

跨文化心理學會刊

(Cross-Cultural Psychology Bulletin)

International Association for Cross-Cultural Psychology

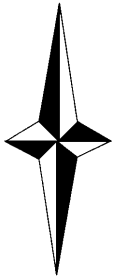


IACCP Congress Culture Show

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Cross-Cultural Psychology Bulletin

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

William K. Gabrenya Jr., Editor
Florida Institute of Technology, U.S.A.

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

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

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What!?! America is not Europe?

THE GABRENJA FAMILY FLED SLOVENIJA TO ESCAPE POVERTY, THE AUSTRO-HUNGARIAN EMPIRE, AND THE CATHOLIC CHURCH. NOW ONE WONDERS IF WE NEED TO FLEE BACK.

Early in the 20th Century, 8 of 9 siblings in the Rakek, Slovenija Gabrenja family decided to emigrate to America. I visited Rakek a few years ago and asked a distant cousin why anyone would leave such a pretty town.

He replied, “to live.”

My grandparents shared with most voluntary immigrants to the Americas a fundamentally economic motive, but like many, they were more than happy to escape the suffocating power of the Catholic Church. Once settled in Cleveland, Ohio they helped found the Slovene National Benefit Society (Slovenska Narodna Podporna Jednota), a mutual aid organization that was slightly socialist and thoroughly secular. They bought me a lifetime membership and an eternal subscription to its little bimonthly newspaper, *Prosveta* (*Enlightenment*).



Rakek, Slovenija: A lovely town in an elegant country. John Gabrenja rang the church bells as a youth, then got out.

The irony sweeps over nearly a full century, as the U.S. Catholic Church, in hand with its erstwhile Protestant nemesis, helps promote a vigorously and aggressively religious conservative political movement to power. Rumors of “theocracy” are indeed overblown, but we now prepare ourselves for a generation of increasing religious power in government and undoubtedly in our private lives.

But the events of the last 4 or so years remind me, again, that America is not Europe, the West is not a unitary construct, and I live in just one of several versions of a Western democracy—hardly the most egalitarian of those versions. Some research in our own field shows that America is not Europe, if ever it were.

Cross-Cultural Psychology Bulletin

1 WHAT!?! AMERICA IS NOT EUROPE?

The 2004 election outcome was, culturally speaking, just another indicator of an old idea: America is not Europe.

BILL GABRENYA

4 CITATION IN RECOGNITION OF MICHAEL HARRIS BOND: HONORARY FELLOW OF THE INTERNATIONAL ASSOCIATION FOR CROSS- CULTURAL PSYCHOLOGY

Here here! One of cross-cultural psychology's most creative and enigmatic scientists gets his due.



6 IN MEMORY OF KENNETH DION

JOHN ADAIR

10 THE ROLE OF INDIVIDUALISM-COLLECTIVISM IN FUTURE CROSS-CULTURAL RESEARCH

Dave explores the validity and future prospects of I/C in light of our discipline's increasing recognition of the construct's limitations.

DAVID MATSUMOTO



20 "THAT FRIENDS SHOULD COME TO ONE FROM AFAR, IS THIS NOT AFTER ALL DELIGHTFUL?"

Report of the 17th International Congress of the IACCP

GANG ZHENG



32 EXPLORING AFFECTIVE ADAPTATION THROUGH POETRY: LOOKING BACK ON XI'AN

Steve draws on his talents as a poet to try to explain his reactions to the Xi'an Congress.

STEVE KULICH





Volume 38, Number 3
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ABOUT THE COVER

PHOTO

EDITOR

At the opening ceremony of the Xi'an Congress, students in the Shaanxi Normal University Department of Art put on an elaborate and wonderful exposition of traditional Chinese performing arts, focused on dance and music. As Gang Zheng describes in his conference report, the effort required was considerable. The audience was surprised when they learned that the performers were undergraduate students, not professionals. In the cover photo, Ying-Ni Wang (王颖妮) performs a lead role in a Chinese dance. Below: a student plays a 2-string Zhonghu or Gaohu.



- 7 ***ROGELIO DÍAZ-GUERRERO***
PASSED AWAY ON DECEMBER 8, 2004
- 7 ***INFORUM - RON ROHNER***
*APA AWARD FOR DISTINGUISHED
CONTRIBUTIONS TO THE INTERNATIONAL
ADVANCEMENT OF PSYCHOLOGY*
- 8 ***XVIII CONGRESS ANNOUNCEMENT***
SPETSES, GREECE, JULY 11-15, 2006
- 18 ***JOURNAL OF INTERCULTURAL
COMMUNICATION RESEARCH***
CALL FOR PAPERS
- 19 ***HARRY AND POLA TRIANDIS***
*DOCTORAL THESIS AWARD
ANNOUNCEMENT AND APPLICATION
INSTRUCTIONS*
- 36 ***IACCP 2004 ELECTION RESULTS***
PHOTOS, TOO
- 40 ***NEW BOOKS***
- 42 ***CONFERENCES***
✿ IACCP 2005 Regional Conference
✿ IACCP 2006 Congress
✿ More...
- 43 ***CALL FOR CONFERENCE PROPOSALS***
2007 REGIONAL AND 2008 CONGRESS

*Citation in Recognition of
Michael Harris Bond
Honorary Fellow
of the
International Association for
Cross-Cultural Psychology*

Michael Harris Bond has made a distinguished contribution to the field of Cross-Cultural Psychology over the past three decades. After completing his first degree at the University of Toronto in his native Canada, he achieved his doctorate at Stanford University and a post-doctoral fellowship at Michigan State University. After a brief stay at Kwansei Gakuin University in Japan, he obtained an appointment at the Chinese University of Hong Kong, where he remains to this day as Full Professor of Psychology.

Professor Bond's contribution to cross-cultural psychology falls into four sections. Firstly, he has conducted and published, as first author and as research collaborator, an astonishing array of empirical cross-cultural studies in the fields of social, organizational, and personality psychology. Over the years these studies have revealed a growing and acute sense of the best ways to contend with the intricacies of how to conduct valid cross-national studies. His studies have been at the forefront of developments in exploration of both values and beliefs as explanatory constructs



in our field. Secondly, he has turned to great advantage his location in the cultural cross-roads of Hong Kong. Through collaborations and through entertaining a constant stream of visitors, he has ensured that the psychology of the Hong Kong Chinese is probably better researched than that of any population outside of North America, and far better than several continents whose populations dwarf that of Hong Kong. Thirdly, he has written and edited a series of key books that have contributed greatly to the wider dispersion of knowledge about Chinese psychology and about cross-cultural psychology more generally. Fourthly, over 20 years he has conducted a spirited campaign to bridge the gap between cross-cultural psychologists and mainstream psychologists. He deserves no small share of the credit for the extent to which APA journals are currently carrying a substantially greater number of cross-cultural studies than was the case in former times.

Michael Bond has served as President of IACCP, and his past and continuing contributions to the goals of the Association make him a worthy recipient of an Honorary Fellowship.

Selected Publications

Bond, M.H. (Ed.) (1986). *The psychology of the Chinese people*. Hong Kong: Oxford University Press.

Bond, M.H. (1988). *The cross-cultural challenge to social psychology*. Newbury Park, CA: Sage.

Bond, M.H. (1991). *Behind the Chinese face*. Hong Kong: Oxford University Press.

Bond, M.H. (Ed.) (1996). *The handbook of Chinese psychology of the Chinese people*. Hong Kong: Oxford University Press.

Bond, M. H. (Ed.) (1997). *Working at the interface of cultures: Eighteen lives in social science*. London: Routledge.

Bond, M. H., Leung, K., & 51 co-authors (in press). Culture-level dimensions of social axioms and their correlates across 41 cultures. *Journal of Cross-Cultural Psychology*.

Chinese Culture Connection (1987). Chinese values and the search for culture-free dimensions of culture. *Journal of Cross-Cultural Psychology*, 18, 143-164.

Smith, P. B. & Bond, M. H. (1993/8). *Social psychology across cultures*. Hemel Hempstead, UK: Prentice Hall. [new edition in preparation]

Kenneth L. Dion
Toronto, Canada

Kenneth L. Dion, a long-time and respected member of the Association, passed away in Toronto, Canada, on November 16, 2004. Besides publishing in the Association's journal, Ken co-edited with Jean-Claude Lasry and John Adair the proceedings volume of the 1996 Montreal Congress for Cross-Cultural Psychology.

Dr. Dion is most noted for his research on prejudice and intergroup relations, particularly his innovative work on the phenomenology of the victim's response to perceived discrimination. Departing from traditional research that focused on the perpetrators of discrimination, Dion began to examine the consequences of perceived prejudice and discrimination on the target or victim. He was among the first to show that people who experienced discrimination could develop a stronger, rather than a lesser, collective self-esteem and enhanced identification with their ethnic group. According to Dion, the underlying mechanism was an attribution of the causes of discrimination to the prejudice of the other person, thus protecting or even enhancing the collective self-esteem of the target of prejudice. The first laboratory demonstration of the affective consequences on persons who were the target of anti-Semitism also came from Dion's lab. Ken regularly supplemented his laboratory research with tests of his model through reports from real-life experiences among diverse communities in Toronto. His program of research found an important home in Canada's multicultural society, and its quality led to the prestigious Canadian Psychological Association's D. O. Hebb Award for Distinguished Contributions to Psychology as a Science being awarded to him in 2001.

Anyone who knew Ken admired his breadth of knowledge and command over the full range of the discipline. In this era of narrow specialization, Ken Dion was unique. He was a classic scholar who was as knowledgeable of the issues, methods and results of related research as he was of his own specialty. He contributed to experimental social psychology, cross-cultural psychology, dyadic relations, and to group processes. In spite of this broad range, Dion's research was always incisive, and helped to shape the research agenda on each topic. Within the literature on close relationships, for example, the study on romantic love that he co-authored with his wife, Karen, is regarded as a classic. Their continuing collaboration identified the nature and correlates of romantic love, its place in marriage, and its prevalence across cultures. Although space does not permit an exhaustive review, Dion's studies of groups, especially his work on the determinants of group cohesion, reflected his amazing breadth of significant contributions.

