

Cross-Cultural Psychology Bulletin

International Association for Cross-Cultural Psychology



At the Market

Doneguebougou Village, Mali



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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.

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

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IACCP in the Pax Americana

PEACE IS AN EVEN BETTER IDEA THAN IACCP, BUT BOTH WILL BE SORELY TESTED IN THE PAX AMERICANA.

IACCP appeared in the context of the post-WWII international arrangement, notably the close relationship among the capitalist powers and their ongoing interactions with former colonies. The internationalist orientation of the Western powers, their wealth, ready access to exotic lands, and fast jets fueled the sudden late 1960s interest in culturalizing psychology. The Cold War may have been the malodorous glue that held some of these relationships together.

Well, times change. Chilling terms such as “Pax Americana” and “American Empire” now appear routinely in American low- and high-brow discussions of foreign policy, reflecting a fundamental rearrangement of the international order—not just from the American side. Of course, the United States has been a *de facto* empire for a long time, but the word was rarely used (except by adversaries as an adjective, as in “imperialist”). How will this historical change in world politics affect IACCP?

One could argue that IACCP and the International Union (IUPsyS) are two versions of a United Nations of world psychology. The U.N. was created and organized to ensure that the winners of WWII would continue to dominate world politics in the post-war era, but has foundered as the Cold War glue melts and the winners and their allies discover that they have

competing interests. The U.N.’s implicit ideology and many of its programs have supported the needs of developing nations, usually without threatening the power of the elite nations. IACCP, similarly, has been dominated by the interests of the wealthy Western powers and by Western psychologists (corresponding more closely to the Group of 7+1 than to the Security Council—but pretty close), even as its sympathies lay with developing nations and it carries out activities designed to support some psychologists from outside the Western psychological “powers.” However, IACCP is unlike the U.N. in at least one crucial way: it is mainly an organization of individuals



The greatest show on earth. Cable news networks in the USA struggled to have the most patriotic, visually exciting, and “cognitively uncomplex” coverage of the Iraq invasion project.

Pax IACCP: 17 □

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***ABOUT THE COVER
PHOTO***

RICHARD BAKER

Drs. Juanita and Richard Baker took the cover photo and the two photos below in market-places in Mali, Africa (1999). The women were shopping in markets in three villages. Grayscale reproductions don't do proper justice to these photos; for color versions see the online *Bulletin*. (Below, right: Djenne, Mali)



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ANNOUNCEMENT AND APPLICATION INSTRUCTIONS

HARRY AND POLA TRIANDIS DOCTORAL THESIS AWARD

DESCRIPTION

The purpose of the International Association for Cross-Cultural Psychology is to promote and facilitate research in the areas of culture and psychology. The IACCP believes that it is important to encourage high quality intercultural research at the predoctoral level. The Harry and Pola Triandis Doctoral Thesis Award is intended to honor and reward good research and to advance the early careers of dedicated researchers. Support for the award is provided by the Harry and Pola Triandis Fund that was established in 1997 (see *Bulletin*, June, 1997). The first award was given in Pultusk, Poland in 2000 (see *Bulletin*, September 2000) and the second one in Yogyakarta, Indonesia (see *Bulletin*, June-September, 2002).

PRIZE

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

CRITERIA FOR SUBMISSION AND DEADLINES

Your doctoral thesis (dissertation) must be relevant to the study of cross-cultural/cultural psychology, with particular emphasis on important and emerging trends in the field; scholarly excellence; innovation and implications for theory and research; and methodological appropriateness. Doctoral theses eligible for an award must have been completed (as defined by your university) during the two calendar years ending on December 31 of the year prior to the Congress year (i.e., between January 1, 2002 and December 31, 2003). Submissions must

be received by the IACCP Deputy Secretary/General by October 30 of the year before the Congress year (i.e., October 30, 2003).

Deadline: October 30, 2003

APPLICATION PROCEDURE

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

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

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

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

Send application materials to:

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*Call for Nominations
Officers and Regional Representatives
of IACCP for 2004*

KLAUS BOEHNKE

HOW TO MAKE A NOMINATION

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

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Germany

Fax +49 (421) 200-3303
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ELECTORAL PROCEDURE

1. Call for nominations. Nominations are due January 31, 2004.
2. Construction of a list of two or more nominees for each upcoming vacancy by the Standing Committee on Elections to be completed by February 28, 2004.
3. Preparation and mailing of the ballots to members by March 15, 2004. (Online ballot posted at the same time.)
4. Return of the ballot to the President of IACCP, Peter Smith, by May 15, 2004.
5. Tabulation of the ballots, report to the standing Committee on Elections, the Executive Council, and the General Meeting at the Seventeenth Congress of the IACCP (Xi'An, China).

OFFICERS TO BE ELECTED:

President-Elect

Secretary General

Deputy Secretary-General (note that the web page is wrong)

Treasurer

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

Europe, excluding Germany (Europe has two Reps and the continuing Rep is from Germany)

North America - USA (North American has two Reps, and the continuing Rep is from Canada)

East Asia

Insular Pacific

Central and South Africa

OFFICER TO BE APPOINTED:

Chair, Publications Committee
(Appointed by E.C.)

Bridging Cultures

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Schools are prominent arenas for development. Schooling and its implications for the development of a cultural identity (self) and competence have been, and still are, targets of controversial debate. On the one hand, indigenous methods and contents of schooling are strongly advocated as an alternative to the Western type of schooling to support the acquisition of locally adaptive knowledge (Nsamenang, 1992; Serpell, 1979). On the other hand, the acquisition of similar skills across cultures is being claimed as a necessary step for improving peoples lives on a global scale (Kagitcibasi, 1996). These discussions center on the role of culture in the process of knowledge acquisition in different cultures, including the culture of the school. However, they leave out the multicultural reality that is a social fact in many immigrant societies. One major implication of this multicultural reality concerns the possibility of different cultural values among students, between students and teachers, and between home and school. "Bridging Cultures" began with basic research documenting cross-cultural value conflict between Latino immigrant families and the schools. Immigrant parents were generally much more collectivistic in their orientation to child socialization than were their children's teachers (Greenfield, Quiroz,

We are grateful for the financial support of WestEd, San Francisco through its grant from the Office of Educational Research and Improvement. We also would like to acknowledge our wonderful teacher partners, Marie Altchech, Catherine Daley, Kathryn Eyler, Elvia Hernandez, Giancarlo Mercado, Amada Pérez, and Pearl Saitzyk

If you would like to receive any of the Bridging Cultures materials, please correspond with us at the e-mail addresses in the About the Authors sidebar.

& Raeff, 2000; Raeff, Greenfield, & Quiroz, 2000). We then utilized this research to help teachers and schools understand home culture and school culture, in order to create educational “bridges” between them.

Through the Bridging Cultures project, we have been exploring with teachers the ways in which deep value orientations of cultures (including the dominant U.S. culture) result in different expectations of children and of schooling. These orientations are less visible than the material elements of a culture or the ways in which a culture celebrates holidays, observes religious beliefs, or creates works of art. They are more difficult to capture than the histories of groups. Yet they form the basis for ways of viewing the world and vast ranges of behaviors including the way people communicate, discipline their children, and carry out everyday tasks. If schools are to succeed in promoting meaningful school involvement for parents and successful education for children, they need to understand how these orientations shape a whole host of beliefs, expectations, and behaviors—on the part of families on the one hand and of teachers and school personnel on the other.

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.

INDIVIDUALISM AND COLLECTIVISM: THEORETICAL FOUNDATION OF THE BRIDGING CULTURES TRAINING

The continuum of individualism/collectivism represents the degree to which a culture emphasizes individual fulfillment and choice versus interdependent relations, social responsibility, and the well-being of the group. Individualism makes the former a priority, collectivism, the latter. Although the dominant U.S. culture is extremely individualistic, many immigrant cultures are strongly collectivistic, as are American Indian, Alaska Native, and Native Hawaiian cultures. African-American culture has been described as more collectivistic than the dominant culture, more oriented toward extended family, and kinship-help patterns but still stresses the importance of individual achievement (Hill, 1972).

About 70 % of the world's cultures can be described as collectivistic (Triandis, 1989). At the most basic level, the difference is one of emphasis on individual success versus successful relations with others in a group. It could be characterized as the difference between “standing out” and “fitting in.” In collectivistic cultures, people are more likely to identify their own personal goals with those of the group—extended family, religion, or other valued group (Brislin, 1993). When asked to complete the statement, “I am ...” collectivists are more likely to respond with reference to an organization, family, or religion. Individualists tend to list trait labels referring to aspects of their personalities, such as “hard-working,” “intelligent,” or “athletic” (Triandis, Brislin, & Hui, 1988).

These two orientations of individualism and collectivism guide rather different developmental scripts for children and for schooling; and conflicts between them are reflected daily in U.S. classrooms. Keener awareness of how they shape goals and behaviors can enable teachers and parents to interpret each other's expectations better and work together more harmoniously on behalf of students.

We believe that a framework characterizing the features of individualism and collectivism is both economical and generative. It is economical because it incorporates and explains the relationship among many elements that have previously been regarded as separate, such as conceptions of schooling and education, attitudes toward family, expectations for role maintenance or flexibility (including gender roles), duties toward elders, authority structures, attitudes toward discipline, ways of dealing with property, and many aspects of communication. The framework is generative because it suggests interpretations of and explanations for an endless set of interactions among students in a classroom, between teacher and student(s), between teacher and parents, and between school and community.

If schools are to engender and sustain both student and parent involvement, they will need frameworks for understanding cultural differences and strategies for actively bridging those differences.

Teachers' expectations can lead students to feel as though they do or do not belong in the classroom, affecting their engagement in learning and, consequently, their achievement. Likewise, parents can come to feel at home in or alienated from their children's schools depending on the way in which the school and its personnel interact with them. If schools are to engender and sustain both student and parent involvement, they will need frameworks for understanding cultural differences and strategies for actively bridging those differences.

We must emphasize that there are elements of both individualism and collectivism in any society and that cultures change, particularly when they come in contact with each other. As Goldenberg and Gallimore observed, "Both continuity and discontinuity across generations are part of the process of cultural evolution, a complex dynamic that contributes to change and variability within cultures" (1995, pp. 188). For example, parents' views about appropriate education for girls of the current generation of Mexican-American families are different from their parents' views on the same topic (Goldenberg & Gallimore, 1995; Greenfield, Raeff & Quiroz, 1996). The new generation puts greater emphasis on individual educational development; the older generation put greater emphasis on family responsibility.

Intergenerational trends toward the host culture notwithstanding, there currently exists tremendous cross-cultural value conflict between Latino immigrant families and the schools. Most of these families have immigrated from rural Mexico, with a minority from urban

Mexico and Central America. They were generally poor in their homelands, with little opportunity for educational advancement.

We now turn to examples of individualism-collectivism conflicts experienced by this population when they send their children to school in Los Angeles or other U.S. communities. The examples which follow emerged from our ethnographic research. They were subsequently used in our Bridging Cultures training (described later in this article) to help teachers become more aware of the existence and nature of home-school value differences for their immigrant Latino students.

EXAMPLE OF AN INDIVIDUALISM-COLLECTIVISM CONFLICT: SHARING OR PERSONAL PROPERTY?

