

# *Cross-Cultural Psychology Bulletin*

International Association for Cross-Cultural Psychology



© 1999 Carolyn Simmons

**Polynesian Girls**  
**Vaitape, French Polynesia**

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# Cross-Cultural Psychology Bulletin

## A Publication of the International Association for Cross-Cultural Psychology

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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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**Liang Mian (Cold Noodles) at  
我家吃麵 “My Family Eats  
Noodles”, Taipei**



ON THE  
DECONSTRUCTION  
OF NATURAL  
DISASTERS



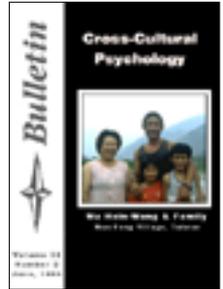
NEWS IN THIS  
ARTICLE:

- Earthquakes
- AASP Conference
- Dissertation Award
- How Slow is the Mail?

**THE LATENT MESSAGE OF OUR  
“COGNITIVE TURN” IS THAT HU-  
MANS HAVE TRANSCENDED THEIR  
CORPORALITY, NOW BECOME  
CREATORS, NOT MERELY CREATED.**

One might argue that we have produced a social science of comfortable Middle Class folk living in safe suburbs who—relieved of any real risk in their lives—get the idea that they are socially constructing their surroundings. But the earthquakes in Turkey, Taiwan, Greece and Mexico that derailed, or ended, the lives of tens of thousands of people remind us how de+construction can be a catastrophe, not just an intellectual exercise.

Somewhere on your shelf, or near the toilet, you should be able to find the June 1998



*Bulletin*. (I have reprinted the front cover to help you find it.) As of press time (October, 1999), we do not know what has become of the Wu family who smile at you from the front cover, as they live in Nantou County’s Renai District, near the epicenter of the Taiwan earthquake. We know that much of this mountainous district was destroyed and only helicopters can deliver food or bring out injured persons. The large dam looming above Fazhi Village (see page 33 of that issue) may be damaged and we don’t know what has become of either Wanfeng or Fazhi villages. Beyond physical death and widespread destruction, the fate of the aboriginal cultures of the peoples who inhabit the interior of Taiwan

**Disasters: 5➤**

# Cross-Cultural Psychology Bulletin

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**COLETTE SABATIER**



## *Volume 33 Number 1 March, 1999*

International Association for Cross-Cultural Psychology

### ***ABOUT THE COVER PHOTO***

***CONTRIBUTED BY  
CAROLYN SIMMONS***



In a small chartered sailboat, my husband and I were exploring the French Polynesian islands of Ta'Haa, Raitea, and Bora Bora. As we pulled our small dinghy up to the public dock at Vaitape, these three girls approached to try their newly-learned French skills with the strangers. After our visit, they pulled hibiscus blooms from a nearby bush for us and called out a Tahitian goodbye, "Parahi"! (See related story, p. 40.)

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*CALL FOR NOMINATIONS*  
***OFFICERS AND REGIONAL REPRESENTATIVES***  
***OF IACCP FOR 2000***

*JAMES GEORGAS*

***HOW TO MAKE A NOMINATION***

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

James Georgas  
Department of Psychology  
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Panepistemiopolis  
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email: [dgeorgas@dp.uoa.gr](mailto:dgeorgas@dp.uoa.gr)  
fax: (+30) 1 7277524

***ELECTORAL PROCEDURE***

1. Call for nominations. Nominations are due December 31, 1999.
2. Construction of a list of two or more nominees for each upcoming Council vacancy by the Standing Committee on Elections to be completed by January 31, 2000.
3. Preparation and mailing of the ballots to the members by February 28, 2000.
4. Return of the ballot to the President of IACCP, Michael Bond, by June 16, 2000.
5. Tabulation of the ballots, report to the standing Committee on Elections, the Executive Council, and the General Meeting at the Fifteenth Meeting of IACCP at Pultusk, Poland, July 16-21, 2000.