Recognition of Ken's breadth of knowledge and respect within the discipline was reflected in his appointment early in his career as Associate Editor of the *Journal of Experimental Social*

Psychology and more recently as Associate Editor of the *European Journal of Social Psychology*, a position he occupied at the time of his death. Ken died at the prime of his scholarly career. He had received recent grants and embarked with collaborators from sociology and other disciplines on two exciting new research projects which he looked forward to working on for the next several years. The discipline will be deprived of Ken's theoretical and carefully crafted empirical contributions that were to result from these projects. The incisive critiques and insights drawn from his vast knowledge of the social sciences will be sorely missed by both students and colleagues.

ROGELIO DÍAZ-GUERRERO

Just as this issue was going to the printer, we learned of the passing of Rogelio Diaz-Guerrero on December 8, 2004. Rogelio was a founder of IACCP and a frequent contributor to the *Bulletin*, sometimes as a coauthor with his son, Rolando Diaz-Loving. We will miss his great energy and spirit in promoting cultural studies in psychology. An obituary will appear in a future issue of the *Bulletin*.



INFORUM - RON ROHNER

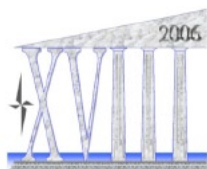
APA AWARD FOR DISTINGUISHED CONTRIBUTIONS TO THE INTERNATIONAL ADVANCEMENT OF PSYCHOLOGY

For his profound theoretical and practical contributions to the advancement of knowledge and skills relating to cross-cultural parenting and healthy human development worldwide. Ronald P. Rohner has made tremendous contributions to the international cooperation and advancement of knowledge in psychology and related areas in his 45-year career. His contributions include extensive publishing and, most notably, formulation of Parental Acceptance-Rejection Theory (PARTheory). The basic principles of parenting derived from his theory transcend gender, race, ethnicity, culture, and geographical boundaries. Since the inception of the Ronald and Nancy Rohner Center for the Study of Parental Acceptance and Rejection in 1981, it has become a premier center for research, resources, and healthy human development. His dedication and work will continue to inspire researchers and practitioners to advance cross-cultural parenting and life span development. (See *APA Monitor*, 2004 November)



IACCP XVIIIth Congress

*From Herodotus' Ethnographic Journeys
to Cross-Cultural Research*



*Isle of Spetses, Greece
July 11 - July 15, 2006*

ABOUT THE CONGRESS

The 18th International Congress of Cross-Cultural Psychology – IACCP 2006 – will be held on the Isle of Spetses, Greece, from the 11th to the 15th of July 2006. Organizers are *Aikaterini Gari* and *Kostas Mylonas*, both of the University of Athens. Immediately following the IACCP 2006 Congress is the 26th ICAP Congress to be held in Athens from the 16th to the 21st of July.



The general theme of the IACCP 2006 Congress, “*From Herodotus’ ethnographic journeys to Cross-Cultural Research*,” refers to the long-term evolutionary steps that Cross-Cultural Psychology has taken in researching and describing psychological phenomena across cultures. Cross-cultural thinking foundations appeared around 5th Century BC, when *Herodotus* portrayed a number of peoples and cultures of this era in his nine volumes of “Histories” [“*Ιστορίας ἀπόδεξις*”].

ABOUT THE CONGRESS LOCATION

Spetses, a 22 km² island that is very close to the Peloponnesean coast and the worldwide known archaeological sites of Epidaurus and Mycenae, provides an ideal setting for scientific interactions and for leisure activities. The Isle is planted with pine trees, and there are numerous beaches with crystal clear waters. The port of Dapia, with its picturesque pier, the Old Harbour boats together with cafés and restaurant-bars, are



some of the most pleasant locations of the island. One of the most important features of the island is that cars are not permitted, except for a few taxis.

The Congress venue will be the Spetses educational institute “Anargyrios & Korgialenios School”, a neoclassic building, located two kilometers from the town—a pleasant walk along the sea. “The School” has been the educational institute of Spetses since 1919 and has been recently refurbished as a conference site. Many conference rooms and halls, along with a large amphitheatre on the nearby hills, are available. The School also includes a small number of low-cost facilities and a subsidized restaurant for the IACCP 2006 Congress participants.

Accommodation on the island is available in a number of small, reasonably priced hotels along with inexpensive rooms in local houses; large hotel resorts are also an option. A limited number of rooms will also be available at the School. Travel to Spetses is easy and inexpensive via boat from Piraeus, the Athenian port, or by car, following the Peloponnesian coastline. Spetses can be reached either by boat from Piraeus (the port of Athens), or by car via the coastline of the Peloponnese.

SCIENTIFIC PROGRAM

The Congress will include *Invited Lectures, Symposia, Oral sessions, Poster sessions* and *Workshops*. The Congress participants from all around the globe will share ideas and research activities and expand their network of associates.

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Kostas Mylonas
IACCP 2006 Congress Presidents
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The Scientific Topics of the Congress will cover all major areas of Cross-Cultural research and applications and will focus on current issues in Cross Cultural Psychology:

Acculturation, Attitudes and attitude change, Cognitive processes, Counseling, Education, Emotion, Ethnic identity and inter-group relations, Family issues, Gender roles, Health psychology, Human development, Indigenous psychologies, Language issues, Neuropsychological issues, Organizational behavior, Personality, Psychometrics, Psychopathology, Psychotherapy, Research strategies and methodological concerns, Social Cognition, Urban planning and community well-being, and Values, among other topics.

The final scientific topics will be included in the Second Announcement, which is expected about May 2005.

The Role of Individualism-Collectivism in Future Cross-Cultural Research



DAVID MATSUMOTO
SAN FRANCISCO,
CALIFORNIA, USA

Undoubtedly one of the most important theoretical concepts in modern cross-cultural psychology has been individualism-collectivism (IC). In the last 30 years its major proponent has been Harry Triandis (Triandis, 1972), whose initial ideas were inspired by the work of Geert Hofstede (Hofstede, 2001; Hofstede, 1980, 1984).¹ IC has been an important theoretical concept that has been used to explain many cultural differences (Kim, Triandis, Kagitcibasi, Choi, & Yoon, 1994; Triandis, 1994, 1995, 2001). It has led to substantial theoretical developments, such as in theories of self (Markus & Kitayama, 1991) as well as autonomy and relatedness (Kagitcibasi, 1994, 1996). It has also led to important empirical developments, most notably individual level measures (Hui, 1988; Matsumoto, Weissman, Preston, Brown, & Kupperbusch, 1997; Triandis, 1995; Triandis & Gelfand, 1998; Yamaguchi, 1994; Yamaguchi, Kuhlman, & Sugimori, 1995) and its related concept independent v. interdependent self-construals (Singelis, 1994). Its contribution to the past and present condition of knowledge and research in cross-cultural psychology is beyond reproach.

In this brief essay I discuss what role IC should play in future cross-cultural research and thinking. I argue that IC should continue to play a role, but not the only role or the major role in theorizing about and studying cultures in the future. I also argue that future cross-cultural theories will need to be truer to the findings that are produced by research and the methods that produced them than we have been with IC.

WHAT ROLE SHOULD IC PLAY IN FUTURE CROSS-CULTURAL RESEARCH AND THINKING?

IC should play a big role in future cross-cultural research and thinking. It is an important theoretical concept that can be used to understand similarities within and differences between groups, a process that is fundamental to an understanding of culture (Tooby & Cosmides, 1992). Individual level measures of it and self-construals have been, and will continue to be, important methodological devices to teasing out the degree to which observed cultural differences are accounted for by individual level differences in IC related attitudes, values, and opinions. This should continue in the future.

MAKING ROOM FOR OTHER DIMENSIONS OF CULTURE

At the same time, IC should not play the *only* role, or even the *major* role, in future cross-cultural theory and research. While the emergence and importance of the IC concept has been a blessing for the field, there have also been limitations associated with it. In one of the first critiques (Matsumoto, 1999) of a topic related to IC, I criticized the empirical evidence used to support the theory

of independent v. interdependent self-construals (Markus & Kitayama, 1991). While the theory itself had, and continues to have, much merit as a conceptual framework, my main point in that paper

Individualism-collectivism should not play the only role, or even the major role, in future cross-cultural theory and research.

was that the empirical evidence used to support the theory was flawed, and that the available evidence did not support the theory well.² A subsequent meta-analysis of studies related to IC (Oyserman, Coon, & Kemmelmeier, 2002) and commentary (Bond, 2002; Fiske, 2002; Kitayama, 2002; Miller, 2002; Oyserman, Kemmelmeier, & Coon, 2002) have also raised questions about IC.

While there is no question about the importance of IC in theory and research, researchers and students of culture have become so enamored with it that there has been relatively little theoretical or empirical work on other cultural constructs in the meantime. One can specu-

¹To be sure, though, the concept embodied by individualism and collectivism - that of the relationship of the individual to the group - has been around for a long time. Freud (1930/1961), for example, spoke of union with others v. egoistic happiness, Angyal (1951) of surrender and autonomy, Balint (1959) of ocnophilic and philobatic tendencies, Bakan (1966) of communion and agency, Bowen (1966) of togetherness and individuality, Bowlby (1969) of attachment and separation, Franz and White (1985) of individuation and attachment, Stewart and Malley (1987) of interpersonal relatedness and self-definition, Sampson (1988) of self-contained individualism and ensembled individualism, and Slavin and Kriegman (1992) of mutualistic and individualistic urges. Also the noted anthropologist Francis LK Hsu wrote on the individual and the group (Hsu, 1972), as did the sociologist Talcott Parsons (Parsons, 1951; Parsons & Shils, 1951).

late about many reasons why this may be so. For example, it could be that the emergence of the IC concept was so well welcomed by the field that the field just took it for granted and believed that all cultural differences could be reduced to IC, thus developing a blind spot to the development of other cultural constructs.³ The lack of such parallel development of other cultural dimensions and measures has hampered the field's ability to develop a deeper understanding of the contents of culture and its influence on behavior.⁴

For instance, in addition to Individualism, Hofstede's original work posited the existence of three other important cultural dimensions – Power Distance (PD), Uncertainty Avoidance (UA), and Masculinity (MA).⁵ Yet, in the literature, theoretical discussion of these dimensions as explanatory concepts of culture pales in comparison to that of IC. This is an amazing fact because just as the relationship between individuals and groups (that is captured by the IC concept) is a

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and not more of these dimensions in
understanding cultural differences
makes little sense when one considers
the multiple ways in which cultures
differ.*

fundamental one that is negotiated by all cultures, so, too, are issues concerning the power and status differentials that exist within groups (PD), rituals concerning the future and the avoidance of anxiety (UA), and differences between the sexes (MA). Religion, for example, as an organized system of beliefs that guides behaviors, is one of the major ways in which cultures respond to UA, and is a large and inherent part of so many cultures of the world. Yet psychology has done an exceptionally poor job of attempting to address the relationship between culture, religion, and individual behavior.⁶

There are other important dimensions, some of which Triandis himself has pointed the field to. For example the cultural concept known as tightness-looseness, originally introduced by Peltó (Peltó, 1968), refers to the degree of homogeneity v. heterogeneity among cultures.

