course will end in the first week of July, and I'll get on a plane for Southeast Asia the

next day. The IACCP Executive Committee has volunteered to grade my final exams and papers during the Congress. See you there. Bring a red pen.

¹Actually, Nydell and some of the other books in this series are also very effective in giving students a nontechnical, rich introduction to collectivist societies.

The Origins and History of “All of Us are Related, Each of Us is Unique”

MARSHALL SEGALL

“All of Us are Related, Each of Us is Unique” challenges the alleged validity of the notion of human “races.” At Syracuse University, we think it is time to spread the word about how much alike all humans are, and how our differences are clearly not “racial” in any biological sense of that word.

This exhibition is designed to contribute to contemporary discourse on human diversity. It is a graphic presentation of biological findings rooted in genetics research, and it includes striking displays of phenotypical variations, conventionally thought to be categorical. In fact, they are continuous. Dramatically, via evidence on human migrations and adaptations, the exhibition shows how erroneous conventional wisdom has been with respect to the deeply ingrained concept of discrete “races.”



The original, French-language version of the exhibition, titled *Tous Parents, Tous Différents*, was produced in the Department of Genetic Anthropology in Geneva, Switzerland and is on continuous display at the Musée de l'Homme in Paris. Versions in other languages have appeared in many other countries. The English-language version, translated by Marshall H. Segall and produced by Syracuse University, comprises 18 panels sized 27 x 39 inches each.

For more information or to view the exhibit online go to:

<http://allrelated.syr.edu/index.html>

IACCP MEMBER PROJECTS WEB PAGE

The IACCP web site now includes a new page featuring member's projects, including research, training, consulting and other activities relevant to the goals of IACCP. Please see www.iaccp.org - Member Projects for details on how to submit your project for inclusion on this page.

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 appeared in this column since 1995 is also on our web site.

Carol R. Ember & Melvin Ember (2001). *Cross-Cultural Research Methods*. Altamira Press ISBN 0-7425-0426-3 US\$62

Cross-cultural researchers describe, compare, and test patterns that occur in different discrete cultures. In this brief textbook, two of the world's leading cross-cultural researchers describe both the logic of, and process of, doing research in this tradition.

Guiseppe Mantovani (2000). *Exploring Borders: Understanding Culture and Psychology*. Psychology Press (176 pp.) ISBN 0-415-23100-0 US\$49.95

"...highlights and explores the ways in which culture acts as a framework organizing our experience. He emphasizes the differences across and between cultures and examines the depths to which these can go. He also analyzes the functions of culture, including: mediation, meaning-making, and forming a repertory of values and principles."

Stefan Strohschneider (2001). *Kultur - Denken - Strategie: Eine indische Suite*. Bern: Huber. (334 pp.) ISBN 3-456-83557-4 EU34.77

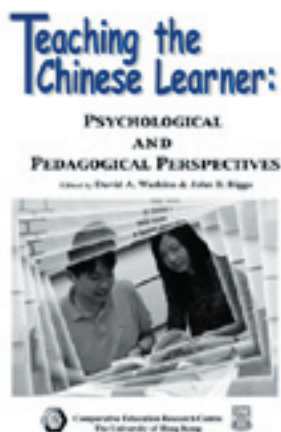
Forrest B. Tyler (2001). *Cultures, Communities, Competence, and Change*. Plenum Pub Corp. (474 pp.) ISBN 0306464977 US\$92.50

Provides a transcultural psychosocial conception of the nature of individual and social activity. The author presents an integrated view of how people develop a

psychosocially-based awareness of themselves and their milieus to shape what he refers to as their 'interested' social systems. In so doing he challenges current deficit/prevention emphases in the helping disciplines and promotes a constructive, prosocial model of individual and social approaches to change.

David Watkins & John Biggs (Eds.) (2001). *Teaching the Chinese Learner: Psychological and Pedagogical Perspectives*. Comparative Educational Research Centre/Australian Council for Educational Research, Hong Kong>

The present volume extends their 1996 book by focusing on the work of teachers. It analyses the ways in which teachers in Hong Kong and China think about their teaching, and the ways in which they conduct their teaching. Differences between Chinese and Western approaches to teaching are identified, and lessons are drawn for educational reform.