The emphasis on social relationships rather than on the individual extends to notions of property: in collectivistic cultures, the boundaries of property ownership are more permeable. Personal items such as clothing, books, or toys are readily shared and often seen as family property rather than individual property.

ANALYSIS OF "THE CRAYONS INCIDENT"

The crayons incident involves an underlying conflict between the values of sharing and personal property. The kindergarten teacher was an immigrant Latina parent herself, and her arrangement of the crayons was implicitly based on her collectivistic orientation. When she responded to the wishes of the supervising teacher by rearranging the crayons, the children, largely immigrant Latinos themselves, began to experience conflict between the sharing orientation that was familiar to them at home (and previously at school) and the new orientation to personal property. The children "did not care if their materials were misplaced, so their 'personal' materials ended up having to be rearranged by the teacher every day. It was not that the children were incapable of arranging their materials in a systematic fashion because they had done so before. However, the category 'personal material' simply was not important to them" (Quiroz & Greenfield, 1996, pp. 12-13).

THE CRAYONS INCIDENT

A mentor teacher paid a visit to a kindergarten class, where she observed that the teacher had arranged the crayons by color in cups. There was a cup for the green crayons, a cup for the red crayons, and so on. Each cup of crayons was shared by the entire class. The mentor suggested to the kindergarten teacher that it would be much better if each child had his or her own cup of crayons with all the colors in it. She explained that it made children feel good to have their own property and that they needed to learn how to take care of their own property. Furthermore, those who took good care of their "property" would not have to suffer by using the "crappy" (her word) crayons of those children who did not know how to take care of their things (Quiroz & Greenfield, 1996).

The preceding example makes it very clear that values are in the head, not in the situation, and that they are used for the symbolic construction of social relations and social life, at school as at home. In terms of the external situation in this example, the crayons in actual fact belonged to the school. Through her actions and words, the teacher symbolically constructed them as belonging to the class as a whole, while the mentor symbolically constructed them as belonging to individual students. The mentor was clear that she wanted the children to learn a lesson about the importance of personal property; the teacher, implicitly, was communicating a message about the necessity to share. The teacher's message harmonized with the children's prior socialization at home; the mentor's did not. The children's behavior indicated that the teacher's approach was meaningful to them; the mentor's was not.

COOPERATION, COMPETITION, AND SCHOOLING: ANOTHER ARENA FOR CONFLICT BETWEEN INDIVIDUALISM AND COLLECTIVISM

The ways teachers and students interact in the classroom reflect a relative emphasis on the needs of the group or of the individual. Competition is the natural companion of a focus on the individual, while cooperation is the natural companion of a focus on the group. Although "cooperative learning" has been widely promoted, sometimes on the grounds that it will include students' later success on the job, the norm of cooperation has clearly not overridden the norm of competition. Indeed, our analysis of "cooperative learning" in schools indicates that there are two basic modes of cooperation, one more individualistic, the other more collectivistic. The more individualistic mode is characterized by division of labor; the more collectivistic by people focusing together on a common task. A comparison of more schooled and less schooled Maya mothers, guiding their children in a puzzle task, showed that formal schooling promotes the individualistic mode of cooperation (Chavajay & Rogoff, 2002). Cooperative learning, as it is practiced in schools, also involves division of labor as a central element (e.g., Aronson et al., 1978); it is therefore not necessarily a comfortable mode of learning for children who have been socialized to focus together on a common task.

The conflict between the two norms is seen most clearly in settings such as Southern California, where immigrant Latinos are introduced to U.S. schooling, or Alaska, where students from indigenous cultures meet "mainstream" teaching. Yup'ik Eskimo teacher Vicki Dull explains the situation in the village where she taught: "...in the Yup'ik culture, 'group' is important. There is little, if any, competition among Yup'ik people. When the Western school system entered the picture, the unity of the group slowly shattered. Children were sent hundreds and often thousands of miles away to be schooled in boarding schools where they were forced to abandon their own language for the foreign English with its accompanying foreign ways. They learned the Western value of competition. They learned to be individuals, competing against each other, instead of a group working in unity ... There are seldom, if any times when they were allowed to help each other, which would have been construed as 'cheating'" (Dull, in Nelson-Barber & Dull, 1998, pp. 95). It is difficult for educators used

to U.S. “mainstream” norms to comprehend how drastic a shift this represents for students from a collectivistic culture.

IMPACT OF HOME-SCHOOL VALUE CONFLICT

Here and elsewhere we have presented examples of how these two different value orientations often collide as children from immigrant families move from home culture into U.S. schools (Greenfield & Cocking, 1994; Greenfield, Raeff, & Quiroz, 1998; Raeff, Greenfield, & Quiroz, 2000). Children of immigrant families may be torn between the values and expectations of their native culture and those of the “mainstream.” Parents and teachers (the latter representing the “mainstream” culture) may observe the same behaviors in children but interpret them differently, because they are viewing them through very different cultural lenses. When the individualistic teacher says the child is “able to work well independently,” the collectivistic parent may hear the teacher as saying the child is “too separated from the group.” When the collectivistic parent asks more than once about his or her child’s social development, the individualistic teacher may hear the parent as saying, “I don’t really care whether she does well in school.”

AN OVERVIEW OF INDIVIDUALISM-COLLECTIVISM CONFLICTS BETWEEN LATINO IMMIGRANT PARENTS AND U.S. SCHOOLS

Our research on individualism and collectivism has identified multiple areas of potential conflict that teachers may observe in the classroom or in interactions with parents (see Greenfield, Quiroz, & Raeff, 2000; Raeff, Greenfield, & Quiroz, 2000; Greenfield, Raeff, Quiroz, 1996; Quiroz & Greenfield, 1996). Table 1 summarizes these conflicts; the last two have already been discussed at some length. Although space prevents full discussion of the others, each is a manifestation of an underlying conflict between a more individualistic and a more collectivistic perspective. Each occurs when the collectivistic tradition of Latino (and likely many other) immigrant families encounters the individualistic tradition of U.S. schools.

FROM THEORY TO PRACTICE: GUIDING TEACHERS TO BRIDGE CULTURES

To determine if knowledge of the cultural value systems of individualism and collectivism could affect teaching and learning, we began with professional development workshops for seven elementary teachers from bilingual Spanish-English classrooms in Southern California (see list of participating teachers in the author note). The grade level of their classes ranged from kindergarten through fifth grade. Four teachers were Latino; three were Euro-American. Three of the four Latino teachers were immigrants to the United States (two from Mexico, one from Peru); one of the Euro-American teachers was an immigrant (from Germany). All of the immigrant teachers had come to the United States when they were young (between two and eight years of age).

TABLE 1. SOURCES OF HOME-SCHOOL CONFLICT

Individualism	Collectivism
Child as individual	Child as part of the group
Independence	Helpfulness
Praise (for positive self-esteem)	Criticism (for normative behavior)
Cognitive Skills	Social Skills
Oral expression	Listening to authority
Parents' role is to teach	Teacher's role is to educate
Personal property	Sharing
Competition	Cooperation

(Based on Quiroz & Greenfield, 1996)

These seven teachers participated in a series of three half-day workshops. In the first workshop, the staff researchers (the three authors plus Blanca Quiroz) presented the theory of individualism and collectivism, as well as the results of our research on cross-cultural value conflict between Latino immigrant families and the schools (Raeff, Greenfield, & Quiroz, 2000).

The format was quite participatory; so, for example, we asked the teachers how they would solve certain individualism-collectivism dilemmas before showing them what our research had revealed about how Latino immigrant parents and their children's teachers resolved the same dilemmas (Raeff, Greenfield, & Quiroz, 2000). The teachers were noticeably surprised to find out that the Latino parents favored a different (i.e., collectivistic) way to resolve dilemmas that the teachers had generally solved in an individualistic mode. (In this way, we found out that the schooling process, particularly teacher training, wiped out, at least on the surface, the collectivistic values with which our Latino teachers, as they later told us, had been raised.) We also presented examples of cross-cultural conflict between individualism and collectivism in the schools, such as the crayons incident above.

At the end of the first workshop, we asked the teachers to observe in their schools and to bring back to the second workshop an example of conflict between individualism and collectivism that they had noticed. During the second workshop, they shared their examples, and we refined understanding of the two value systems through discussion. At the end of the second workshop, we asked the teachers to try to make one change before the next workshop that would reduce a conflict between individualism and collectivism in their classroom or school and to observe its impact. In the third workshop, they reported on what they had done and how it had worked. We discussed their interventions, and this was the beginning of a process by which teachers used the individualism-collectivism paradigm to generate

new practices and learn from each others' innovations. Researchers could also record these innovations to present as important "results" of the training, for purposes of broader dissemination to the educational community.

At the end of Workshop 3, the teachers agreed that it would be worthwhile to continue to meet to explore applications of the theory in their own classrooms and schools. We held a fourth, debriefing, workshop and then arranged to keep meeting several times a year. These meetings, at which teachers reported their latest Bridging Cultures innovations, researchers reported ongoing research and publications, and teacher-researcher teams practiced for upcoming outreach presentations, lasted five years. Workshops and meetings always included food and drink and an opportunity for socializing. The group turned into a collaborative support team, as the line between teacher and researcher became increasingly blurred.

TEACHERS AS RESEARCHERS

A key feature of "Bridging Cultures" is the role teachers take. The seven participating teachers in our original Bridging Cultures workshop are themselves acting as researchers in their own classrooms and contributing both to a deeper understanding of the theoretical framework and to the collection of examples of school-based experiences and practices that bring the framework alive. These teachers are truly "teacher-researchers" because they experiment with new ways of bridging cultures, and they report the results for others to learn from. We refer to ourselves (the authors) as "staff-researchers." One of the teachers (Catherine Daley) and one of the researchers (Patricia Greenfield) are currently engaged in a formal study applying the Bridging Cultures training to parent education. We believe that teacher research is an important and unique source of knowledge about teaching and that artificial boundaries between the practice of teaching and research on teaching need to be challenged.

In our project, we discuss ways to improve home-school relationships and children's education that are based on the experimentation of the teacher-researchers in their own classrooms. This experimentation is then disseminated to the broader educational community through publications and professional workshops (Quiroz, Greenfield, & Altchech, 1998, 1999; Rothstein-Fisch, Greenfield, & Trumbull, 1999; Rothstein-Fisch, Trumbull, Isaac, Daley, & Pérez, 2001; Trumbull, Diaz-Meza, Hasan, & Rothstein-Fisch, 2001; Trumbull, Rothstein-Fisch, Greenfield, & Quiroz, 2001). Teachers are important partners in the dissemination process.