²Some have concluded on the basis of my critique that I do not believe in the validity of the concepts of IC or independent v. interdependent selves. This is not so. The point of this paper was to highlight limitations in the evidence supporting the theory, not the theory itself.

³Such blind spots exist in other areas of psychology as well. The important concept of cultural display rules (Ekman & Friesen, 1969), for example, that suggest that emotional expressions are modified by culturally prescribed social sanctions, is such an example. Despite this concept being originally formulated over 30 years ago, research on it is amazingly sparse in relation to the degree to which it is accepted as truth in psychology.

⁴One exception to this is the well-studied area of human values. Schwartz and his colleagues, for instance, have developed reliable and valid ways of measuring values across cultures, and have surveyed values across many different cultures (Schwartz, 1994; Schwartz, 1999; Schwartz & Bardi, 2001). Clearly ecological level differences in values can be and have been used to explain cultural differences. Yet they are different than ecological level cultural dimensions such as IC. Future research should clearly take into account cultural level values as well as other cultural dimensions beyond IC.

Discrepancies between accepted, consensual-level culture and individual behaviors and reality within cultures, and how groups deal with those discrepancies (Matsumoto, 2003), is also an important cultural dimension. Contextualization (Hall, 1966, 1973), which refers to the degree to which cultures encourage differences in behaviors across contexts, is also an important aspect of culture.

THEORY & METHOD

Series editor: Joan Miller

This series presents varied and contrasting views on the theoretical and methodological bases of cultural and cross-cultural psychology.

MillerJ@newschool.edu

Despite the introduction to the field of these important cultural dimensions, their contribution to our understanding of the contents of culture and its influence on behavior cannot compare to that of IC. Why the field should focus on IC and not more of these dimensions in understanding cultural differences makes little sense when one considers the multiple ways in which cultures differ. And in a strict scientific sense, the relative contribution of each of these dimensions, and possibly others, is entirely an empirical issue that should be addressed by research.

Future cross-cultural research and theories need to incorporate these, and other, aspects and dimensions of culture. We need to develop ways of measuring these constructs on the individual level, as we did with IC, and incorporate them in studies as context variables in unpackaging cross-cultural comparisons (Bond & Tedeschi, 2001; Poortinga, van de Vijver, Joe, & can de Koppel, 1987).⁷ We need to consider how all these cultural dimensions interact with one another and how their unique combinations influence and are influenced by ways of living and behaviors. We also need to go beyond simple paper-and-pencil questionnaires of these constructs to examine the larger ecological context within which people live, extract cultural themes in that context, and examine the degree to which those elements of culture that are embedded in context influence and are influenced by people. IC should play a role in this endeavor, but it should by no means play the only role or the major role, if we are to make further progress in our understanding of culture and its relationship with psychology.

⁵Hofstede's more recent work also suggests the existence of a dimension he calls Long v. Short Term Orientation (Hofstede, 2001).

⁶And the tenor of international relations in recent years among the world community would certainly suggest that we do a better job in this area in the future if one of the goals of cross-cultural psychology is truly to promote world peace.

⁷At the same time the field needs to pursue more vigorously than until now the conceptual issues surrounding the difference between individual level measures of cultural dimensions and culture as a macro-level social construct itself. Unfortunately in the past there has been some degree of assumption that those individual level measures of culture are culture. In fact they are not.

⁸I myself have been guilty of such interpretations in my early cross-cultural studies (e.g., (Matsumoto, 1990, 1991, 1992; Matsumoto & Ekman, 1989). My point is that the field has evolved to the point where we must go beyond such methodological fallacies.

As the field continues to evolve in its understanding of the role of IC and other cultural dimensions in influencing behavior, it must do so with the appropriate scientific procedures and caveats. While this sounds like a given, I say this because I cannot help but think that there have been too many instances in the past where IC has been interpreted as “causing” findings of cultural differences when in actuality there is little or no sufficient empirical justification for such interpretations in the first place. As

an Associate Editor for the *Journal of Cross-Cultural Psychology*, I still review manuscripts in which two or more cultures are compared on a psychological variable and IC is used to explain the differences

obtained, even though IC was never measured in the study and there is little external justification for such an assumption. In such cases, there really is no empirical reason to believe that IC was *the* cultural construct that produced the differences. In reality *any* cultural difference between the cultures being compared might have produced the differences obtained, from other cultural dimensions to diet or religion.⁸

*Collectivism may play into
fascination with Asian/Oriental
artifacts and culture, a fascination
that has long held the attention of
Europe and the U.S.*

In the instances in which IC is actually measured in a cross-cultural comparison and used as a mediator of the differences observed, it may or may not account for all of the differences. In one of my recent studies individual differences in IC did actually account for most of the American-Japanese cultural differences in intensity ratings of facial expressions (Matsumoto et al., 2002). Yet in another study it only accounted for a fraction of the cross-national differences in display rules of emotional expression (Matsumoto, Takeuchi, Andayani, Kouznetsova, & Krupp, 1998). In other studies as well, IC sometimes accounts for differences, and sometimes not.

Yet regardless of how much differences IC actually does account for, researchers and consumers of research often make the assumption that IC is the *only* cultural dimension that accounts for the differences. It is not. The only way to draw such conclusions is for researchers to develop similar measures of other cultural constructs, to use those measures along with measures of IC in the same study, and to compare directly the relative contribution of the various cultural dimensions to the observed differences on the psychological variable of

⁹I do not believe that this is an issue limited to IC or cross-cultural psychology. I think there are several major concepts within the field of psychology that is likewise based on myths not scientific fact.

¹⁰One of the functions of cross-cultural psychology is to serve as the conscience of psychology, asking whether the truths of psychology are indeed true for all people of all cultures. Yet if cross-cultural research and psychology itself is burdened with myths that blind us from objective truth, we would be hard pressed to raise such questions to the field, let alone address them properly.

interest. Unfortunately, such research does not yet exist because of the lack of reliable and valid individual level measures of other constructs.

I believe that there are several reasons why people want to make such broad, sweeping generalizations of the “power” of IC. For one, it is easy to do so, and researchers in general are drawn to simple, parsimonious theories that have the greatest explanatory power. There is nothing wrong with parsimony, except when researchers sacrifice methodological quality and scientific rigor for it. Second, the IC concept itself resonates with many researchers, many of whom either come from individualistic backgrounds themselves or were trained within such contexts. Obtaining a doctoral degree in order to do research, for instance, is colored by the cultural framework within which the educational systems of Western Europe and the U.S. exist, and may be itself an exercise in individualism. Third, the collectivism aspect of the IC concept may play into fascination with Asian/Oriental artifacts and culture, a fascination that has long held the attention of Europe and the U.S. Fourth, the “struggle” between the individual and the group is at the core of many cultures, especially those that control the publication of journal articles.

For these reasons and others the power of IC as an explanatory concept is built, to some degree, on a somewhat shaky foundation that is perpetuated by researchers’ biases, the lack of critical thinking about the appropriate scientific rigor required to establish such power, and the cultural context of the research and publication process.⁹ It seems to me that psychology as a discipline needs to be more critical of the truths it professes, and this caveat holds true for cross-cultural research as well.¹⁰

CONCLUSION

These remarks are intended in no way to disparage or disrespect the importance of IC as a cultural construct or the work of so many of our pioneers who brought this concept to the forefront of cross-cultural psychology. Their work has been instrumental within the endeavor of cross-cultural psychology, and especially in helping to validate the methods and

ABOUT THE AUTHOR

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findings of cross-cultural psychology as an important arm of psychology as a whole. For that, and much more, we all owe IC and its proponents a huge debt of gratitude.

Still, it is time that we go beyond IC to entertain other cultural constructs and dimensions. IC must continue to play a role in cross-cultural psychology, just not the *only* role or the *major* role. We must make way for other ways of understanding and measuring culture in research and theory. To do so we need to objectively evaluate its significance and importance both now and in the future. We need to resist the temptation of having our own biases and preferences about culture guide us through the research and theory creation process so we can avoid having one myth replace another.

It is not easy attacking sacred cows, and I sincerely hope that this brief essay is not perceived as attacking the sacred IC cow. But I do believe we need to evaluate more objectively than in the past the ability of it to serve as a resource for cross-cultural theory and research in the future. Culture is, after all, a huge construct whose pervasiveness, contents, and influence on behavior we have just yet begun to tap. Let's hope that IC is just one of our first important attempts of many more to come at understanding culture and its contents.

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JOURNAL OF INTERCULTURAL COMMUNICATION RESEARCH

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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 subsequently in Yogyakarta, Indonesia (2002; see *Bulletin*, June-September, 2002) and Xi'an, China (2004).

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, 2004 and December 31, 2005). Submissions must

be received by the IACCP Deputy Secretary/General by October 30 of the year before the Congress year (i.e., October 30, 2005).