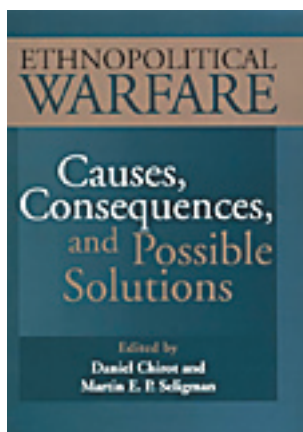
Colleen Ward, Stephen Bochner, & Adrian Furnham (2001). *The Psychology of Culture Shock* (2nd ed.). Psychology Press (368 pp.) ISBN 0-415-16234-3 US\$69.95

"...examines the psychological and social processes involved in intercultural contact, including learning new culture specific skills, managing stress and coping with an unfamiliar environment, changing cultural identities and enhancing intergroup relations."



737-8 US\$49.95

"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 deescalate. This unique book contains cogent critiques of the political and historical antecedents to conflict around the world, combining them with psychological analyses of group identity and intergroup conflict."



Wilhelmina Wosinska, Robert B. Cialdini, Daniel W. Barret, & Janusz Reykowski (Eds.) (2001). *The Practice of Social Influence in Multiple Cultures*. Lawrence Erlbaum Associates (392 pp.) ISBN 0-8058-3279-3 US\$69.95

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

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



New Journal

Culture, Conflict, and Negotiation

This journal will be an on-line library of papers concerned with the effects of culture on conflict management and negotiation. This is a place where you can post your work so that others can easily access it, and a place where you can browse through posted papers to find work of interest to you.

THE DOMAIN

This journal posts working papers, as well as papers accepted for publication, that analyze cultural differences in conflict management and negotiation. The term conflict is broadly construed to include disputes that are interpersonal, intra-team, cross-group, organizational, inter-organizational, or international. The term culture refers to group-level differences in behavioral styles, norms, and values that often vary across nations and racial or ethnic groups. And the types of topics covered include (but are not limited to) negotiation, mediation, arbitration, justice, and social influence tactics. Any research method is acceptable, such as experiments, survey research, and ethnography. Theory papers are also appropriate.

WHAT IS SSRN AND ON-LINE "JOURNALS"?

SSRN stands for Social Science Research Network. SSRN is "devoted to the rapid worldwide dissemination of social science research and is composed of a number of specialized research networks in each of the social sciences. SSRN began in economics, and has recently branched out to include management research. See their web site at <http://www.ssrn.com/>.

One area within management research is the "Negotiation Research Network." This includes 12 "journals" on negotiation, one of which is *Culture, Conflict, and Negotiation* (CCN). When you post a paper you can post it to more than one journal within the Negotiation Research Network. For example, a cross culture paper on justice could be posted to both CCN and *Justice and Negotiation*. You do not need any special password to post just go to this web site and follow the instructions: <http://www.ssrn.com/update/forms/abs submission.html>. There is no cost to submitting.

To get access to download posted papers, though, you have to subscribe (or your university has to have a site license). You can either go to the web site and browse by topic, or have a "journal" sent to you periodically that includes abstracts of papers in the negotiation journal of interest to you. For now, subscription is free in the Management Research Network. To subscribe, go to: <http://papers.ssrn.com/subscriptionforms/mainmenu.html>

HOW TO POST PAPERS

You, as the author, post your papers directly to the web site. You can post either an abstract or a full-text version of your working paper. You can post to one or several "journals" at the same time.

UCLA announces the establishment of the Center for Culture, Brain, and Development.

CBD organizes graduate and post-doctoral training for research on the interaction among processes of cultural transmission, development, and brain functioning. It also facilitates interchange and collaboration among participating faculty. Faculty participants come from UCLA programs in Psychology, Anthropology, Neuroscience (including the Brain Mapping Center), Applied Linguistics, and Education.

Participating graduate students are admitted to one of these programs and receive CBD training to study how the brain, culture, and ontogeny interact. Post-doctoral fellows receive integrative training and collaborate with CBD faculty on research linking development, brain mechanisms, and culture.