TEACHERS USE THE THEORY TO GENERATE NEW PRACTICES

Indeed, the framework itself has proven more generative than we dreamed possible. There has been no end to the applications teachers have identified and innovations they have developed. Teachers can apply the framework in ways that make sense in their classrooms and schools and which they are comfortable with. Not all innovations are of equal value or success. They need to be evaluated in light of the framework and research, as well as tested by teachers, to see how they work and what outcomes they drive. There is no recommended

mix of individualism and collectivism in the classroom, although most of the innovations have, quite naturally, been in the direction of making uniformly individualistic classrooms more collectivistic. It is important to note that our method is nonprescriptive. We provide the paradigm; the teachers use the paradigm to generate their own innovations, which vary greatly from teacher to teacher. Here are a few examples:

ABOUT THE AUTHORS

Patricia Greenfield received her Ph. D. from Harvard University and is currently Professor of Psychology at UCLA, where she directs the FPR-UCLA Center for Culture, Brain, and Development and the Children's Digital Media Center, and chairs the developmental psychology program. Her central theoretical and research interest is in the relationship between culture and human development. Her books include *Mind and Media: The Effects of Television, Video Games, and Computers* (Harvard, 1984), *Interacting with Video*, coedited with R. R. Cocking (Elsevier, 1996), and *Cross-Cultural Roots of Minority Child Development* (Erlbaum, 1994). She has done field research on child development, social change, and weaving apprenticeship in Chiapas, Mexico since 1969. This cumulative work is presented in a new book titled *Weaving Generations Together*, to be published by SAR Press in 2003. A current project in Los Angeles investigates how cultural values influence relationships on multiethnic high school sports teams.

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In the area of home-school relations, examples include transforming parent-teacher conferences, with their traditional focus on one individual child, into a group format where the teacher meets with parents of several children. In the area of classroom management, helping tasks (such as cleaning the blackboard) stopped being restricted to one assigned child; children were allowed to help freely and to work together on a wide variety of classroom tasks. In the area of instruction, children were encouraged to help each other in preparing for standardized tests (while the bottom line of individual assessment was also made clear!). In language arts, teachers designed writing prompts and selected literature based on students' interest in the topic of "family"; they also supported students' forms of discourse that integrated academic topics with social topics (such as experiences with family).

REASON FOR OPTIMISM

The outcomes of the Bridging Cultures Project are causes for optimism. Some of the most striking effects have to do with (1) the perspective teachers have gained on their own culture and school culture, (2) the degree to which this has begun to influence their thinking and their practice in ways that reduce conflicts between home and school culture, and (3) the increased confidence teachers have in their own abilities to build the kinds of relationships with families that will support student success in school. They know how to learn from their students' families, and they have new ways of understanding what parents are sharing with them. What they have learned will stand them in good stead whenever they encounter students from other collectivistic cultures, although the specifics may be different. We believe the project has been successful for the following reasons:

- It uses a theory- and research-based framework to guide experimentation with new educational methods.
- It offers teachers opportunities to share and analyze practice over an extended period of time.
- It has a committed group of teacher-researchers and staff researchers.
- It is not prescriptive but offers a generative framework.
- It includes meetings that incorporate both rigorous intellectual work and enjoyable interpersonal activities such as sharing meals, humor, and personal celebrations.

In the final analysis, teachers recognize that neither value system is all good or all bad. One teacher said, "I think that it is a good point to bring out about culture...that...we're not saying collectivism is right and individualism is wrong. We're just saying to recognize it. It's different."

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□ 1: *Pax IACCP*

whose loyalties rest with their careers and their scientific values, not of national groups that have agendas transcending individual motivations, embedded as they are in their countries' political and economic systems. But nonetheless, the individuals who make IACCP are citizens of nations, and these nations are busily playing out 19th Century balance of power politics in pursuit of competing economic and political interests.

IACCP is surely one of the most polite, careful, decorous, accommodating organizations I've been involved in. It will need all of these wonderful traits to maintain its internationalist values during the stresses that I believe will come with the Pax Americana, whether or not any *pax* is indeed forthcoming during this era.

The Iraq War and the political climate in the U.S. have polarized the nation and my university, come between friends, introduced tensions in classrooms, and sold a lot of flags and patriotic car ornaments.¹ This polarization extends across borders, at least symbolically: a Florida liquor store chain now puts little flags over its wine racks so customers won't fear they might mistakenly purchase French wine.

IACCP needs to actively and vigilantly (preemptively!) address the nationalist and imperialist passions that may diminish it. Although it is unfortunately true that IACCP, like the U.N. and the world economy, is dominated by members from the wealthy, mainly Western, countries, it is still a great idea that we should work to maintain (like the U.N.).²

¹One example of this polarization is the sorry state of American media. There is a sense in the U.S. that the only remaining free media outlet is the Internet (e.g., see www.MoveOn.org), while both sides agree that the unfree media (the TV, radio, and newspaper chains) are controlled by the other.

²This *Bulletin* is a late (what's new?) double issue because the editor (me) was fully distracted by the Iraq War. We organized four anti-war marches in this military town from February through April, often in the face of drive-by curses and charges of traitorism (see www.PatriotsForPeace.info).



War images from American

TV. Top: The networks counted down, but MSNBC (Microsoft + National Broadcasting Company, a subsidiary of defense contractor General Electric) had the tasteless on-screen timer. **2nd:** I second left. **3rd:** Fox News, the most conservative American network, unwittingly contrasting the Realist (Kissinger) and the executor of the Neoconservative agenda (Bush); **Bottom:** CNN buys Al Jazeera video to show us Baghdad being bombed.

Cultural Psychology: Four Reviews

Bill Gabrenya: Introduction

My examination copy of Zimbardo's new *Cultural Psychology* film in the *Discovering Psychology* series arrived just before my Culture and Psychology class, at a point in the semester when I was covering some of the basic theoretical foundations of the field, including the one after which the film was titled. I walked the tape from mailbox to classroom VCR and introduced it as an overview of cultural psychology. Twenty-four minutes later, angry, I had to explain that this film did not, after all, depict cultural psychology, nor did it represent the cultural pursuits of psychologists very well. I subsequently used the IACCP discussion list to invite reviews of the film. In soliciting reviewers, I set out to obtain opinions from three constituent groups in IACCP: self-described "cross-cultural psychologists," "cultural psychologists," and members who focus mainly on ethnic diversity or multiculturalism. Harry Triandis, a founder of the cross-cultural psychology movement, Carl Ratner, an active and impassioned cultural psychologist, and Stephanie Brickman, a practicing, on-the-ground multiculturalist (my term) agreed to write reviews.



Philip Zimbardo. Narrating the film from the street.

Discovering Psychology-Updated Edition (2001) includes 26 films, each less than 30 minutes long. The series pretty well covers all of American psychology. Philip Zimbardo, currently president of the American Psychological Association, edited the original (1990) series for Annenberg/CPB and served as on-camera host of the series. He added two films for the updated edition, *Cultural Psychology* and *Cognitive Neuroscience*, reflecting increased visibility of these areas in American psychology—and American Introductory Psychology textbooks. I believe it would be fair to say that the *Cultural Psychology* film reflects the emerging "establishment" thinking about culture in American psychology and will constitute the next generation of American psychology undergraduates' first exposure to cultural thinking. As such, from my perspective as a student of the sociology of science, I believe its appearance is significant for the development of cultural interests within American psychology. Because

the strategy of the film was to assimilate a diverse and here-to-fore distinct set of fields under a single rubric, “cultural psychology,” we should take a close look at its content and message. It was this task that I proposed to the reviewers.

OVERVIEW: WHAT’S IN IT

The film is 24 minutes long. About 10 minutes are devoted to cultural psychology in one of the senses that we are familiar with that term, and the remaining 14 minutes to American (USA) diversity. The cultural psychology section features the published research of Kai-Ping Peng, Hazel Marcus and Shinobu Kitayama and on-camera interviews with each. The ethnic studies section highlights three of the largest American ethnic minorities, in each case presenting the work of one psychologist who is commonly associated with research on these groups: African Americans (James Jones; TRIOS and “African survivals” theory); Native Americans (Joseph Trimble; Indian spirituality and collectivism); and Hispanic immigrants (Ricardo Muñoz; acculturation and depression). Zimbardo introduces the film with a discussion of the meaning of culture, concluding with an omnibus definition that he sums up as “culture is the very scaffolding of our psyches.” Definitions of this sort, while for the most part atheoretical, fairly represent the modal thinking in our work, and we are in no position to accuse Zimbardo of being wish-washy or metaphorically unhelpful. The reviewers in this series present the remaining contents of the film from their perspectives, so I won’t elaborate in this Introduction.

Readers will be impressed with the variability in reactions to the film, suggesting that this is either the best thing or the worse thing to happen to (cross-)cultural psychology in a long time.



Fish on a Mac. *Seminal study in the Asian holistic thought research program.*



James Jones. *The TRIOS model of African American communication..*

Pooof!

Cross-cultural and cultural psychologists who view the first section of the film will wonder how this representation of cultural studies in psychology somehow overlooked 30 years of difficult, ground-breaking research and theory. It is as if—Pooof!—all the work of cross-culturalists and psychological anthropologists in Africa and around the globe suddenly never had been. Instead of John Berry sweating it out in New Guinea or Marshal Segall dealing with Idi Amin in Uganda or Leigh Minturn tromping around northern India or Gustav Jahoda doing

Pooof! – all the work of cross-culturalists and psychological anthropologists in Africa and around the globe suddenly never had been.

[whatever it was he was doing] in West Africa or Harry Triandis' seminal theoretical contribution, the field is represented as laboratory studies of fish swimming on computer screens and secondary analyses of newspaper clippings. Enormous studies involving dozens of cultures and often hundreds of collaborators—Hofstede, Schwartz, Bond, Trompenaars, Six Cultures, Inglehart—are overlooked. Research programs and traditions that fill our important texts—never happened. The crown jewel of the efforts of (cross-) cultural psychologists—developmental psychology—never happened. To neglect this long research effort is to essentially define away the major contributions of cultural research to

psychology. Cultural psychologists who still hope for a coherent identity in that appellation will find little satisfaction in this film. Cultural psychology is represented in the narrow style of American social psychology, and to the extent that the only clear remaining distinction between cultural and cross-cultural psychology is epistemological and methodological (in contrast to methods), the research programs featured in the film are, ironically, best characterized as neo-positivist cross-cultural psychology.

SPECULATING ON SOME FUTURES

Inferring the state and future course of a discipline from the editorial decisions involved in producing a 24-minute film is risky, indeed. However, I speculate that the content of this film anticipates a division between American and world (cross-) cultural psychology. American psychology suddenly discovered culture in the 1990s, and our expensive undergraduate textbooks are full of wonderful 4-color cultural photos printed on the finest paper. However, in the process of discovering culture, Americans assimilated it to American psychological research styles, parallel to the assimilative strategy of this film. Perhaps the research style depicted in the film points to the future of all (cross-) cultural psychology; or perhaps it is one future, and the other centers of the discipline around the globe will follow their own directions.

WEB LINKS

Annenberg/CPB hosts a sophisticated web site for the Discovering Psychology series: www.learner.org/discoveringpsychology. The site includes summaries of all 26 films.



Harry Triandis: The Cross-Cultural Perspective

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This 25-minute tape is part of the Discovering Psychology series by Phil Zimbardo, and is the only tape devoted to culture. It packs in a good deal, is of high quality, moves fast, and is enjoyable.

Zimbardo starts by defining culture as clothing, language, eating, worship, art, where we live, plus “much more than that.” Then the Morris & Peng “culture and cause” study is described. Kaiping Peng, in person, discusses how Chinese and Americans interpret the behavior of groups of fish and a single fish. He personalizes the material by mentioning that he knew the Chinese physics student who murdered his professor in Iowa. He had dated his wife’s roommate in China, and perhaps if he had married her he would not have murdered his professor. He goes on to describe how American newspapers reporting the murder focused on internal causes of the student’s behavior, while Chinese newspapers focused on external causes.