Deadline: October 30, 2005

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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*“That Friends
Should Come To
One from Afar, Is
This Not After All
Delightful?”*

*Report of the 17th
International Congress
of the IACCP*



GANG ZHENG 郑钢
BEIJING, CHINA

First of all, on behalf of the Chinese Psychological Society, I would like to thank the International Association for Cross-Cultural Psychology (IACCP) for giving China the opportunity to organize the 17th Biennial International Congress of the IACCP, and all the participants for your great contributions to the success of this conference. The conference was attended by 434 registered participants, among IACCP's largest Congresses (see sidebar). In addition, 50 students and 21 teachers from Shaanxi Normal University and 6 graduates or postgraduates from the Institute of Psychology, the Chinese Academy of Sciences, worked as secretariat staff or volunteers over the course of the conference. We were so grateful for their warm-hearted help and devoted service.

WHY IN XI'AN?

In October of 2000, Pawel Boski came to visit the Chinese Academy of Sciences, Beijing. He was the Deputy Secretary-General of the IACCP and also the organizer of the 15th International Congress of the IACCP that had just been held in Poland. He asked Prof. Dr. Kan Zhang (President of the Chinese Psychological Society) and me about the possibility of holding the 17th International Congress of the IACCP (IACCP2004) in China in 2004.¹ The Chinese Psychological Society (CPS) discussed this idea seriously and believed that there would be several benefits to doing so. First, the International Union of Psychological Science (IUPsyS) had decided that the

¹All romanized Chinese names in this article are presented in the Western style: given names first and family names last.

28th International Congress of Psychology (ICP2004) would be held in Beijing, the capital of China, from August 7 to 13, 2004. It would be hosted and organized by the Chinese Psychological Society. Hosting the IACCP conference would facilitate coordination of the two international conferences, as well as benefit the many participants who were planning to attend both meetings. Secondly, China is basically a developing country. Although the IACCP conferences were well known, many Chinese colleagues from the mainland of the country had not been able to participate for financial reasons. Holding the conference in China would fulfill the long-time wish of many Chinese psychologists and students to meet with authors whose work and reports on cross-cultural studies had been widely read and cited in China and to learn more about this highly reputed international organization. Last, but not least, as Peter B. Smith (President of the IACCP 2002-2004) put it, it had been 32 years since the Association was founded and its first conference was held in Hong Kong. In a sense, the Association would come back to its roots by holding its 17th biennial conference once again in China. The conference could give participants from abroad an opportunity to experience something of the tremendous changes occurring within modern China, as well as a glimpse of some very impressive artifacts of Chinese history.

The next issue was to decide the location at which the conference would be held. Although it would be possible to hold both the ICP2004 and the IACCP2004 in Beijing, we thought the participants who had never been to China would be able to see and experience more of the country if the IACCP Congress were held in a different major city. We also thought that



Opening Ceremony. IACCP officers, hosts, and dignitaries at the Qu-Jiang Hotel.²

it would be better to hold the conference at a university rather than in a hotel or a commercial convention center because it would provide the participants from abroad with the opportunity to see more of China's educational and research settings, and to experience for themselves something of people's lives in this country.

With these considerations, we started to communicate with colleagues at universities in several places. The most prompt and positive response was from Prof. Dr. Xuqun You, Dean of Department of Psychology, Shaanxi Normal University. The university is located in Xi'an. It would be a good place for several reasons. Xi'an is not only one of China's six ancient capital cities extending back more than two thousand years, but it is also one of the most important cultural and industrial centers of the country. Xi'an is the current capital of Shaanxi Province.

Holding the conference in Xi'an would allow the participants to see more of the old cultural traditions alongside the process of modernization. Also, it would be the first important international conference to be held in the middle or western parts of China. Compared with the big eastern cities such as Shanghai, Guangzhou, and Beijing, the universities and research institutions in those areas are less known by, or have fewer international connections with, psychological researchers and/or educators from other countries. A big conference would undoubtedly provide a great opportunity for Shaanxi Normal University, and other universities in those regions, to improve international exchanges and collaborations in the future. To check the "hardware" parts of the conference site, Kan Zhang

²Photo captions in this article were written by the editor, not the author.

PARTICIPANTS BY COUNTRY

	<i>COUNTRY</i>	<i>N</i>
1	Australia	22
2	Belgium	3
3	Canada	17
4	East-Timor	1
5	Estonia	3
6	Finland	2
7	France	3
8	Germany	29
9	Greece	3
10	Guam	1
11	Hungary	3
12	India	8
13	Indonesia	13
14	Iran	6
15	Israel	20
16	Italy	1
17	Japan	22
18	Korea	25
19	Lebanon	4
20	Malaysia	2
21	Mexico	10
22	New Zealand	3
23	Nigeria	2
24	Norway	2
25	Pakistan	1
26	Poland	10
27	Russia	4
28	Singapore	2
29	South Africa	6
30	Spain	3
31	Sweden	1
32	Switzerland	2
33	The Netherlands	15
34	Turkey	2
35	UK	14
36	USA	53
37	China: Hong Kong	17
38	China: Macau	1
39	China: Mainland	84
40	China: Taiwan	14
Total:		434

and I visited the University and were impressed by the beautiful campus, teaching facilities and, most deeply, the enthusiasm of the faculty and the full support from Prof. Dr. Shichao Zhao, who was then President of the University. So we believed that Xi'an would be the right place for the congress. Together, Xuqun You and I worked out a proposal in which the CPS organized the IACCP2004 and Shaanxi Normal University would host it in Xi'an. It was submitted to the Executive Committee of the IACCP at the end of 2000. In 2001, it was a proud moment for us to know that our proposal had been accepted by the IACCP.

PREPARATIONS FOR THE CONFERENCE

As co-organizers, Prof. You and I shared different aspects of the work. He was responsible for organizing and coordinating all the preparatory work at the University. The main jobs for my group in Beijing were to plan the congress schedule, to put together all the academic programs, and to communicate with international participants. Some participants might feel that my name sounds more familiar than that of Prof. You. In fact, Xuqun You and his colleagues did a tremendous amount of work before and during the conference. Just to mention a few: Prof. Yonghui Wang, Prof. Wei Zhao, Prof. Chunming Hu, Dr. Ying Li, Dr. Jijun Lan, and many others. In addition, the Conference Center for International Scientific Exchanges, Chinese Academy of Sciences (CAS), worked very efficiently for more than one year on the announcement, registration and visa matters. The three teams collaborated very successfully.



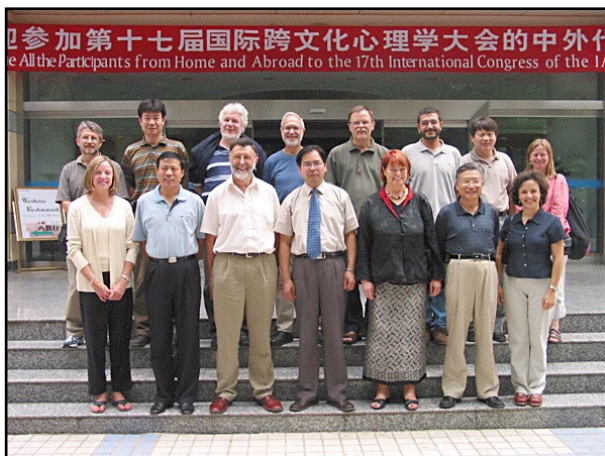
Invited Address: Shichao Zhao (赵世超). *“A hundred schools of thought contending’ in the period of Spring and Autumn and their influence on Chinese cultural traditions and people’s psychological status.”*



Shaanxi University Welcomes IACCP.
Signs and banners everywhere!

Without the support of the University, the conference in Xi'an would be impossible. It was the first time that Shaanxi Normal University would host such a large number of international participants. The local organizing committee was formed for its preparation, with Prof. Shichao Zhao (President of the University) as the chair, and Prof. Jianxiang Zhang (Vice-President) as the executive chair.

Prof. Zhao was Professor of History and specialized in the study of pre-Qin Dynasties. He was an expert in studies of the “Spring and Autumn Period” (770-476 BC) and the Warring States Period (475-221 BC), the latter of which is believed to be one of the few times when ancient Chinese scholars and thinkers, including Confucius (551-478 BC), were freely able to develop their thoughts and theories. It is known as the time of “a hundred schools of thought contending and a hundred flowers blossoming.” Those thoughts had a profound influence on Chinese culture and the history of this country.



Chinese Hosts and IACCP Executive Committee. Front row, 2nd from left: Jianxiang Zhang, Vice-President of Shaanxi Normal University; 4th: Yu Fang, President of Shaanxi Normal University; 6th: Shichao Zhao, former President of Shaanxi Normal University. Back row, 2nd from left: Xuqun You, Secretary-General of the Congress, 7th: Gang Zheng, Congress Coordinator. IACCP, front row: Best, Smith, Keller, Ataca; back row: Gabrenya, Boehnke, Schwartz, Boski, Harb, Young.

address on the origin of Confucian values and their influence on Chinese culture. Considering their important roles in the organization work, the IACCP and the CPS formally invited Shichao Zhao to be the Honorary President of the Congress and Xuqun You to be the Secretary-General of the Congress.

In June 2004, Prof. Yu Fang became the new president of Shaanxi Normal University. He also chaired the local organizing committee after Prof. Zhao, and gave full support to the congress. In fact, a lot of work had to be done in the last four weeks between the end of the semester in late June and the Congress in August. For example, air-conditioning systems had to be installed in each of the meeting rooms and the Chinese operating systems on each computer had to be switched to English. Most notably, the university spent a large amount of money for a complete renovation of the old meeting hall that had been built in the 1950's so that the participants could have a comfortable setting to listen to the keynote speeches.