For further information, go to our web site: <http://www.sscnet.ucla.edu/CBD/> Or e-mail CBD@ucla.edu, call +1 (310) 206-9046, or write to:

Center for Culture, Brain, and Development
Department of Psychology, UCLA
1282A Franz Hall
405 Hilgard Ave
Los Angeles, CA 90095-1563

Call for papers

Psychology and Developing Societies

Papers are invited for the following two special issues of the journal *Psychology and Developing Societies*

1. Changing Images of Self in the Global World
2. Women and Development

Psychology and Developing Societies is a bi-annual publication of the SAGE India and provides an important forum to psychologists concerned with the problems of developing countries. Articles reflecting the unique social, cultural and historical experiences of developing societies, alternative paradigms, indigenous concepts and methods, having relevance for social policy, are welcome. The journal is peer reviewed and indexed in many abstract services, including Psychological Abstract Information Service (Psyc INFO).

Manuscripts should be sent in triplicate, typed in double space on 30 cm x 23-cm size paper. The length of the article should be between 15 to 30 typed pages. The publication manual of the APA should be followed in the preparation of manuscripts. Each article should include an abstract not exceeding 100 to 150 words on a separate sheet. Please send your articles by September 30, 2002, at the following address :

Prof. Ajit K Dalal
Department of Psychology
University of Allahabad
Allahabad 211002, India

E-mail - psydevsociety@hotmail.com

INFORUM

News you would like to share with other members of IACCP

Include professional or personal news or information, solicitations for collaboration, etc. Material you contribute will be printed as written, or lightly edited. Feel free to type on a separate sheet. (Note: suggestions, ideas, commentary, or criticism should be contributed in the form of a letter to the editor. You may also want to list your long-term projects on the IACCP Member Projects web page; see www.iaccp.org.)

Name _____

Address _____

E-mail _____

Fax _____

Institutional affiliation _____

Your News

[illegible]

Return to: Editor (see inside front cover) You may also wish to send email instead of this form.

Photographs: Please include a photo of yourself if possible (optional). Please do not use a paper clip, staple, or tape to attach the photo to this form.

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 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
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

2002 November 7-10

Latin American Congress of Psychology and Encountering International Students of Psychology
Villas del Mar, República Dominicana

Deadline for submissions: September 1, 2002

Contact:

Dra. Clara Benedicto
Calle 5 No. 9 Cerros de Buena Vista I
Villa Mella.
Apartado Postal 5276
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Tel: 1-809-533-5721/ 568-4495 /
Fax: 1-809-535-4905 / 568-4495 / 686-

0340

albagosa@codetel.net.do

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 Republic 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

WHAT ARE THEY?



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EDITORIAL, ANNOUNCEMENTS, & INFORUM (CON'D)

Abhilasha Srivastava	Professor Durganand Sinha Trust for Social Sciences	March/27
Marcelo Urrea	50 Years of SIP	September/17
Editor	Flavor, Texture, and the English Garden	March/1
Editor	Forget the Web, I Need a Fallout Shelter	June/1
Editor	In My Next Life...Biology	September/1
Editor	If It's Summer, I Must Be Teaching Culture and Psychology	December/1

► 22: Indexing

BULLETIN TO BE INDEXED

The *Bulletin* will be indexed by a new online indexing service, ePsyche, effective back to the March 2001 issue. ePsyche is a subscription service that is distributed by one of the well-known online content (and library acquisition) vendors, EBSCO. See <http://www.e-psyche.net> for more information.

► 27: General Announcements

New Journal

Space and Culture

Space and Culture is a multidisciplinary journal of critical research on everyday social space such as the home, laboratory, consumption, leisure spaces, architecture, the city, virtual spaces, and geopolitics. It covers Qualitative Sociology, Contemporary Ethnography, Communication, New Media Studies, Cultural Studies, Social Geography, Urban Studies, Visual Culture, and Architecture. Articles on contemporary theory, new research agendas, and case studies are encouraged.



► What?

Right: New growth on a tamarind tree (think...Thai spices)

Left: One of the only three lychees on editor's tree this year. Why?

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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.

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>