Next, the nature of the independent and interdependent self are discussed by Hazel Markus and Shinobu Kitayama. Markus stresses that culture and self are mutually constituted, while the camera focuses on a person shaping the clay of a vessel before it is baked. Hazel is eloquent and represents the independent self, by focusing on how in the West the self is “in control,” and people make quick decisions. Kitayama presents the Japanese view. He describes how Japanese hosts do not give choices to their guests, but provide directly what the guests need. The perfect host knows what his guest will like. At that point Zimbardo comes in and talks about Buddhism’s emphasis on the transcendence of individual desires, in contrast to the Protestant ethic and its emphasis on people controlling the environment. Markus and Kitayama next compare how people talk about themselves at Stanford and Kyoto. At



Host and guest: *Hazel Markus (top) hosted the first half of the film; and Shinobu Kitayama (bottom) and Kaiping Peng were guests.*

Triandis: 25 □

Stanford they emphasize mostly positive internal attributes. In Kyoto they emphasize negative aspects of the self that will permit self-improvement.

The next section concerns pluralism in the USA, and the difficulties some ethnic groups have assimilating. Jim Jones presents his TRIOS theory, about African Americans emphasizing social time (behavior determines time) the importance of rhythm, improvisation, and spirituality. Improvisation allows African Americans to create value for the self in racist settings. Spirituality emphasizes that higher powers influence human affairs. American Indians are then discussed, by Joe Trimble. They are members of collectivist tribes where people behave primarily according to prescribed roles. He stresses spirituality as respect for all things and mentions the tradition of unconditional giving, which resulted in major misunderstandings when Columbus insulted the tribes by not accepting their gifts. This was the opening chapter of many more misunderstandings that forced Indians to assimilate into mainstream culture. They were not allowed to speak their languages, they had to cut their hair, wear Western clothes, and were treated the same, although there are more than 500 distinct tribes.

Focusing on Latinos, Ricardo Muñoz discusses the difficulties of getting Latinos to use mental health services. He mentions the stigma that is attached to using such services. Thus,

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Latino psychologists take their skills directly to Latino persons in their homes. Rates of depression are only 3 percent when unacculturated Latinos are sampled, but they increase to 7 percent after 13 years in this country, and move even closer to the 17 percent rate found in the general population. This could be due to the loss of family supports, and the lack of fit of a collectivist culture into an individualist environment.

Cultural differences in displaying distress are illustrated by showing pictures from Bali and Malaysia.

The central theme of the tape emphasizes that the psychology of each culture is different. There is a "gee whiz isn't that interesting?" quality about the tape. This might stimulate students to seek more information. On the other hand, the sampling of topics is much more an effort to excite the students with the wide range of differences than an effort to reach a scientific understanding

of the topic. There is no mention of cross-cultural psychology or indigenous psychology. Every cultural difference is presented as something unique. For example, the stigma of using psychological services is not limited to Latinos. In fact, my understanding is that East Asians experience this stigma even more intensely. The interdependent self is not found only in Japan. It is widely shared by collectivist cultures in southern Europe, Africa, Latin America and most of Asia. Time has different meanings in different cultures, as Robert Levine's *The*

Triandis: 25□



Carl Ratner: A Critique from Cultural Psychology

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The video “Cultural Psychology” is a popular presentation with the strengths and weakness of such a format. It is an entertaining presentation of cultural differences among people which is likely to capture the attention of lay people. It is colorful and might motivate undergraduates to study cultural psychology. However, it is superficial, uncritical, anecdotal, and replete with poor scholarship and non-sequiturs. It is really a travelogue with a few tidbits of academic research thrown in.

For example, there is a rambling discussion of how religion helps black Americans to cope with social problems. Musical improvisation is also used for this purpose. What does this have to do with the academic field of cultural psychology? Moreover, since white Americans also use religion to cope with problems, what do we learn about black culture and psychology?

American Indians are also described as traditionally community oriented. White genocide is shown to have destroyed this cultural trait. However, this truism is never linked to any specific psychological issue.

The video discusses the problem that many Latinos in the U.S. do not utilize social services. One reason is that many speak poor English. Some individuals also feel stigmatized in coming to an office. Consequently, outreach programs have been developed to visit Latinos in their communities. This example indicates that people of different cultural backgrounds behave in somewhat different ways. However it does not add anything specific about the relation of culture and psychology or the field of cultural psychology.

A few interesting observations are made about Latino mental illness. The closer contact Latinos have with American culture, the more mental illness they suffer. One explanation is that these Latinos have lost the support of their traditional culture, and their American values conflict with tradition. Another explanation is that Latinos who have become more acculturated utilize American symptomatology to express their stress. Unfortunately, these speculations are not developed to indicate just what Caucasian culture is and how it affects symptomatology or even stress.

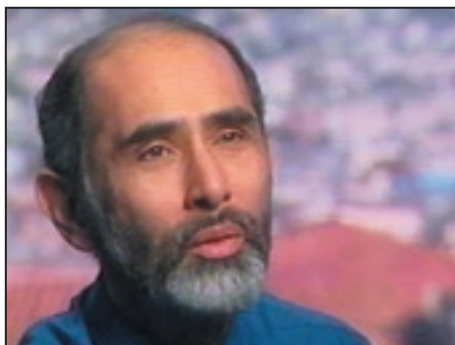
*Superficial
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significance.*

When serious research is presented, obvious flaws are never mentioned. For instance, Peng presented animations of fish to subjects and asked them to interpret the movements (behavior) of the fish. Americans paid attention to individual fish while Asians paid more attention to the movements of the group. Peng claims that the fish represent social interactions and that answers about them express Western individualism and oriental collectivism. The video never raises the issue of the ecological validity of the test. We have no idea whether people think that fish cartoons represent human social interactions. Therefore, generalization from responses to fish cartoons to real life attitudes and actions are presumptuous. Certainly an introductory video should point out this problem. And no data are presented to substantiate the group differences in responses. It is likely that there were miniscule quantitative differences between the groups which were trumpeted as significant on the basis of statistical tests. However, statistical difference tells nothing about whether there are substantial psychological differences among the groups. This is another issue which the video should highlight.

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Peng tries to show that his conclusions from the laboratory research are supported in real life. He presents an anecdote to show this. A Chinese student killed a rival while studying in America. Peng says that Americans attribute this to a personality flaw, while Chinese attribute it to social relationships. These attributions correspond to Peng's laboratory conclusions. However, the anecdote cannot confirm anything because it is not systematic. We don't know how representative the attributions are in their respective societies and what variations exist. Nor do we really understand what the attributions mean or how different they really are.

Cultural psychology is subtle, complex, and difficult to ascertain. It requires systematic, sensitive investigation. Superficial anecdotes cannot provide this kind of information. They encourage the viewer to accept superficial instances of behavior as having obvious cultural significance. The video should sensitize the viewer to the danger of using anecdotes instead of condoning them.



Ricardo Muñoz. *Hispanic problems of depression and acculturation.*

Superficial research, supported by anecdotes, and unsupported with data creates stereotypes. Peng, and other commentators in the video, routinely make categorical statements about

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groups of people. The viewer comes away thinking that Chinese are socially minded, helpful, modest, mild, and concerned with social and environmental relationships, while Americans are short sighted, fixated on small issues, self centered, boastful, and unconcerned with other people or the environment.

The video is irresponsible because it never raises any theoretical or methodological questions for the viewer to contemplate. It never mentions the enormous disagreements on every topic that plague the field of cultural psychology. It doesn't mention conflicting orientations in theory and methodology which are represented in cross-cultural psychology and cultural psychology. The video presents cultural psychology as a homogeneous field where unity and progress prevail in theory and methodology. This only lulls the viewer into a false complacency which stunts the critical perspective that is needed to make unity and progress a reality.

An introduction to cultural psychology should present its history. This would familiarize the viewer with topics that have occupied the attention of researchers. It would also present some of the major figures in the field. It would thus provide an overview. This video presents no history or overview. It simply presents a few scattered, arbitrary examples. As such it does not convey what cultural psychology is about. Entertaining travelogues of how different people are no substitute for a well-conceived, analytical treatment of this academic discipline.

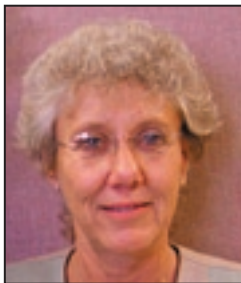
► 22: *Triandis*

Geography of Time has indicated. In my opinion, social time is even more extreme in Latin America than in Africa.

Missing is the ecology-culture-personality-behavior framework which I think is valuable because it tells the student "if I had been born in a different ecology I would be like that." Students can understand that ecologies are different, and then the differences among the cultures make sense. The lack of generalizations, such as the presentation of the "culture fit" hypothesis, is also something missing in this tape. There is no discussion of ethnocentrism, which is one of the most important topics, in my opinion. The point that most social and clinical psychology is the indigenous social and clinical psychology of the West is missing.

If science is an attempt at a parsimonious accounting of phenomena, this tape misses the opportunity to teach the potential of the study of the relationship between culture and psychology for the development of a universal psychology.

But my wife loved this tape!



Stephanie Brickman: *A Multicultural Orientation*

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This review is from the perspective of an educator, a researcher in educational psychology focused on the interaction of culture and education, and a licensed counseling practitioner. This review will also be shaped by life experiences, all of which interact with my cultural background. My extended maternal family of origin is German Protestant, and Russian Catholic. It is assumed by my father's family that they are of English decent and Protestant. After immigrating to the United States my mother's parents migrated for a specific work opportunity, and my father's grandfather was a minister who came to this area upon a doctor's recommendation, to move south for health reasons. I am a wife, a mother of three, a primary caretaker for my 95 year-old grandmother, and have lived in the rural Mid-western United States all my life. My daily life includes professional and social interactions with multiple cultures.

Native American Indians represent the largest minority population in this region, followed by African Americans, Hispanics and Asian Americans, respectively. People in this region use the concepts from multicultural and/or cross-cultural psychology most often when addressing issues as to how we can help minority cultural members reap the benefits of mainstream society. This is especially evident in our educational institutions. Educational institutions at the elementary, secondary and post-secondary levels must meet multicultural standards for accreditation. The mission statement of the University explicitly states that our mission is to "ensure equity in educational opportunities for students to obtain skills, knowledge, and cultural appreciation that lead to productive lives and effective citizenship." In other words, our belief is that



Joseph Trimble. *Social and psychological issues for Native Americans.*

it is an important goal to help each person develop his or her cultural identity, and that this is important to enhance our society, culturally, academically, socially and economically. This review addresses issues as to how this film might ensure motivating young professionals in our field to enrich our knowledge, plus, motivate all students to understand themselves and

the dynamics created across cultures which ultimately impact them, others and life conditions world wide.

The major concepts to help understand the complexity of living in a society with multiple cultures were well selected and presented by notable researchers. The presentation of the concepts of culture moved from simple to complex with empirical evidence that supported the concepts within specific cultures. The goal of this film clearly stated that understanding multiple cultures would enhance a world society. This film identified major concepts in cultures and emphasized the importance of learning about others, understanding the self, and the events we share.