Many cross-cultural researchers characterize China as a Confucian culture in their studies, but few really know what Confucian thought means. I felt that it could be interesting to hear from a Chinese historian's point of view how the influence of Confucian thought and the thoughts of other schools had influenced Chinese culture and the thinking of the Chinese people. So I invited Prof. Zhao to prepare a speech on Chinese history. We were thankful that he accepted our invitation to give a special

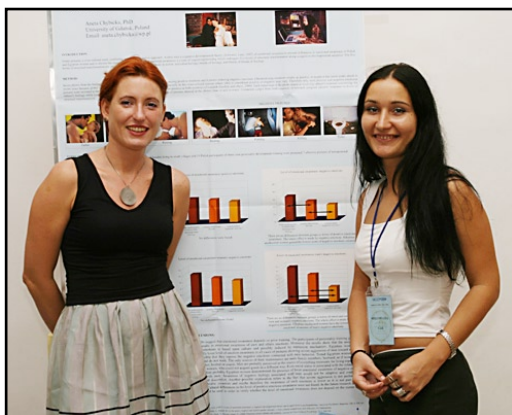


Asian Culturalists. *Established Asian cross-cultural psychologists discuss collaborative research with Asian students and early career academics. From left: Yoshi Kashima, Gang Zheng, Uichol Kim, Kwok Leung. Off camera: Susumu Yamaguchi and Kai-Ping Peng. Yoshi, Uichol, Kwok, and Susumu founded the Asian Association for Social Psychology. Kwok is editor of the Asian Journal of Social Psychology.*

The two teams in Beijing also worked hard in communicating with 727 people from China and abroad who had submitted abstracts and/or expressed a willingness to join the congress. They included Cuiling Lan, Jiaqi Cao, Erkang Wang and their colleagues from the CAS Conference Center for International Scientific Exchanges, and Lesheng Hua, Jing Ren, Feng Li, Zhongwei Diao and Wei Yu from the CAS Institute of Psychology. During the last few months before the congress, they worked day and night and spent all their weekends on e-mail exchanges with the participants, making the congress schedule and academic programs, and compiling the abstract book.

To make it possible for more participants to come to the congress, the IACCP gave Witkin-Okonji Awards to nine applicants from seven countries. The CAS Institute of Psychology, Department of Psychology of Peking University, Department of Psychology of the Fourth Military Medical University and some other universities also provided financial support to the congress. The sum was used for partially supporting 50 Chinese participants who had been CPS members or student members.

Many colleagues should be mentioned for their important work in preparing the congress. For example, Prof. Dai from Department of English helped to translate the Chinese text of Shichao Zhao's speech on Chinese culture and values into English, which required not only excellent English but also good knowledge of Chinese history and ancient Chinese written language. Prof. Michael Bond from the Chinese University of Hong Kong revised the original version to make it more readable



Poster Session. *Many posters were presented at the Congress, often by younger members and students.*



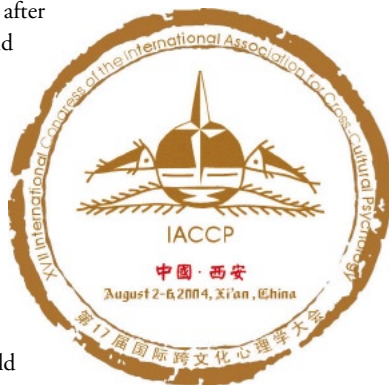
Official Reception. IACCP President Peter Smith meets the Vice-Governor of Shaanxi Province, Jingzhi Zhu (朱静芝), in a formal reception prior to the opening ceremony.

fish, was adopted from a typical Banpo inhabitants' drawing on painted pottery vessels. The Banpo Village Remains Museum is located between the Chanhe and the Babe rivers, to the east of Xi'an city. Banpo Village was a matriarchal clan community of the Yangshao Culture or "Painted Pottery Culture" (6000-3000 BC). The community showed the first signs of primitive communes after the primitive tribes. The women collected wild fruit and took care of the children at home while the men went hunting and fishing. In the logo, the typical drawing from the Yangshao Culture stands for the place by the Yellow River where the Ancient Chinese people started their civilization. The outer ring symbolizes the stamp in each brick of the ancient wall that surrounded the city in which 16 dynasties built their capital. Putting the IACCP logo into the figure stands for international friends from afar coming to visit this place. Confucius said: "That friends should come to one from afar, is this not after all delightful?"

The years spent preparing the congress were a really busy and hectic time. The congress served as a platform for academic exchange, a window for international participants to see China and for the Chinese colleagues to learn about the world, as well as a chance for meeting old and new friends. Some participants asked what benefits I would acquire for doing it. "Will you get a promotion afterwards?" Surely no. But, it will promote more international exchanges and research collaborations. When it was finally, completely finished, I felt it to be a delightful experience.

for the audience. Prof. Kwang-Kuo Hwang from Taiwan and Prof. Harry Hui from Hong Kong helped in reviewing the submitted abstracts. It was a pity that they couldn't participate in the congress because of their busy schedules. The page limit doesn't permit me to mention all the names. Yet, all the contributions from the many people who helped out are acknowledged.

Last but not least, I would like to introduce again the logo of this congress, which was designed by Prof. Liming Yang from Shaanxi Normal University. The middle part, a human face between two



CONGRESS ACTIVITIES

The congress was held in Xi'an from August 2-6, 2004. A total of 568 presentations were arranged, including keynote speeches, presentations in symposia, individual oral presentations, and poster presentations. The opening ceremony was on the afternoon of August 2. Prof. Kan Zhang and Prof. Yu Fang gave their welcome speeches, respectively representing the Chinese Psychological Society and Shaanxi Normal University. Mrs. Jingzhi Zhu, vice governor of Shaanxi Province, also attended the meeting and delivered a warm welcome speech on behalf of the provincial government. Afterwards, teachers and students from the Department of Art of Shaanxi University treated the participants to an excellent singing and dancing performance, which they had carefully selected and prepared for presenting Chinese culture. What was unknown to the audience was that they had voluntarily given up their own holidays during the summer vacation and practiced for weeks through hot days in July. After the opening ceremony, Prof. Peter Smith delivered his presidential address titled "Who are we, where did we come from, and where are we going?" that offered a comprehensive portrayal of the past, present, and future development of the Association and the progress of cross-cultural psychology. Prof. Shichao Zhao, as a historian, gave a special speech on the origin of Chinese values and their influence on Chinese culture.

Eleven keynote speeches were delivered from August 3 to 5 by well-known cross-cultural researchers. They were Marc Bornstein, Lutz Eckensberger,

James Georgas, Shinobu Kitayama, Young-Shin Park & Uichol Kim, Kaiping Peng, Carl Ratner, Shalom Schwartz, Gisela Trommsdorff, Susumu Yamaguchi, and Kuo-Shu Yang. In addition, Judit Arends-Toth and Fran Brew made their presentations as the winners of the 2004 Harry and Pola Triandis Doctoral Thesis Award. The Congress included 28 symposia consisting of 165 presentations. Those symposia provided the audience with information about current foci in basic and applied studies and also about on-going international research projects.



Symposium Presentation. *Shahrenaz Mor-tazavi (University of Shahid Beheshti, Iran) delivers "Internationalization of Psychology in Iran."*

Meet the Seniors. Now a tradition at IACCP conferences, senior cross-culturalists mentor young members and students. (Left: outgoing president Peter Smith; right: new president Shalom Schwartz). Janak Pandey and Michael Bond met with a group in another room. One wonders what is being said at the other end of the table.



I asked quite a few young colleagues and students: What were the events that benefited you the most at the conference? Many of them mentioned the pre-conference workshops, meeting with seniors, poster sessions and having meals together, in addition to attending lectures and oral sessions. In fact, such activities provided the participants with the opportunity for more personal exchanges. The four seniors who had face to face talks with young students were Prof. Michael H. Bond, Prof. Janak Pandey, Prof. Peter Smith, and Prof. Shalom H. Schwartz. Some students told me that they hadn't expected to have the chance to talk with famous researchers face to face and to feel so free to ask questions. They were especially interested in learning about the academic career paths of these experienced researchers and about future direction of cross-cultural studies, both of which would help them to prepare for their own futures.

Four pre-conference workshops were conducted from July 30 to August 1. The Advance Research Training Seminar on Environmental Psychology (given by Dr. Richard B. Ruback)



Triandis Award Winners. Pawel Boski (chair, selection committee) is flanked by Fran Brew (left) and Judit Arends-Toth (right). The two winners will present their research in future *Bulletin* articles.

was held in Xi'an. It included nine participants respectively from China, India, Iran, Pakistan, Philippines, South Africa and Swaziland.

In addition, the Chinese Psychological Society took the opportunity to conduct three workshops for advanced training in theories and methodology in cross-cultural studies. 62 participants attended the seminars on theory and methods in cross-cultural psychology given by Prof. John Berry from Canada, on narrative methods in cross-cultural research given by Prof. Michael Bamberg, on

Minerva and Sphinx Lexica: two software programs illustrating a combination of phenomenological and lexical analysis given by Prof. Roger B. Sages from Sweden (with the assistance of Ewa Kwonacka from Poland), and on meta-analysis given by Dr. Dianne A. van Hemert and Prof. Fons van de Vijver from the Netherlands. About two thirds of the students were from Hong Kong, Taiwan and mainland China, and the rest were from Australia, Canada, Finland, Indonesia, Mexico, Poland, UK, USA, and some other countries. We highly appreciated the voluntary teaching and hard work of all the lecturers. Many students also expressed their hope that such workshops would become a regular program at IACCP international conferences and they would be able to attend again.

The whole congress was carried out smoothly in a busy but cheerful atmosphere, and ended with the exciting and relaxing visit to the Museum of the Terra-Cotta Warriors and Horses on August 6.

SOME AFTERTHOUGHTS

Each of the IACCP congresses should serve as a milestone in the development of cross-cultural psychology and the Association. If a particular meaning, implication, expectation or aspiration can be attached to the 17th IACCP International Congress, I hope it would be greater exchange and substantial research collaborations in cross-cultural psychology between Chinese and international researchers.