***OFFICERS***

President-Elect  
Secretary-General  
Deputy Secretary-General  
Treasurer

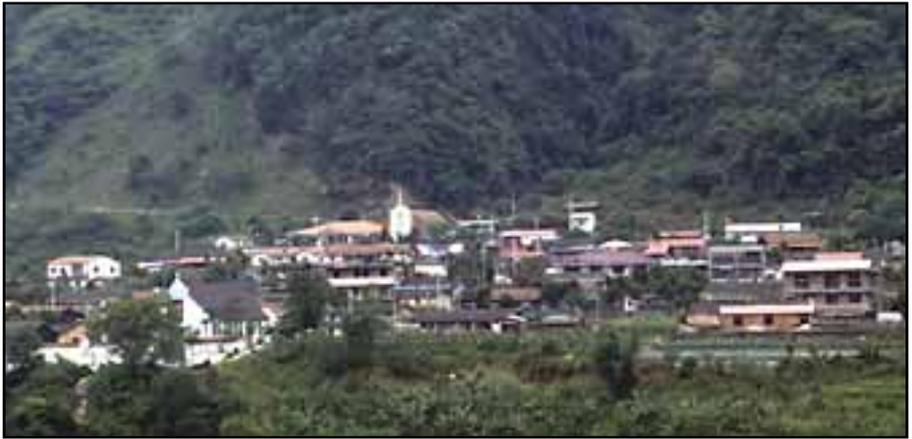
***REGIONAL  
REPRESENTATIVES***

Europe (excluding the Netherlands)  
East Asia  
Insular Pacific  
North America (from USA)  
Central and South Africa

## ► **1: DISASTERS**

has been made more precarious by the disaster. Will the Bunong tribe of Nantou County stay and rebuild, or find their way to the cities to join the urban proletariat of a modern, industrial society?

Like earthquakes, national wealth has subjective characteristics but is primarily—and consequentially—substantive and tangible. Taiwan and Greece are comparatively rich countries, ranked 23rd and 24th in per-capita income, respectively. (Taiwan makes much of the world's computer equipment and so much of Apple Computer's most sophisticated hardware that the company's stock dropped 20% after the earthquake.) Additional resources will come from the large, wealthy communities of Taiwanese and Greeks who have emigrated to North America. For Turkey and perhaps Mexico, the situation is more



***BUNONG VILLAGE IN RIVER VALLEY BETWEEN WANFENG AND FAZHI. WAS IT DESTROYED? (NOTE PROMINENT CATHOLIC AND PROTESTANT CHURCHES.)***

difficult. We need to remind ourselves of how strongly culture is connected to wealth, and that wealth is ultimately constructed of the filthy, polluting, backbreaking activities of industry, mining, and agriculture (and a few indispensable “information workers” like us). Wealth is a convenient thing to have a lot of, especially when re+construction is a concrete thing.

## ***ASIAN ASSOCIATION FOR SOCIAL PSYCHOLOGY***

I and several IACCP members (including most of the keynote speakers) had the pleasure of attending the 3rd Asian Association for Social Psychology conference in Taipei, Taiwan during August 1999. The AASP was founded by IACCP members in Hong

***Doctoral Thesis Award: 7►***

## What Happened?

### COMMENTARY ON

## “WHATEVER HAPPENED TO MODERNIZATION?”

I would like to clarify something about my measure of Individualism/Collectivism to which Çigdem Kagitçibasi referred in her *Bulletin* article “Whatever happened to modernization?” (December, 1998):

Hofstede (1980), using 1970s statistics, showed a correlation of .82 between individualism and economic affluence. Even though correlation does not indicate causation, the common tendency is to attribute a causal significance to individualism, reminiscent of the earlier psychological reductionistic reasoning of the modernization paradigm (Kagitçibasi, 1998, p. 10).