To understand the “self” and others, this film used examples of interpretations of behaviors to help explain how we use culture to help identify what the self is, who others are, and how this shapes events which in turn influence the self, culture and society. Culture was shown to influence how an individual interprets others and events. One’s culture helps shape a “mode of being” which is either independent or interdependent in orientation. Religion and history were linked to the concepts of independent and interdependent. There were excellent examples within specific cultures to further expand on the concepts of independent and interdependent and how they might interact with religion and history to shape a culture. Clearly, the religion and history that cultural members share shapes the “self,” culture and the consequences of interactions with others.

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In addition to an independent and interdependent orientation guiding behavior, students will learn how cultural and social experiences shape the self, others and events. Examples were shown that demonstrate that over time the dynamics created between cultural and social experiences continuously shape individuals, cultures, and society. The examples of interactions helped explain the impact of the interactions between culture and social experiences on time perception, spirituality, and attributions for life consequences. These interactions across cultures and time continuously shape values, beliefs, and needs that shape the goals cultural members pursue and influence how they are pursued, independently or interdependently, which in turn influences the consequences experienced by cultural members. These consequences are interpreted and evaluated, and shape orientation toward future interactions and influences goals pursued and, how and why they are pursued.

The opportunity to pursue independent or interdependent culturally relevant goals was shown to influence the well-being of individual cultural members. Respectively, depending on the consequences they experience, the self, culture and societies can grow and develop

in positive or negative ways. When interactions in the social context result in barriers to goals, individuals may experience personal distress. In other words, when cultural members can not fulfill important needs shaped by culture, religion, and history we can anticipate negative consequences at the individual level and possibly at the cultural and society level. The lack of opportunity to pursue what is important through one's orientation and interactions between culture and the society ultimately influence perceptions of the self, and the interpretation of others, shared experiences, and the pursuit of goals in culturally meaningful ways. This film presented how the absence of critical resources influences the maintenance of cultures through the meaningful pursuit of valuable cultural goals. These concepts are very important points of reference for individuals to understand the self, how cultures differ and how this knowledge helps individuals understand themselves and others' behaviors.

*This film clearly
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time and cultures.*

This film clearly presents the complexity of the interactions across time and cultures that shape a world society. The ideas presented in this film complete a full circle for an important step toward understanding. It clearly encourages individuals to understand the self, others, and the experiences we share in order to understand the world in which we live. This understanding will enable individuals to experience cultural satisfaction and strengthen cultures coexisting in a multicultural society. As clearly as these concepts are presented I must

consider how the student population in which I am enmeshed as an educator, researcher and counselor will interpret this film. In essence, what value will this film bring to understanding the self, others, cultures and society in the Midwestern United States?

The meaning of this film to students, thus, the motivational impact of the instruction of the film will determine its production value. Considered in this way we must ask whether or not the film will encourage students to pursue professional careers in enhancing cross-cultural psychology and motivate them to understand themselves and others with the goal of creating a world society in which people can fulfill their needs in a multicultural society.

The research in this film explained a specific aspect of culture in a specific context and how this impacts behavior of cultural members from specific cultures. The concepts were primarily explained by a comparison of other cultures with Euro-Americans. As an example, Western societies were compared to East Asian cultures to demonstrate the difference between the concepts of independent and interdependent. Euro-Americans were characterized as "always" being independent and focused on the self, with the other cultures depicted as interdependent, "always" thinking of others. To demonstrate the dynamics of interactions between these two orientations the film presented the negative impact on individuals who did not understand the independent oriented culture in which they were living. Another example of misunderstanding was demonstrated by the lack of understanding by Euro-Americans of the concepts associated with an interdependent orientation. The film described the results of the first interactions of the Euro-Americans and Native American peoples. Euro-Americans were

depicted as having been welcomed to the United States while others were forced to come. The historical impact this forced migration had on African Americans was presented. More specifically, through these interactions interdependent cultural members experienced the loss of perceived opportunity and critical resources to maintain cultural values, beliefs and the pursuit of goals to meet needs shaped by culture.

The final concept addressed how the absence of critical resources under voluntary immigration influences the maintenance of cultures through the individual well-being of cultural members. The research presented in this film showed Euro-Americans helping people of the Hispanic culture seek help based on our understanding of their culture and the acculturation process. The presentation of this particular research demonstrated that members of a independent culture exhibit interdependent behaviors in specific contexts. It is at this point in the film that the student must move from the presentation of the dichotomy of the concepts of independent and interdependent and culture specific values to the possibility that values likely transcend across all cultures, whether identified as independent or interdependent.

I often ask my students to tell me about their cultures. Most often they describe them by the food they eat. The campus population is primarily Euro-Americans. Euro-Americans may only understand their culture of origin in the most simplistic way. They seem to know very little about their extended family cultural roots or why their families have not maintained their language and traditional customs. Students do not seem to know how their cultures have been shaped by the past experiences of their families prior to coming to the United States. However, some Euro-American students have heard the stories told by family members concerning the struggles of immigration, such as leaving family, lack of education due to language barriers, discrimination, poverty, and the ultimate giving of life to protect the nation their families helped create.

This film should motivate students who have heard these stories to explore their own cultures, recognizing that cultural values, needs, and beliefs may be more similar than different across cultures. This film demonstrates the need to be “other” focused as critical to the development of a successful world society. The essence of this film asks the student to explore the “self,” others, and events for the good of all. This idea was presented as the responsibility of each individual. This is an “individual” focus that is equally important for the “self,” cultures and society. When students from all cultures develop the understanding that independence and interdependence lie on a continuum within and across all cultures and through interactions ultimately shape values, beliefs and needs we will be prepared to move to a World Psychology.

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Sow's African Personality and Psychopathology Model

WES G. DAROU
PIERRE BERNIER
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CANADA



BERNIER - RUANO - DAROU

The IACCP had a recent exchange on its Internet discussion list about the Senegalese psychopathologist, Ibrahima Sow. Valerie Pruegger of Calgary has used Sow's African Personality and Psychopathology Model (1977) in her classes as an example of a way to understand personality from the perspective of a different cultural context. Participants had not heard of Sow but were interested in getting more information about him. They also wanted to know how applicable his work is a quarter of a century later. Colette Sabatier of Université de Paris X and Université de Rennes II pointed out that Sow was a Professor at Université de Rennes 2. She noted that he retired about 1992. She also pointed out that more information about the applicability can be found from the journal *Psychopathologie africaine*.

It was Sow's view that the African personality is based on three principles. Although the human body is perishable, the person's spirit as the center of a vital force is not. Humanity is aggressive and unresolved external aggression is the root of most psychopathology. Organic illness exists, but there is always a hidden or latent dimension.

In 1986, several seminary students drowned when their pirogue overturned in the river in front of their institution, located not far out of town in a central African country. Some people in the town accused the mayor of casting a spell that caused river

The opinions expressed here are those of the authors and do not necessarily reflect policy of the Canadian International Development Agency.

spirits, Mamiwatas, to attack and kill the seminarians. Amazingly to us, the mayor pleaded guilty and was sentenced in a court of law to six months in prison. Afterwards, the authors spoke to the judge. The judge stated that he knew the charges were a sham, but his hands were tied when the man pleaded guilty. In any event, the man's life would have been in danger from reprisals otherwise. Incidentally, the mayor was re-elected.

The purpose of the present article is to give a summary of Sow's theory and to put it in the context of today's Africa. One of Sow's books (Sow, 1978) has been translated into English but is out of print. The only other mention found in English was in the well-known textbook by Berry et al (1992).



Girls' Education. *"No sustainable development without girls education." Stop sign: "Stop AIDS"*

live in a society where the key structures are the extended family, clans, villages or tribes. These structures extend to their defunct ancestors. Each person also belongs to a religious group; atheism is virtually non-existent in Africa. As one colleague put it, Africa is 50% Muslim, 40% Christian, and 100% Animist.

It is Sow's view that traditional beliefs and world views are valuable because they help people control conflict and turbulence, while passing on important skills about child birth, agriculture and hunting. Facing the inexplicable, people need a theory to decode the messages that they believe are being sent to them for some purpose. The suppression of these beliefs, sometimes brutal and massive, has done more harm than good.

SOW'S MODEL

The universe is structured and coherent even if some aspects of it seem superficially random. Everything is linked and in constant movement. Each person has a personal cult object (*Fa*) that is a mediator of this divine universe. The *Fa* is on one hand a general entity that explains

Africa has an enormous diversity of cultures. In Tanzania alone, there are 121 ethnic groups. It is impossible to speak of a homogeneous African culture. In Sow's opinion, his model of African Personality and Psychopathology applies in some form or other, with regional nuances, right across sub-Saharan Africa. However, it is not obvious how to deconstruct the African aspects from his 1950s psychodynamic views.

It must be understood that the majority of Africans, despite their linguistic and cultural differences,

all and thus can never be completely understood, and on the other hand, an individualized set of guiding principles.

There exists magic (for good), and sorcery (for evil). These are complementary and essential, and not necessarily antagonistic unless the fabric of society becomes interrupted.

Central to Sow's model are three axes that describe psychological organization. The first is a vertical axis that links the self to the ancestors. This provides the individual with values and culture. Next is a horizontal axis that links the self to the community. This axis provides rules of conduct as part of a collective, including roles, institutions, social practices and rapport with the natural world. There is also an existential axis inside the person proper. This axis represents internal communication and individuality inside the collective.

All observable phenomena, celestial bodies, the earth, animals, humans, physiology, psychology and animate and inanimate objects can hold signs of invisible natural laws. It is important to understand and interpret signs and events taking into account the past and present situation. It is human nature to try to decipher these messages and to give them a strength and structure. Deciphering the diverse messages sent to us can be done through intuitive or conscious divination. Trance-possession, perhaps unleashed by music or hallucinogens, can mobilize the deepest layers of the personality. It is important to control and manipulate obscure forces, *genies*, that represent our complex subconscious and unconscious.

In Sow's opinion, as professionals, we have come a long way from the simplistic, Eurocentric prejudices that see this world view as magical and ignorant.

It is central to personality development to know your place in the hierarchy of roles, functions, training, competence and experience. The personality holds a variety of symbolic links to war, hunting and fishing.

People must master their own personality and learn to control desires for food and sexuality. One must aim to be a good person by not killing, hurting, robbing, or taking someone's wife or husband. A person's power is not related to goodness or evil; both types of people can be very powerful, particularly in an intrapsychic way.

On one hand the human body is perishable. On the other, we have a spiritual organizing principle which is not. The spirit is the centre of the vital force and brings life to the biological being. Death is a consequence of the departure of the spirit and not vice-versa. One aspect of the spirit is tied to the biological being and dies when the body dies. There is a second type of spirit that is immortal. On death, it separates from the body and takes its own name as a representative of the ancestors. Only humans have this second aspect of the spirit. This spirit acts as the person's double in the invisible world, and is vulnerable to practices of

sorcery but also open to treatment from healers.

Humanity is externally aggressive. Aggression can be discharged when its source is the simple frustration of needs and desires. Conflicts inside the human microcosm must be defeated or the person will regress. Fortunately there are a number of internal and external mechanisms to help with this task. It is important to detect these conflicts and to communicate them. The ultimate goal is to master the conflicts and use them in a positive sense for the balance demanded by the community. Unresolved conflict, for the most part externalized, is at the root of all problems of psychopathology.