Reflecting on the years of work devoted to preparing the conference, I do have some regrets. Nothing can be perfect, but there was some room for a better job. After the 15th Congress (Poland, 2000) and the 16th Congress (Indonesia, 2002), some colleagues suggested that congresses should include fewer scheduled sessions and leave more open time for free discussion. I felt the same way, and decided to do it this way when it was my turn to organize



Enlightenment at the Closing Banquet. *Michael Bond introduces the concept “dragon” to the Chinese.*



Loitering at the Closing Banquet. *Cigdem Kagitcibasi flirts with the photographer as Ype Poortinga asks Heidi Keller to explain how the spring inside his badge holder works. Cigdem and Ype are former IACCP Presidents. Heidi is one of the European Regional Representatives.*



Pre-Conference Workshop. Prof. Michael Bamberg (Clark University, USA) lectures on narrative methods in cross-cultural research.

pose a dilemma for the organizers of the next conference. I believe that they will have a better solution.

There were also some small but irritating problems. For instance, some international participants hoped that the food would be served in a Chinese way, i.e., all the people at a table



Tea Break. Tea and snacks were served under the trees outside the main venue for symposia and posters. Ashley Maynard (University of Hawaii, USA) sets Michael Salzman (U. Hawaii) and Siegfried Greif (University of Osnabrück) straight.

the conference. So, early in our planning we arranged many fewer oral sessions, based on the results of abstract reviews. Later, I changed the policy myself and tried to arrange more oral presentations, because many participants wrote to tell me that they wouldn't be able to get financial support for the trip unless their submission were accepted as oral presentations.

This issue may also

should eat dishes together family style, while some others were not accustomed to such a practice and its sanitary implications. So neither the Chinese way nor a buffet could satisfy everybody. The Islamic participants were grouped together with the vegetarians at the congress dinner, where they couldn't taste any meat. A more serious problem was that I didn't fully explain the financial support to the CPS member participants. So some colleagues from Taiwan, Hong Kong and non-CPS members from mainland China thought that they had been unfairly treated by being asked to pay the full registration fee. I sincerely apologized for all these negligences.

Although I expected that more colleagues from mainland China would be able to attend the congress when it was held in China, it turned out that the number was much lower than expected. One practical reason was that many of them were only able to receive funding to attend one congress, either the IACCP congress in Xi'an or the ICP congress in Beijing. Many selected Beijing. I also attended the ICP congress, which was held right after the IACCP congress. Many people there told that they would choose the IACCP congress next time, because it affords more opportunities for personal exchange, not to mention better food. So, there will surely be more participants at the next IACCP congress.



再见！(Good bye!) Student volunteer Fu-Hua Bao (包富华) gives the universal sign of peace and prosperity as some conference guests depart at Xi'an airport.



Student Volunteers. Some of the many student volunteers, invited on stage after the General Business Meeting. The students did a wonderful job and were very patient with the guests.

Exploring Affective Adaptation Through Poetry

Looking Back on Xi'an

STEVE KULICH

"He gazed about him, and the very intensity of his desire to take in the new world at a glance defeated itself. He saw nothing but colours – colours that refused to form themselves into things. Moreover, he knew nothing yet well enough to see it: you cannot see things till you know roughly what they are."

C.S. Lewis, *Out of the Silent Planet* (p. 41, 42)

Like a court artist, technically a legal outsider, seeks to capture the drama of a courtroom, so I came to my first IACCP Congress seeking to process it, among other approaches, with poetic perceptions. Yang Liming managed to do this so well with his art – you may have noticed how he captured insightful intercultural themes and linked them with Chinese cultural motifs with his tasteful Congress posters (still downloadable from the Congress Web site). Similarly, I sought to scrawl a few stanzas to reflect on the beginnings of my sojourn among you.

I'm not new to the field – as an educator turned sinologist become interculturalist and now research director, I base much of my work on the foundations of cross-cultural psychology. But in August I came as a newcomer to this association and to Xi'an. And I found that even a quarter century of cross-cultural experience does not stop one from processing cultural adjustments anew and at deep affective levels.

My poly-cultural personhood is complex. It includes Czech and Scotch/English/Dutch ethnic roots, 21 years of Midwestern small town farm upbringing, 25 years of teaching

and training in the Greater China region, 17 years of marriage to a German physician, 13 years parenting two tri-lingual "Third Culture Kid" daughters, and 11 years resident in the ever-changing urban landscape of Shanghai. So the field of cross-cultural psychology holds many keys essential to my daily survival, interaction and effectiveness. As Dorothy, a character with similar rural roots, said to her beloved dog when she encountered Oz, "Toto, I don't think we are in Kansas anymore."

The week in Xi'an was my initiation to Oz where I hoped to meet a few "wizards" and gain some insights for my ongoing journey as a cross-cultural practitioner, researcher and professor. My yellow brick road up the Yellow River led me through some interesting stages of cross-cultural adjustment. And this experience led me to agree with one of my MA candidates, Ms. Wu Xiaohui, who suggests that though cross-cultural researchers have done a good job of analyzing adjustment from cognitive processes and behavioral outcomes, work has been more limited in detailing affective or emotional dimensions.

Psychology, by virtue of its name, origins and purpose, does examine the inner workings of the mind. The Chinese referent, “Xinli Xue,” suggests “the study of the heart’s logic/reason/truth” which naturally includes the affective. As early as Clyde Kluckhohn’s publications (1951), the three-dimensional model of intercultural interaction included the cognitive, affective and behavioral triad.

Wu analyzed intercultural communication texts published or reprinted in China and notes that the content primarily centers on cognition and behavior. Most books relegate only a few pages to affective topics, and even these are limited to broad themes like identity, ethnocentrism, attitudes related to stereotypes, prejudice or discrimination, or perhaps a quick checklist of emotions related to cultural shock or intercultural misunderstandings. Deeper emotional dimensions, reactions, consequences or impacts seem to be overlooked or are just mentioned summarily. Her thesis proposes new efforts introduce, teach, and research these dimensions. For the intercultural classroom, she suggests guiding participants to experience, reflect on and emotionally respond to cross-cultural movies, songs, prose and poetry.

My personal pilgrimage mirrors her insights. Though I find wrestling with the theories of cultural adjustment stimulating and doing data-based science necessary, the more I teach cross-cultural communication and psychology, the more I find myself scratching out poetic lines trying to capture the confused feelings of my own international sojourn. Perhaps some of our core tenets have more plausible power for our students if we can illustrate them with artistic images or poetry. So this has become a journey where I seek to evaluate stimuli not only

with my head, but also with a reflective heart – and that I tried to do in Xi’an.

Starting Out...

*This road leads me to
the border,
to the boundary,
to the breaking point of all I know.
Will I go?
Will I grow?
Dare I say no?*

So in August, departing from our bi-annual summer sojourn to Germany to visit my wife’s family, I was hours later back in my adopted “home” of Shanghai, only to be displaced to Xi’an the next day. Though I have been at a variety of international intercultural conferences, this was my first one only among cross-cultural psychologists. With that came unexpected adjustments and related metaphors springing out of simple scenes like the water channel alongside the Shaanxi Normal University walkway (“A Stream of Consciousness”), the tree-lined roads (“Cut Down to Size”), or walls around dormitory compounds (“The Boundaries of Comfort,” “Demarcations”).

A Stream of Consciousness?

*In this brook
that bubbles lightly here before –
is that me?
One indiscernible droplet
submersed in many,
flitting forward together,
swishing up against this stone, then that,
slopping out here and there,
but with what impact?

An imprint of dampness only?
A smack, then a dispersion
into dew-like vapor?
Or rather, in some small way*

*part of a centuries old
concerted effort?
Continuity...*

*Systematic smoothing,
unending flowing,
drops each fused together in succession
in an ongoing stream of time,
lapping onward, lunging forward,
then washing up on broad banks or shores;
Limited life-spans superseding
their own finite journeys,
each joined by the necessity
of their own little part
in a greater cosmic flow;*

*I'm rising up from my moist stone,
splashing forward again
with a refreshed sense of purpose.*

Cut Down to Size (Perspective Taking)

*Among the trees of my field
I stood tall, straight, proud
and felt very comfortable
among compatriots and common sights
smells, senses and feelings.*

*Then I was transplanted,
and in this new garden,
I'm overwhelmed -
feeling like nothing
but a small shrub among sequoias,
hidden under other's shade,
unable to see the sun
that once so cheered my heart.*

*How does one grow in a new forest
or find his place in the sun?
How does one stand tall again?*

The Boundaries of Comfort

*Confidence, competence, cues
give a secure sense of control;
With these I know what to expect,
how to respond to most anything
and carry intentional acts out*

with some degree of excellence.

*But when I cross boundaries
I loose that sense -
check it in at the border,
move into uncharted territory,
swim in deeper waters than I'm used to
and wonder how long can I float.*

*Thrown off and stumbling
I'm trying to recover my balance,
hoping desperately
that I won't fall flat
before learning to walk well
in this new world.*

Demarcations

*Windows, walls and fences,
Peering over, peeking through
Always on the outside,
Wondering what to do.*

*Barriers that limit,
Patterns that preclude,
Unfamiliar functions,
New constraining rules.*

*Reaching over lines drawn
May not connect with you
For the circle of the in group
Seldom bends to new include.*

*So I'm trying from the outside
To find ways to join the group,
But the strong perceptual barriers,
Keep me locked out of the loop.*

Not only was I was adjusting to the context of the IACCP, but to another part of China, and to new insights on Chinese civilization. Our trip to the see the Terra Cotta Warriors took me totally by surprise, even though I had previously studied the historical setting. Like the lead quote about the character Ransom in C.S. Lewis' Space Trilogy trying to make sense of Malacandra, I was trying to decipher "colors" that I had read much about, but could not yet fully, emotionally

perceive or comprehend.