I always emphatically took distance from the idea that causality flows from individualism to economic affluence. In *Culture's Consequences* (1980) I classified economic development as a prime origin, not a consequence of individualism (Table "Origins of National Individualism Index Differences"). In *Cultures and Organizations: Software of the Mind* (1991, p. 74-77) I wrote extensively about the causality issue. I quote myself:

When a country's wealth increases, its citizens have access to resources which allow them to 'do their own thing'. The storyteller in the village market is replaced by TV sets, first one per village, but soon more. ... The caravan through the desert is replaced by a number of buses, and these by a larger number of motor cars, until each adult family member drives a different car. The village hut in which the entire family lives and sleeps together is replaced by a house with a number of private rooms. Collective life is replaced by individual life.

I also showed with diachronic figures that individualism follows wealth and not vice versa. Fortunately, the tendency to attribute causal significance from individualism to economic affluence is not as common as you assumed. It is close to the heart of conservative U.S. politicians; but among people who really studied the development of societies it is considered naive.

Schwartz' measure of autonomy/conservatism is quite different from my measure of individualism/collectivism. The difference in correlations with GNP/capita to which you referred (.50 for Schwartz, .82 for me) is because of the difference in measures, not because my data were from 1970 and Schwartz' data from 1990. Across 52 countries for which I now have Individualism Index scores around 1970, these scores correlate .85 with 1970 GNP/capita but the same 1970 Individualism Index scores still correlate .80 with 1980 GNP/capita and .77 with 1990 GNP/capita across the same 52 countries.

So, Individualism is a consequence of affluence; in my books I even showed that increasing individualism reduces economic growth!

**GEERT HOFSTEDE, AUGUST 21, 1999**

**ÇIGDEM KAGITÇIBASI RESPONDS:**

In my article, “Whatever happened to modernization”, I did not mean to attribute to Hofstede the naive causation from individualism to economic development. But others rather readily make this interpretation (and I am afraid it is not just the conservative American politicians; see review by D. Sinha, 1988, in my book). It is this point that I wanted to make. The tendency to attribute a causal importance to Individualism/collectivism is parallel to the earlier attribution of causal priority to individual modernity. In both cases, there is psychological reductionism (or psychologism) in explaining societal phenomena in terms of psychological level factors.

Sinha, D. (1988). The family scenario in a developing country and its implications for mental health: The case of India. In P. R. Dasen, J. W. Berry & N. Sartorius (Eds.) *Health and cross-cultural psychology: Toward applications* (pp. 48-70). Newbury Park, CA: Sage.

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► **5: DOCTORAL THESIS AWARD**

Kong, Japan, Korea and Australia and its *Asian Journal of Social Psychology* (published by Blackwell in conjunction with the Japanese Group Dynamics Association (<http://www.nacos.com/JGDA/>)). is for the most part edited by former JCCP Associate Editors and IACCP officers. I suspect that if IACCP had not actively discouraged the development of formal divisions over the years, AASP would have emerged within IACCP as an Asian or East Asian interest section or division. A full report on the conference, written by James Liu (New Zealand), will be published in the next *Bulletin*. The *AJSP* is a diverse journal, published in English, that should be considered as an outlet for articles concerning Asian topics. Single-country studies, qualitative research, and theoretical articles are acceptable in addition to comparative and quantitative studies.

**DOCTORAL THESIS AWARD**

Time is running out for the first edition of the Harry and Pola Triandis Doctoral Thesis Award. If you have students who completed dissertations between January 1, 1998 and December 31, 1999, please urge them to compete for the prize.

**HOW SLOW IS THE MAIL, REALLY?**

The article “How Slow is the Mail, *Really?*” (December 1998) got the attention of the company that handles our overseas mail. They have agreed to mail the next issue for free and claim that the slow European mailing times have been corrected.

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*PSYCHOLOGY  
IN THE  
SOUTH AFRICAN  
CONTEXT*

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*DEBO AKANDE  
VANDERBIJLPARK,  
SOUTH AFRICA*

The discipline of psychology and the practice of it within the South African context cannot be understood without some grasp of history. In fact, in history there is no precedent for successful negotiations allowing a poor majority to take over from or even to share power with a rich minority; this had only happened through revolution or postcolonial replacement. However, as Sommer (1996) put it, "there is a general consensus in the literature that South Africa has managed to a 'negotiated transition', 'a negotiated revolution', or 'a transition through a transition' in which a total state collapse was avoided" (p. 53).