Sow's description of a cosmologically-based personality model is very much alive in modern Africa.

Organic illness does in fact exist, but there is always a hidden or latent dimension. Psychopathology can occur on all three axes, with differing types of conflicts and differing morbidity. It is important to determine at which of three levels the self is affected: 1) by a genie that is attacking the person for some particular reason and by some particular method, 2) by an enemy, casting a spell, for reasons of hate, jealousy, or vengeance, or 3) by a sorcerer working alone or in conjunction with an enemy. A maternal uncle is a key suspect in these cases (or aunt in a matriarchal society). Such sorcery gives a concrete aspect to the sense of locus of control by powerful others.

All mental and physical pathology cannot be solely explained by natural processes. Schizophrenia, for example, is due to an irrevocable spell cast on the person by an enemy. Sow gives examples of how the community, both the victim's clan and the aggressor's clan, are instructed by the marabout to make restitution aimed at supporting a schizophrenic patient.

To summarize, the foundation of the model is a "structured collective imagery with externalized conflict objects" (Sow, 1977, p. 107). Africans have constructed this personality view

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over a period of at least 50,000 years, and it is adaptive to the African context. The bulk of the challenges that Africa faces are not due to this world view, but due to external influences such as colonialism, economic influences and natural disasters.

In Sow's opinion, as professionals, we have come a long way from the simplistic, Eurocentric prejudices that see this world view as magical and ignorant. He believes that it is facile to speak of things we do not understand and to comfort ourselves in cultural ignorance. For Sow, it seems an illusion to grasp the psychological realities and problems of Africans by relying only on categories, models and articulations of the internalized European personality model.



Burkina Faso. *An isolated country road..*

RECENT REFLECTIONS

Sow's description of a cosmologically-based personality model is very much alive in modern Africa. We regularly hear of politicians, business people, and university professors making use of traditional healers, with or without consulting European-type professionals. The invisible, spirit universe is alive in modern Africa and it extends even to political and judicial life.

During various stays in African countries, the authors read several newspapers articles on psychology. They largely supported Sow's views. In Burkina Faso, there was some discussion about trying not to refer to a person as a madman (*un fou*). Instead, people favoured terminology that showed more understanding and sympathy.

Another series of articles discussed the state of a prisoner who showed symptoms of rabies. He was hospitalized, and medical professionals decided that he in fact suffered from a psychological reaction about being in prison. They made a well-considered diagnosis on the disorganizing effect of prison on this prisoner's psychological structure. The other prisoners felt that he was affected by a genie that presumably was not happy about being in a prison (Voho, 2002).

In Morocco, it was also noted that psychotherapy is slow to make inroads because people

often preferred to see a traditional practitioner. They perceived their problems to be due to possession and not a particular pathology (Bouzbouz et al., 2002). To be fair, there is an important financial aspect to the problem. Psychotherapy is generally not covered by insurance, and relative to average incomes, it can be extremely expensive.

At the First Pan-African Conference on Mental Health in Dakar (2002), there was some discussion about treating patients who perceived themselves as being affected by a *genie*, *ra*, *domm*, or by jealousies. It was noted that such interpretations did not necessarily contradict European-type psychiatric interventions (Gueye & Ndoeye, 2002).

CONCLUSION

Current psychological practices and models ought to find ways to accommodate rather than discount traditional belief systems. Such systems perform numerous symbolic functions in addition to their membership-access status in the community. Sow's model can help bridge the conceptual gap between behavioral models that look only at surface factors in defining illness and conflict, and traditional knowledge systems which reflect a multi-layered social dynamic in addition to its psychological aspects.

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INFORUM

YOGYAKARTA CONGRESS PROCEEDINGS VOLUME

Bernadette Setiadi and Augustinus Supratiknya report that work on the Yogyakarta Congress proceedings volume is progressing well. The provisional title of the book is *Ongoing themes in psychology and culture* (published by Kanisius, Yogyakarta). They expect the finished volume will contain about 30 articles from the 65 that were submitted. The target publication date is May, 2004.

Ethics and the Wellbeing of Social Science, Research Participants, and IRBs

An IACCP Discussion List Conversation

To: Bulletin Readers
From: **Bill Gabrenya**, Editor
Subject: Introduction
Date: Fri 4 July 2003 12:01:00 -0600

Cross-cultural and cultural psychology work in two border regions: the frontiers adjoining psychology and anthropology; and the frontiers of many national cultures. So interesting...yet so complicated. Our conceptions of research ethics can get caught between these various frontiers. Psychology and anthropology have distinct histories and traditions regarding research ethics. Psychology's concerns have primarily centered on the well-being of subjects in laboratory studies, focusing on physical and psychological harm. Anthropology's concerns are broader because field research has the potential to disrupt the lives of individuals, the stability of social systems, and the integrity of cultural systems. Mainstream psychology is a blithely and naively etic enterprise, but anthropology works from multiple research perspectives and must be concerned, among other things, about how it characterizes the Other. So (cross-) cultural psychologists must consider not only the ethical principles of the indigenous psychological community in which we work (at home or abroad), but also the ethics of anthropology when we perform what passes for field work in our discipline. The famous Tapp Report, prepared for IACCP by June Tapp (*Bulletin*, March, 1992) reflects the difficult position of cross-cultural psychology at this frontier. She posed the question,

Is cross-cultural research ethically permissible?

Then suggested,

In a sense, any social research that is engaged in with subjects who cannot be expected to share the values of the researcher is a form of intellectual 'colonialism'. ... the collection of such data is a form of exploitation or plunder, carried out in an atmosphere of patronage...

And concluded,

In summary, ... much of the typical cross-cultural research is as acceptable as most other psychological research.

Continues

Several IACCP members participated in a conversation about research ethics on the IACCP Discussion list (see www.iaccp.org//listserve/list_info.html) during December, 2002. The spirited discussion was stimulated by a posting from one of the Discussion Lists' most active members, Floyd Rudmin, written in the middle of a balmy Winter day in Tromsø, Norway. Whereas some discussions on the List don't seem to "complete a thought" this one was far reaching and (I believe) important to the field. Many *Bulletin* readers are on the List and probably saw the interaction, but I felt it was too interesting and useful to be allowed to disappear into 500 IN boxes without a visible, permanent record.

Date: Sun, 08 Dec 2002 11:59:45 +0100

From: **Floyd Rudmin** <frudmin@psyk.uit.no>

Institution: University of Tromsø, Tromsø, Norway

Good morning,

Over the past two years, I have sent several discussions about research methods in acculturation research to the IACCP discussion group. I have had many positive emails in response.

Richard Ruth, from the U.S. state of Washington, in a private comment to me, pointed out that it is unethical to do acculturation research in schools if the research asks students questions about their parents' or grandparents' cultures. In fact, most classes have one or more children who are adopted or are in foster care, who may not know about their parents, or for whom parents are not something they want to think about. In any case, such questions can be stigmatizing, since they make salient to the classmates those children who have unusual parenting situations.

Dr. Ruth wrote, "I've had several such children in treatment who have been devastated by such class assignments."

Once this is pointed out, it becomes undisputable that it would be unethical to bring my proposed acculturation research projects into schools. It was wrong of me to have recommended such research. I should have thought out the ethical implications more carefully.

Maybe a new function or service that the IACCP listserve might consider is to set up a side-discussion group on ethics, to which we might send our research proposals, and ask our large global community of IACCP members to consider and criticize the ethics of our proposed study. Consideration of ethics is consideration of negative consequences, hypothetically, in the future. That is an act of imagination, and the imagination of any one of us is limited in various personal, socio-economic, and cultural ways. It might be very useful to have such a discussion group.

From: **Jaan Valsiner** <JValsiner@clarku.edu>

Date: Sun, 8 Dec 2002 08:10:49 -0500

Institution: Clark University, Worcester, Massachusetts, USA

Dear All:

Floyd Rudmin's message triggered me to do what I never (or very rarely) do—enter into e-mail discussions. Yet the issue is too important to let go, since the survival of all social sciences AS SCIENCES depends upon it.

After being an insider in the North-American kind of social organization of psychology for 22 years, I remain astonished with what ease institutions ("Institutional Review Boards" or "human ethics committees", etc.) are allowed (or even desired—by the scientists themselves, quite often) to take control over what they are doing for their science. Thus, it is increasingly considered "unethical" (and heavily censored by the "review boards") to ask subjects (now re-labeled "research participants") almost any kind of "personal" question. At the very same time—when one turns on a TV—one can observe a reporter on a disaster site interviewing persons who may have just lost all their belongings, or close ones, asking them about "how are you feeling" and showing the tears on world-wide TV screens. THAT is not covered by "rules of ethics" (nobody seems to worry about the psychological damage that such questions might cause). Or there can be televised images of precision bombs arriving at their targets, with commentaries and "expert discussions." It seems that there are multiple social norms set up as to who (TV reporter, airport security person, border guard, psychologist, etc.) asks what kinds of questions of whom. Only in some cases is the potential impact of such questions considered; in others—not.

There is indeed a dangerous result possible here: if psychologists actively censor themselves as to what kinds of questions can be asked (or what kinds of topics can be studied), the discipline moves towards self-generated LACK OF UNDERSTANDING of precisely those sides of human psychological functioning that would be needed to protect human beings from exploitative interventions by others. (The excessive use of privacy intervention by "Paparazzi-journalism" is part of the money-making business, not merely the nice image of "the public has the right to know.") As a result, psychology and other social sciences will make themselves both scientifically blind and practically useless. Not a very pleasant prospect, I would say.

Let us add here the cross-cultural focus: the ethics of working with persons from socio-economic strata and societies/cultures different from our own is always intricate (see a special coverage on "Contacting Subjects" in *Culture & Psychology*, 1998, 4, 1, pp. 65-90: articles by Günther, Kojima, and Hong). The currently internationally widening use of North-American type "consent forms" (a cultural artifact of a society that builds upon written contractual arrange-

Continues

ments) in societies where such use in itself constitutes an aberrant intervention into the patterns of social mutuality can be questionable as to its "ethics." I would liken it to a new form of dominance (one society's social norms' based artifact is enforced for use in another society).

All this is said NOT to evoke a new e-mail debate, but rather to trigger an internal dialogue in each of you as researchers. I have no solutions to the problems (other than "don't trust if some institution says a new committee is created for your or for your subjects' benefit"—look for institutional agendas behind that!),

but the problem remains severe (and growing). Its solution is in one's own personal ethics—which maybe leads one to ask very invasive questions knowing all too well the risks one takes.