Confronting AnOther Civilization

*I gaze upon the dusts of time,
Of centuries gone by
And marvel at remains of kings,
Whose power, strength and might
Evoked an ancient sigh
Of power and wealth,
Wise stratagem and stealth,
And the whimpering woes of the masses
Trodden down building such edifices.*

*These decaying crevasses and ruins
Of conflicting majesty and cruelty
Host successive emperor's tombs
Which opened fertile wombs
For a nation and great culture
Of colossal continuity
Blown ever onward
By this mysterious spirit of dust -
The legacy
Of an enduring civilization.*

*So who am I before
These great remains?
And what do I profess to be
That might leave an earthen trace
For future generations to ponder?
I wonder thus
From whence
These dusts of time?*

Our time together in this historic Chinese

location turned out to be fertile ground for reflecting, not only on the academic state and diversity of this incredibly useful field, but also on our personal interaction in our various cultural journeys:

Moving Beyond our Meeting

*Gather we did -
talked and thought
and listened.
But did we interact -
engaging in
that mutual touching
beyond the filters of our minds
to stir connected souls
and prod something deep within;
to feel, intuit, and
truly "hear" with empathy
to emotionally understand?
Did we truly
in-ter-act?*

This amateur attempt at expressing emotional responses to cultural phenomenon is shared here as a non-academic postscript to the experiences of my first IACCP. It has personally stimulated me and motivated my students toward further attempts to capture the feelings of cultural adjustment in varied media forms. Thank you for including us at Xi'an, in the association, and on our common quest to define and describe these processes of self- and cultural (re-)discovery.

ABOUT THE AUTHOR

Steve J. Kulich is Professor in the Graduate School of Shanghai International Studies University and director of an English MA program in Intercultural Communications. He serves on the Editorial Board of the Chinese journal, *Language and Culture*, and of the forthcoming "Intercultural Communications Series," published by Shanghai Foreign Language and Education Publishing House.

kulis@uninet.com.cn



IACCP - ELECTION RESULTS

NEW OFFICERS

**President
Elect**

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University
of Athens,
Greece



**Secretary
General**

Klaus
Boehnke
International
University
of Bremen,
Germany



**Deputy
Secretary-
General**

Nandita
Chaudhary
Lady Irwin
College,
University of
Delhi, India



Treasurer
(beginning
2005)

Dharm
Bhawuk
University of
Hawaii, USA



CONTINUING AS OFFICERS

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Schwartz
The Hebrew
University,
Israel



**Past-
President**

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Smith
University
of Sussex,
Falmer, Eng-
land, U.K.



Treasurer

Michele
Gelfand
University of
Maryland, USA



**Publica-
tions
Commit-
tee**

Bill Gabrenya
Melbourne,
Florida, USA



NEW REGIONAL REPRESENTATIVES

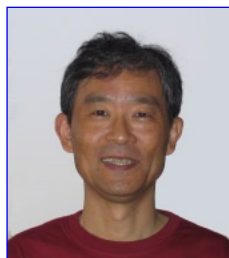
Central/ South Africa

Andrew Mogaji
University of
Lagos, Nigeria



East Asia

Susumu
Yamaguchi,
University of
Tokyo, Japan



Europe

Maria Ros
Universidad
Complutense
de Madrid,
Spain



Insular Pacific

Ron Fischer
Victoria
University of
Wellington,
New Zealand



North America

Veronica
Benet-Marti-
nez
University of
California Riv-
erside, USA



**Special
Represent-
ative at
Large (XVIII
Congress
Organizer)**
Aikaterini
Gari, Univ.
of Athens,
Greece



CONTINUING REGIONAL REPRESENTATIVES

Europe

Heidi Keller

University of Osnabrück, Germany

South Asia

Jyoti Verma

Patna University, India

Southeast Asia

Allen Tan

Philippines

North America

Marta Young

University of Ottawa, Canada

Mexico

Isabel Reyes-Lagunes

Universidad Nacional Autonoma de Mexico,

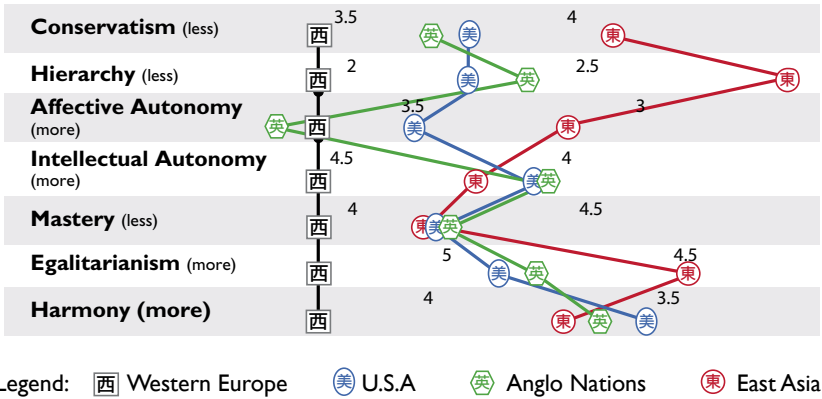
South America

Cláudio Torres

Brasília, Brazil

► 1: *Not Europe!*

The United States did not become a conservative, religiously obsessed nation four, eight, or twelve years ago. This is, rather, a part of our cultural heritage. Shalom Schwartz, current IACCP president, sent me a fascinating paper as a sort of consolation prize a few weeks after



America is not Europe: Schwartz Values Survey data comparing 11 Western European nations to the USA, 3 Anglo nations, and 7 East and Southeast Asian nations. Scales have been shifted to place Western Europe values in a simple vertical line, and reversed to simplify the pattern (meaning of left end of scale indicated in parentheses). Original scale values are shown.

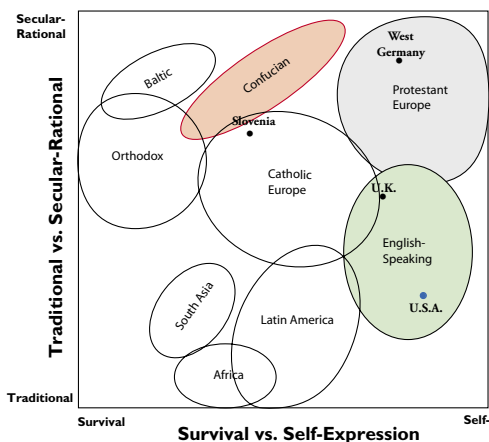
the election that illustrates the divergence of U.S. and Western European nations (Schwartz & Ros, 1995). Schwartz and Ros found that Americans attach lower value to Egalitarianism, Intellectual Autonomy, and Harmony than Western Europeans, while valuing Conservatism, Hierarchy and Mastery to a greater extent. With the arguable exception of Mastery values, these decade-old data not only correspond to scholarly critiques of the broad course of American cultural history, but ring painfully true of its most recent decades. Embedded in Schwartz and Ros' findings is another fascinating finding: an Anglo-Saxon values axis in which the U.S. is but the most extreme among its linguistic siblings. This Anglo Axis (my term) certainly reflects the emerging Anglo political bloc that some political scientists anticipate as an alternative to Europe, the EU, or NATO. I suspect that a new U.S. sample would find the U.S. diverging not just from Western Europe, but from the Anglo Axis as well. I sense this in the mood of the nation: a selfish harshness directed within as well as without, the frontier mentality without the frontier spirit of collective action and mutual support.

Ronald Inglehart's World Values Survey data corroborate Schwartz and Ros' findings. It was a wicked coincidence that I read Inglehart and Baker (2000) as the election returns came in, preparing for a seminar the following morning. Inglehart and Baker formed two dimensions for this analysis out of the WVS items, Traditional vs. Secular-Rational and Survival vs. Self-

Expression. The former dimension focuses on religion while the latter is similar to Inglehart's better-known Materialist vs. Post-Materialist dimension. The diagonal of the two dimensions, from Traditional–Survival to Secular–Rational–Self-Expressive, with Nigeria and Pakistan at the one end and Protestant Europe at the other, seems best described by per-capita GNP. The United States is anomalous, sitting way off the diagonal: a wealthy, Self-Expressive nation that is well toward the Traditional (religious) end of that dimension. Over the roughly 15 years between two waves of data collection (early 1980s - mid-1990s), Protestant Europe became more secular and more self-expressive, but the United States retained its religiosity while becoming sharply more self-expressive. Like Schwartz and Ros, Inglehart and Baker found that the U.S. is at the extreme edge of, but nonetheless a part of, the Anglo Axis.

Geert Hofstede (e.g., 1998) has had some things to say about Western European and U.S. differences in masculinity-femininity values. He notes the apparent influence of the relatively higher level of MAS in the U.S. on our uneven, conflictive attitudes toward sexuality and our government's curious aversion to knowing too much about sex. Inglehart and Ros' data seem to point to a deeply cultural source of this sexual ambivalence, although I think a lot is yet to be learned about the relationships among religion, sex, and political processes.

Like many immigrants, my grandparents' heads were forever in the "old country," as they put it in their heavily accented English. I wonder how they would feel about the growing power of religion in all branches of their adopted government, and about the experience, again, of paying in blood and bounty for the endless border wars of an empire they neither sought nor desired.



America is really not Europe: Inglehart World Values Survey data in two dimensions showing Inglehart's regional assignments.

REFERENCES

- Hofstede, Geert (1998). *Masculinity and femininity: The taboo dimension of national cultures*. Sage.
- Inglehart, R., & Baker, W. E. Modernization, cultural change, and the persistence of traditional values. *American Sociological Review*, 65(1) 19-51.
- Schwartz, S. H., & Ros, M. (1995). Values in the West: A theoretical and empirical challenge to the individualism-collectivism cultural dimension. *World Psychology*, 1, 99-122.

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.