Date: Sun, 08 Dec 2002 11:59:55 -0700

From: **Aurelio Jose Figueredo** <ajf@u.arizona.edu>

Institution: University of Arizona, Tucson, Arizona, USA

Dear Dr. Rudmin,

Although I generally agree with the premise that we should avoid unnecessary harm to research participants, I think that we have already gone too far in the direction of suspecting practically any question of any consequence to real life of doing harm. There needs to be some evidentiary criteria set up to justify claims that some question or other might do psychological harm before we jump to any such conclusions. Right now, in many places, asking any question that produces the slightest bit of discomfort or provokes even the mildest emotional reaction is treated as a potential atrocity. If researchers limit themselves to asking questions that are certain to affect no one, we are practically guaranteeing that any results we get will likely be irrelevant to human life. Important topics are likely to be emotionally charged. That is why we have evolved emotional reactions to begin with. However, I believe that we overestimate the fragility of humans to assume that causing any reaction whatsoever actually harms people in any meaningful way. I do not believe that making people momentarily uncomfortable should be treated as a capital crime. People are more resilient than that, and kids are probably even more so. As

Continues

Jaan Valsiner pointed out, we have to balance this policy of walking on eggs with the potential costs of inaction on important social issues that would be produced by our inability to do research on any topic of real substance.

Please understand that I am not accusing you or anyone of either conformity or political correctness, and much less of advocating censorship. This is not intended as a hostile response. I am merely responding to your implied call for professional discourse on these issues, and I am presenting the other side of the argument in that same spirit. I agree that it is important that all reasonable views be aired on these issues and applaud your being willing to initiate the dialogue. More directly to the point, merely having some children identify themselves as being either adopted or in foster care need not necessarily be stigmatizing. That is a value judgment that one may or may not make based on the facts being revealed. I doubt that very young children have many preconceived notions of the possible implications of that situation, and might only find it stigmatizing if adults react to it that way. It all depends on how the issue is handled.

I think that it is jumping to unwarranted conclusions that something *might* be stigmatizing because some people *might* see it that way and that therefore the research is *ipso facto* unethical. We need to be making more informed ethical decisions than that, in view of the potential consequences of *not* doing important social research. Before I accepted any such conclusion, I would like to know more about the cases of children being “devastated” by these class assignments. For example, was adequate provision made for them to provide a response based on their different home situations or were they merely stressed at being unable to do the assignment because no valid option was left open for them to accurately answer the question? It seems to me that it would not take much additional effort to provide a response format that accommodated their describing the ethnic identities or acculturation status of the foster parents’ family. After all, if we are dealing with purely cultural issues, what would be the importance of limiting the scope of the requested information to their *genetic* parents or grandparents? I hope that this response is taken in the constructive spirit that it was intended and helps to foster the principle of discourse rather than polemic.

Date: Mon, 09 Dec 2002 13:53:37 +0800
From: **Pauline Ginsberg** <pginsberg@utica.edu>
Institution: Syracuse University, Utica, New York USA

Discussion of acculturation research ethics may benefit others besides researchers. The general principles of sensitivity to respondents' needs and welfare can also be applied to non-research activities. In other words, I think there is a larger issue here than research ethics in that the children of concern would be just as upset by a general assignment as one that is being used for research and it seems to me that a modicum of sensitivity about how questions are asked could do a whole lot to avoid the problem (or am I naive?).

Certainly we do not, out of political correctness or ultrasensitivity, want to ban this research topic any more than we would benefit from a ban on all discussions, readings, assignments, etc. that entail families, good, bad, indifferent, "average" (whatever that is) or exceptional. If we did, we could say good-bye not only to *Heather Has Two Mommies* and other favorites of the book-burning set, including the recent addition of the Harry Potter books, but also all of Shakespeare and most if not all of world literature. Family (nuclear and extended) is what we're about and when we don't have one, we make one—in a gang, in a religious congregation, or in a community. (I am reminded of anthropologist Raoul Narroll's *The Moral Order*.)

I think, too, that our discussion should note that when we ask about students' "cultural practices" or "culture" in an assignment even students at the college level (my students) get confused and need clarification. For example, many of those whose families are of mixed ethnic origin and those whose families have been in the U.S. for more than 3 generations and do not consciously maintain "old country" customs state in class discussions that they "don't have a culture" and express a sense of deprivation or (worse) anger at the attention given to minority groups and immigrants.

Thus the discussion might be expanded to how we talk about culture and acculturation, not just how to be ethical data collectors.

Date: Sun, 08 Dec 2002 15:47:57 +0100

From: **Floyd Rudmin** <frudmin@psyk.uit.no>

Institution: University of Tromsø, Tromsø, Norway

My quick and complete agreement to the ethical critique of my research proposal does not come from some high priority on professional conformity or on political correctness. To the contrary, I think of myself doing a service to the field of cross-cultural psychology by disrupting our norms of conformity and political correctness.

Rather, school children:

1. are captive physically in the classroom
2. are captive socially under the teacher's authority
3. are captive socially under peer conformity norms
4. are minors without ability to give consent
5. are in impressionable developmental stages
6. are in public institutions for which we want high standards for protecting kids from harm,
7. etc.

For my acculturation research proposals, school children were a convenience sample only. My acculturation research does not REQUIRE the study of children in classrooms. Acculturation can be studied other ways, in other social contexts, using other ways of sampling.

I agree that there is risk of harming particularly vulnerable children by classroom research that asks questions about parents. I agree that when it is unnecessary to do research that way, then don't take that risk. Do it some other way, or with other subjects.

My suggestion about a research ethics discussion line was not that the IACCP start bureaucratic procedures to approve (or not) everyone's research. Rather, that for those us who want a wide and critical reaction to a proposal, to tell us things that we did not imagine, it would be a service, not censorship, to have such a discussion line.

From: **Charles Hill** <chill@whittier.edu>

Date: Mon, 9 Dec 2002 07:02:06 -0800

Institution: Whittier College, Whittier, California USA

In general, I don't consider it unethical to ask about the acculturation of parents and grandparents. I handle the problem of alternative family arrangements by asking about them, so those arrangements are treated as "normal" in my research. Since half of the marriages in the US currently result in divorce, many young people have divorced parents and it is common for them to have step-parents or single parents.

In my research I ask questions about the acculturation of foster/adoptive/step parents as well as biological parents, and ask to what extent the person was raised by each, after asking about what kinds of family members the person has.

However, my research is based on college students who can legally give consent for their participation. For persons under 18, parental consent is legally required for research in the U.S. In that case, if parents do not want questions asked about themselves they can decline to give their permission. There is no reason for students to be embarrassed in front of classmates, since their answers should be given privately.

While answering questions about family arrangements can be upsetting, I have found in my research that answering my questions has been therapeutic rather than traumatizing, since it helps them think about the issues in a way that gives them insights into their situation. If any were upset, they would be referred to the counseling center, but that has never been necessary.

From: **Richard Ruth** <rruth@erols.com>

Date: Mon, 9 Dec 2002 08:22:56 -0500

Institution: Washington School of Psychiatry, Washington, D.C.

Wow. A casual comment ignites global discourse. Quite the butterfly effect.

My comment to my colleague came from a concrete clinical experience (among the many ways I am an odd sort, I am a clinician in IACCP). A foster child I see was given a classroom assignment to write about his family background, and it triggered an extremely severe and tragic reaction.

I think that whenever we do any sort of psychological work, research or clinical, we are commended to think very carefully about what we are including in vs. excluding from our frame of reference, and the implications of our decision. In this odd world we live in, there are many things we used to assume—for instance, that children have families—that we can no longer safely assume (cf. Oscar Barbarin's work on the number of South African children growing up outside family structures, and how this reality is anything but peripheral to their lives and the evolution of their society).

Working on this kind of complexity, to my thinking, is what the members of IACCP do best. In doing so, I think we struggle against political correctness on the one side and the tendency to oversimplify the complex that introduces skew into research on the other. Quite the challenge to us all.

Thanks for an interesting welcome into a new week.

IACCP ONLINE DISCUSSION LIST

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

ARTS 2004
ADVANCED RESEARCH AND TRAINING
SEMINARS

SEMINARS AVAILABLE TO PSYCHOLOGISTS FROM LOW-INCOME COUNTRIES

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ARTS is a program of international psychology (IAAP- International Association of Applied Psychology, IUPsyS- International Union of Psychological Science, and IACCP- International Association of Cross-Cultural Psychology) to provide training opportunities for scholars from low-income countries and to promote their attendance at the international congresses. Contributions from these international associations and from various national associations and universities have enabled the offering of the following seminars for 2004.

All seminars described below are conducted in English, and applicants must be able to function independently in that language. Other requirements specific to each seminar, detailed information about funding, and the application form can be found on the application web site: www.iupsys.org

ARTS Seminar #1: Environmental Psychology in Developing Countries: A Multi-method Approach

Xi'an, China, July 30-Aug 1, 2004

Dr. Barry Ruback - Pennsylvania State University (Convener)

The seminar will present an overview of the major content areas in environmental psychology, with particular attention to environmental issues that face developing countries: crowding, urbanization, disasters, and environmental degradation. These issues will be discussed in light of three contextual factors: climate, culture, and poverty. Emphasis will be placed on the need for multiple methods to examine issues in environmental psychology, with examples from the convener's research on crowding and territoriality conducted in India, Pakistan, Bangladesh, and the United States. In addition, examples from his research in environmental criminology will introduce new statistical and geographical techniques that can be used in research elsewhere. An integral part of the seminar will be two short observation assignments participants will complete concerning an issue in

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environmental psychology, one in their own country and the other during the seminar. These assignments will be used to illustrate both the common problems that researchers face, as well as the unique problems posed by the beliefs of a particular culture and the specific conditions in the country being investigated. Participants will have the opportunity to present their own environmental research, and to discuss the difficulties facing researchers and how these problems can be addressed.

ARTS Seminar #2: Development & Evaluation of Psychological Intervention in Health and Disease

Beijing, China, August 6-8, 2004

Dr. Stan Maes - University of Leiden (Convener)

Many psychologists around the world have become involved in the development and evaluation of health promotion initiatives in a variety of settings (such as the workplace and schools), and of psychological interventions for patients suffering from chronic diseases (such as coronary heart disease, cancer, and AIDS). Several health promotion programs are illustrated in the seminar: a life skills, children rights and health program in Mexican schools; a stress management intervention for Japanese health professionals; and a German evaluative study of an exercise program for cardiac rehabilitation patients. Often such initiatives are poorly evaluated, if at all, which endangers their continuity. In the seminar consideration will be given to several evaluation designs: quasi-experimental and reflexive designs, cost-effectiveness analyses and meta-analysis. The seminar will actively involve participants in presenting, discussing, and designing health intervention programs and evaluations of their own as well as the cases presented by the instructors. The convener will be assisted by four instructors engaged in health promotion intervention and evaluation: Susan Pick (Mexico); Kyoko Noguchi (Japan), Ralf Swarzer (Germany), and Veronique De Gucht (The Netherlands).

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ARTS SEMINAR #3: Survey Research Methods

Beijing, China, August 14-16, 2004

Professor Peter Ph. Mohler & Dr. Janet Harkness, ZUMA, Mannheim, Germany (Conveners)

Survey research is a widely used tool across disciplines and continents, yet in the past many researchers became involved in survey data collection without a proper grounding in the methodological issues involved. This seminar will focus on the basic issues to be addressed in planning, implementing, monitoring and archiving a (sample) survey. The seminar will begin with an overview of the different forms of survey design (e.g., cross-sectional, longitudinal, cohort studies, cross-national, and trend studies), different sampling designs and different modes of administration. The focus will shift to instrument development and test-

ing, covering different question formats (standardized, semi-standardized, open), response scale considerations, and the connections between question design and the different types of data to be collected (e.g., facts, behaviors, psychological traits or cognitive performance, values, or opinions). The final day's session will be devoted to documenting, archiving and analyzing survey data, activities that appear to be relevant only after data have been collected, but will be shown to be best integrated into study design from the start. The seminar will be

presented jointly by Peter Mohler, Janet Harkness, and one or two further colleagues from ZUMA selected to complement the interests of the participants. (ZUMA is a unique institution in Europe, financed by German state and federal funds, and set up especially to help substantive experts in various fields conduct quality survey research.)