Katherine Neckerman (2004). *Social inequality*. Russell Sage. 0-87154-620-51024 US\$49.95 (p)

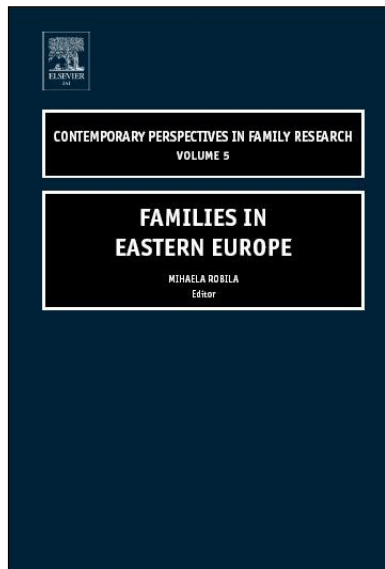
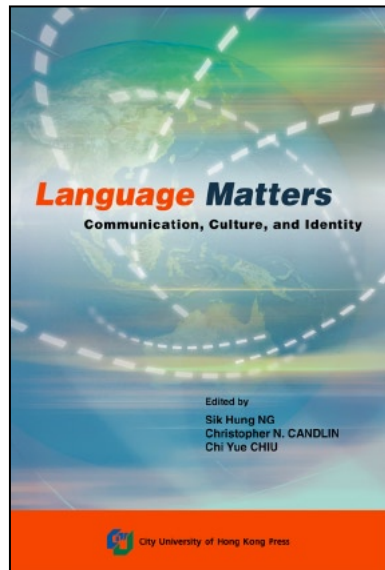
Social scientists open a wide-ranging inquiry into the social implications of rising economic inequality. Beginning with a critical evaluation of the existing research, they assess whether the recent run-up in economic inequality has been accompanied by rising inequality in social domains such as the quality of family and neighborhood life, equal access to education and health care, job satisfaction, and political participation.

Sik Hung Ng, Christopher N. Candlin, & Chi-Yue Chiu (Eds.) (2004). *Language matters: Communication, culture, and identity*. City University of Hong Kong. 962-937-107-3538

This book comprises 20 chapters which are an extension of the interflow of ideas at the 8th International Conference on Language and Social Psychology held in Hong Kong. Key issues are explored in four areas: I) Communication, II) Cultural Processes, III) Social Identity, and IV) Communicating Culture and Identity in Natural Social Settings.

Mihaela Bobila (Ed.) (2004). *Families in Eastern Europe*. Elsevier. 0762311169208 US\$95

The book provides a comprehensive analysis of family issues in Eastern Europe. It brings together scholars from 14 Eastern European countries: Bulgaria, Czech Republic, former East Germany, Hungary, Latvia, Lithuania, Macedonia, Moldova, Poland, Romania, Russia, Slovakia, Slovenia, and Ukraine. The authors discuss the cultural traditions, marital and gender roles, parenting processes, family policy and programs within the society, and the state of research on family issues.



Timothy B. Smith (2004). *Practicing multiculturalism: Affirming diversity in counseling and psychology*. Allyn & Bacon. 0-205-33640-X360 US\$60.20 (p)

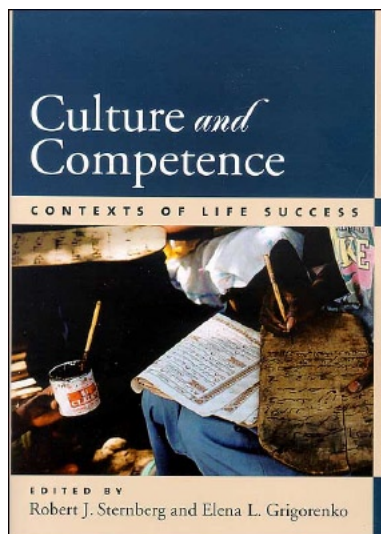
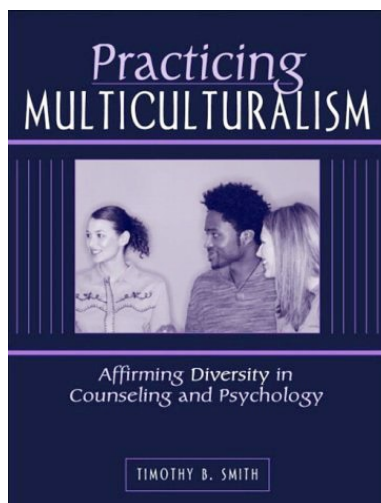
The book's focus on the internalization of multicultural principles is aided through discussion of 1) emotional reactions in multicultural scenarios, 2) values and assumptions, and 3) power, privilege, and contextual factors that impact multicultural practice. Unique content includes chapters devoted to 1) spiritual and religious diversity (including Islam), 2) activism and organizational multicultural competence, 3) classism, 4) an overview of the multicultural movement in mental health including past achievements and current controversies, 5) children's issues in a family context, 6) international students and immigrants, and 7) an ecological/contextual approach to assessment and treatment.

Caroline Smyth & Malcolm MacLachlan (Eds.) (2004). *Binge drinking and youth culture: Alternative perspectives*. Liffey Press, Dublin, Ireland. 1-904148-42-5180 US\$23.95 (p)

Examines the relationship between binge drinking in Ireland and the UK and the factors that impact on it, in particularly certain aspects of youth culture. It reviews the influence of advertising, the consumption of pleasure, the use of education strategies, the physiological effects of drinking in moderation and to excess, as well as the response of society to the problem.

Robert J. Sternberg & Elena L. Grigorenko (Eds.) (2004). *Culture and competence : Contexts of life success*. APA. 1-59147-097-8 320 US\$49.95

The editors bring together a group of leading scholars to discuss how competency is defined in cultures around the world. Moving beyond traditional blanket expectations of Western culture, the authors explore the existence and various forms of "core competencies," discuss how competencies can be identified and studied across cultures, and explain how integral it will be to understand varying definitions of competence as globalization increases and societies become more complex.



Planned Scientific Activities of the IACCP

July 11-15, 2005

***Seventh European Regional Congress
of Cross-Cultural Psychology
San Sebastian, Spain***

Contact:

Jose Luis Gonzalez, Organizer
jlgoa@ubu.es
<http://www.ehu.es/pswstran>

July 11-15, 2006

***XVIII International Congress of the
IACCP
Isle of Spetses, Greece***

Contact:

Aikaterini Gari, Kostas Mylonas
Congress Organizers
iaccp2006@psych.uoa.gr

Other Conferences of Interest

February 2005

***Annual Meeting of the Society for
Cross-Cultural Research
Santa Fe, New Mexico, U.S.A.***

Details soon

See <http://www.sccr.org>

April 2-5, 2005

***6th Biennial Conferences of the Asian
Association for Social Psychology
Wellington, New Zealand***

Theme: Global perspectives on Asian Social Psychology

Contact:

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Deputy Director, Centre for Applied Cross
Cultural Research
School of Psychology
PO Box 600
Victoria University of Wellington
Wellington, New Zealand
FAX +64 (4) 463-5402
www.vuw.ac.nz/cacr/aasp

May 4-7, 2005

***Fourth Biennial International
Conference of the International
Academy for Intercultural Research
Kent State University, Kent, Ohio***

USA

General theme: Conflict, negotiation and mediation across cultures.

Submission deadline: December 1, 2004

Contact:

Kenneth Cushner, Conference Chair
kcushner@kent.edu
www.interculturalacademy.org

March 8-9, 2005

***An International Workshop: The
Changing World of Work
North-West University Vaal Campus,
Vanderbijlpark, South Africa***

Contact:

Ms Petra Lawson
fax +27-16-910-9709
dvdpal@puk.ac.za
vaal.puk.ac.za/sdu.html

June 9-19, 2005

***Canadian Psychological Association
Montreal, Quebec***

See:

www.cpa.ca/cpa-scp2005/convention.htm

June 14-17, 2005

***8th Conference on International
Human Resource Management***

Call for 2007 and 2008 IACCP Conference Proposals

Members of IACCP are invited to submit proposals for the 2007 regional conference and the 2008 international Congress. Following long-standing tradition, it would be desirable if the 2008 Congress were held in proximity (defined in transportation, not strictly geographic, terms) to the International Congress of Psychology (IUPsyS) congress planned for 2008 in Berlin, Germany.

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

The proposals should meet specific criteria. The potential organizer must be involved in cross-cultural research. S/he must be a member of IACCP or become a member before submitting the proposal. The potential organizer should be a person with status within her/his university or research institute so as to be able to secure the required financial and logistical support for organizing the Congress, so as to be able to elicit the cooperation of psychologists from the country, and desirably, from its psychological association. All the financial costs for organizing the Congress are the responsibility of the local committee. IACCP has provided some seed money in the past for organizing Congresses, but these funds must be returned to IACCP. The venue is usually a university, and rooms in university dormitories or similar low cost accommodation must be available for psychologists and students with low incomes.

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

Deadline for proposals for 2007 regional conference: March 31, 2005

Deadline for proposals for 2008 international Congress: October 31, 2005

Cairns, Australia

Theme: Making a Difference in a World of Differences

See:

www.ihrm2005.com

June 26-30, 2005

***Interamerican Society of Psychology
Buenos Aires, Argentina***

See:

www.sip2005.org.ar

www.sipsych.org

July 3 - 8, 2005

***9th European Congress of Psychology
Granada, Spain***

Contact:

ecp2005@ecp2005.com

www.ecp2005.com

May 2-6, 2005

***The International Association for
Intercultural Search (ARIC) 10th***

***International Congress
University of Algiers***

Theme: Recherche Interculturelle: Partage de cultures et partage de savoirs

Contact:

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Président de l'ARIC
Université Lyon 2
5, Avenue Pierre mendés France
69676 BRON Cedex (France)

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

2008: Berlin, Germany www.icp2008.de

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

2006: Athens, Greece

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

American Psych. Association

2005: August 18–21, Washington, DC

2006: August 10–13, New Orleans, LA

2007: August 16–19, San Francisco, CA

2008: August 14–17, Boston, MA

American Psych. Society

2005: May 26 - 29, Los Angeles, CA



Shaanxi Normal University. Massive fountain and statuary in the center of the campus.

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(see Conferences section)

PUBLICATIONS

J. Cross-Cultural Psychology

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INTERNATIONAL ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY

The International Association for Cross-Cultural Psychology (IACCP) was founded in 1972 and has a membership of over 800 persons in more than 70 countries. The aims of the Association are to facilitate communication among persons interested in all areas of the intersection of culture and psychology. IACCP holds international congresses every two years and regional conferences in most other years. The next international conference will be in Greece in 2006. 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).

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