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INTERNATIONAL CONGRESSES OF PSYCHOLOGY

Participation at any of the ARTS should be coordinated with attendance at the IAAP and IACCP Congresses. Contact congress organizers for details about participation and registration.

International Congress of Psychology, August 8-13, 2004, Beijing, China
www.icp2004.org email: icp2004@psych.ca.cn

XVII International Congress of IACCP, August 2-6, 2004, Xi'an, China
www.iaccp2004.org email: iaccp2004@psych.ac.cn

INFORUM

ROMIE F. LITRELL

The Emerald Library Literati Club has selected the paper, "Desirable leadership behaviours of multi-cultural managers in China", The Journal of Management Development, by association member Romie Littrell, Faculty of Business, University of Auckland, New Zealand, as the most "Outstanding Paper" in the 2002 volume, based upon: Reflection of the journal's purpose to ensure the readers needs are being met; New and useful information, which will benefit readers; and Appropriate presentation and style that allows easy access to concepts and data.

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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) in a searchable database.

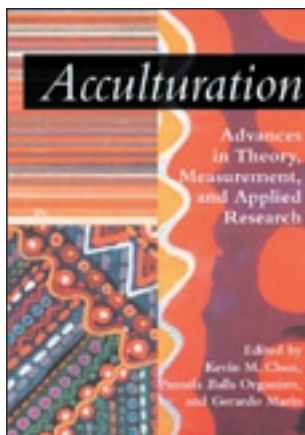
Leonore Loeb Adler & Uwe P. Gielen (Eds.) (2002). *Migration: Immigration and emigration in international perspective*. Greenwood Press ISBN 0275976661

Eighteen chapters cover migration to and from most regions of the world.

Xenia Chrysoschoou (2003). *Cultural diversity: Its social psychology*. Blackwell ISBN 0-63123-122-6253 US\$64.95 (hb) US\$29.95 (p)

Shows how social psychology can contribute to contemporary debates about immigration and cultural diversity. Topics include the processes that have shaped modern societies and the diversity issues they are facing, the socio-psychological factors facilitating or hindering the emergence of plural societies, intergroup relationships, what happens when people migrate.

Kevin M. Chun, Pamela Balls Organista, & Gerardo Marin (Eds.) (2002). *Acculturation: Advances in theory, measurement, and applied research*. American Psychological Association



ISBN 1-55798-920-6288 US\$39.95 (hb)

Includes theory and data relevant to the four major USA ethnic minority groups: African Americans, Asian Americans, American Indians, and Hispanics/Latinos. Looks at recent developments in the theoretical analysis of acculturation as a culture-learning process—its relationship with other constructs (such as ethnic identification) and with cultural values and mores.

Victoria M. Esses, John F. Dovidio, & Kenneth L. Dion (2002). *Immigrants and immigration*. Blackwell Publishing ISBN 1-4051-0083-4242 US\$24 (p)

Discusses the role of psychology in understanding the processes associated with immigrants and immigration, and in meeting the challenge of managing immigration successfully and in ways that facilitate the achievement and well-being of immigrants, that benefit the country collectively, and that produce the cooperation and support of members of the receiving society.

Suman Fernando (2002). *Mental health, race and culture* (2nd. ed.). Palgrave Macmillan ISBN 0-333-96026-2 256 US\$24.95 (p)

Presents a critical account of Western psychiatry and psychology seen from a cross-cultural perspective that addresses ways in which ideas about “race” and racism continue to influence theory and practice in the field.

Steve Fenton (2003). *Ethnicity*. Blackwell ISBN 0-74562-286-0232 US\$59.95 (hb) US\$19.95 (p)

Drawing on a wider range of theorists

and illustrations from around the world, *Ethnicity* explores and clarifies the core meanings and the shifting ground of this contested concept. Shows how race, ethnicity and nation must be regarded as distinguishable at the margins but otherwise representing a closely related set of images and realities.

Joseph F. Healey (2002). *Race, ethnicity, gender, and class: The sociology of group conflict and change* (3rd. ed.). Sage ISBN 0-7619-8763-0208 US\$69.95 (hb)

Features an in depth analysis of the diversity within groups, as well as the multiple interactions between them. Discusses the diverse experiences of women as a minority group, addressing gender throughout the text.

Gordon C. Nagayama Hall & Sumie Okazaki (Eds.) (2002). *Asian American psychology: The Science of lives in context*. American Psychological Association ISBN 5798-902-8 288 US\$39.95 (hb)

Offers a theoretical or methodological framework for the conceptual and methodological development of Asian American Psychology and provides future research directions by experts in the field.

Caroline Smyth, Malcolm MacLachlan & Anthony Clare (2003). *Cultivating suicide? Destruction of self in a changing Ireland*. Liffey Press ISBN 1-904148-15-8160 US\$19.50 (p)

Looks at the issue of suicide in the Irish context, taking a specifically cultural approach as opposed to psychological or medical by addressing two fundamental questions: Why has there been an increase in suicide in Ireland in recent years? What changes has Ireland seen that other countries have not, or have dealt with differently, which might explain why Ireland has a higher rate of suicide relative to those countries? The authors' findings include

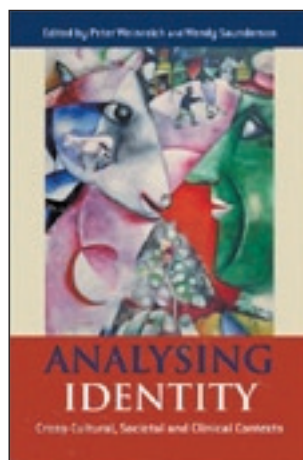
NEW MEMBER BOOK DATABASE

The Member Books section of the IACCP web site was changed in late October 2002 to a searchable database. If your book is not in the database, please contact the *Bulletin* Editorial Assistant.

analyses of the changing nature of the Irish family, the dramatic societal changes in the last two decades, issues concerning masculine identity and self-worth.

Peter Weinreich & Wendy Saunderson (2002). *Analysing identity: Cross-cultural, societal and clinical contexts*. Psychology Press, Thomson Publishing Services ISBN 0-415-29897-0 416pp. £35.00 (hbk)

Introduces Identity Structure Analysis (ISA). ISA draws upon psychological, sociological and social anthropological theory and evidence to formulate a system of concepts that help explain the notion of identity. ISA can be applied to the practical investigations of identity structure and identity development at individual level and/or group level in a number of clinical, societal and cross-cultural settings.



Planned Scientific Activities of the IACCP

2004, August 2-6

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.

A useful compilation of international conferences can be found on the International Union of Psychological Science (IUPsyS) web site: www.iupsys.org

Deadline for submission of abstracts: February 1, 2004

Early registration deadline: April 1, 2004

Deadline to propose a pre-conference workshop: September 30, 2003

Organizer:

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

Congress web site:
www.iaccp2004.org



Other Conferences of Interest

2004 February

***Society for Cross-Cultural Research
San Jose, California, USA***

Contact:

Lewis Aptekar
laptekar@email.sjsu.edu
www.sccr.org

2004 February 26-27

(Was: 2003 November)

***East-West Identities: Globalisation,
Localisation, and Hybridisation
Hong Kong, PRC***

Contact:

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Phone: +61 3 9214 8206
Fax: +61 3 9819 0574
www.hkbu.edu.hk/~lewi/conferences/identities.htm

**2004 May 21-24 (New date)
(Was: 2003 May)**

***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
danl@hawaii.edu
<http://www.interculturalacademy.org/taipei-2003.htm>

2004 August

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

Contact:

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Institute of Psychology
Chinese Academy of Sciences
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Beijing 100012

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Tel: +86-10-6202-2071
FAX: +86-10-6202-2070
www.psych.ac.cn/2004/index.html

2004 August 24-29
Third Annual Conference on the
Dialogical Self
Warsaw, Poland



Sponsored by the Warsaw
School of Social Psychol-
ogy.

The International Confer-
ences on the Dialogical
Self serves as a meet-

ing ground for theoreticians, researchers,
psychotherapists, and trainers interested in
the self as a 'society of mind'—a pluralist and
multivoiced system.

Contact:

<http://www.dialogicalself2004.swps.edu.pl/>

International Congress of Psychology
(IUPsyS)

2004: Beijing, China

2008: Berlin, Germany

International Congress of Applied
Psychology (IAAP)

2006: Athens, Greece

American Psych. Association

2003: August 8-12, Toronto, Ontario

2004: July 30 - Aug 5, Honolulu, HI

2005: August 18-21, Washington, DC

2006: August 10-13, New Orleans, LA

American Psych. Society

2004: May 27-30, Chicago, Illinois

2005: May 26 - 29, Los Angeles, CA

FREE ELECTRONIC ACCESS TO JOURNALS

Oxford University Press has set up a program wherein scholars from devel-
oping nations are eligible for free or greatly discounted electronic access to
a large number of professional journals. Complete information is available at
www3.oup.co.uk/jnls/devel

For an introduction to the rationale behind programs such as Oxford University
Press', see:

Smith, R. (2003) Closing the digital divide. *British Medical Journal* 326(7383):238.

Yogyakarta Congress Photos



Closing Banquet: Singing "Yoo-nity in Di-verrr-sity." **Michael Salzman:** "Existential
anxiety, religious fundamentalism, the 'Clash of Civilizations' and terror management theory."

More photos □

Yogyakarta Congress Photos



From top/left: IACCP on ice, closing banquet; the hospitality desk, staffed by students; about half the participants, outside Grha Sabha Pramana, Gadjah Mada University; Johana Hadiyono presents Harry Triandis with flowers; Elizabeth Protacio-De Castro presents "Building trust, sharing power: Working with children towards peace"; Gang Zheng, organizer of the 2004 Xi'An Congress.

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Special Representative at Large (XVII Congress Organizer)

Gang Zheng

(see Conferences section)

PUBLICATIONS

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William K. Gabrenya Jr.

INTERNATIONAL ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY

The International Association for Cross-Cultural Psychology (IACCP) was founded in 1972 and has a membership of over 800 persons in more than 70 countries. The aims of the Association are to facilitate communication among persons interested in all areas of the intersection of culture and psychology. IACCP holds international congresses every two years and regional conferences in most other years. The next international conference will be in China in 2004. We are associated with several publications, including the bimonthly *Journal of Cross-Cultural Psychology*, the quarterly newsletter-magazine-journal *Cross-Cultural Psychology Bulletin*, and conference proceedings. Membership fees are based on annual gross income.

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

IACCP FEES AND SUBSCRIPTIONS

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

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From \$5,001 through \$10,000.....	\$29	\$14
Between \$10,001 and \$15,000.....	\$44.....	\$26
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Between \$30,001 and \$50,000.....	\$66.....	\$33
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Bulletin institutional subscriptions:

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Bulletin back issues (per volume):\$45

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