A growing body of studies conducted by researchers (Akande, 1998; Durojaiye, 1993; Gergen, Gulerce, Lock & Misra, 1996; Gopal, 1995; Kagitçibasi, 1996; Lunt & Poortinga,

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*PSYCHOLOGY IN SOUTH AFRICA  
PROJECTS, INSTITUTIONALISES A  
WESTERN MIDDLE CLASS MODE  
OF THINKING.*

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1996; McAndrew & Akande, 1995; Nsamenang & Dawes, 1998; Sinha, 1994; Watkins & Akande, 1994) has recognized that the growth of psychology in any country (including South Africa) have been a function of the prevailing political, intellectual, historical and social practices. Psychology in South Africa projects, fabricates and institutionalises a Western middle class mode of thinking and outcome based on a relation of dominance and submission on the one hand and a clash of cultures on the other. There is an evident

clash of values, of logics, personhood and of conceived worlds.

## ***SOUTH AFRICAN ACADEMIA***

Let's take a pause and look at higher education in the SA context. The bachelor's degree in psychology is a three-year program of study. It is a general degree that does not prepare students for specialization. This is followed by a "Honors degree" which is a one calendar year program that prepares students for higher or postgraduate education in psychology, or if possible for registration as a psychometrician. After the honors degrees comes a Master's degree program which could take two to three years. The MA or Msc or Mpsych is the certificate for registration as a full-fledged professional psychologist in SA. It also enhances an individual's appointment as a faculty at any university in SA.

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*THE CULTURE OF "PUBLISH OR PERISH" DOES NOT EXIST IN SOUTH AFRICAN UNIVERSITIES.*

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The teaching load for academics can be heavy, ranging from eight to sixteen hours per week in some universities. The academic year runs from mid-January through November, ending with a semester break of about two weeks around July.

The culture of "publish or perish" does not exist in SA universities, as most universities could be regarded as teaching institutions. In some universities it is perceived that a faculty who could combine teaching with research publishing effectively must be ne-

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*HISTORICALLY WHITE UNIVERSITIES IN SA ARE WELL EQUIPPED AND OCCUPY POSITIONS OF PRIVILEGE IN TERMS OF REPUTATIONS AND PARLIAMENTARY FUNDING.*

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glecting teaching (his or her primary task). However, in other universities pressure and resources for scholarship and publications appear to be on the increase, although the expectations are often not acted on. Academics often build their reputation on the quality of their teaching and feedback from students. Sometimes, career mobility or advancement is based on patronage, political/ethnic connections and informal networking. For example, being a department head or chair carries tremendously greater prestige, power and pride than in Britain, Canada or the U.S. Obtaining such a position is often based not on academic output but how "popular or influential" a candidate is.

Due to SA's great geographical and political isolation there is an eagerness to visit or attend international conferences and attraction of international visitors is on the upswing. There is also eagerness to catch up technologically, and most universities now

have electronic mail and internet facilities.

Recruitment customs in psychology departments in SA can usually be characterized as a "change of baton" from studentship to becoming faculty. This practice could be viewed as a sort of "inbreeding", but some institutions have been working against this in recent times. During the past, there was overt or covert hostility to degrees from other universities and employability was based on ethnic lines and people staying within their own groups. Paradoxically, 90 percent of the senior faculty in historically Black (disadvantaged) institutions are White. Historically White universities in SA are well equipped and occupy positions of privilege in terms of reputations and parliamentary funding. Hence, most of the research in psychology come from them. The distinctions among historically White institutions is also based on whether the medium of instruction is Afrikaans or English. Those universities that can be categorized as "Ivy League" are universities such Potchefstroom University (PUCHE), Cape Town, Stellenbosch, Witwatersrand, Pretoria (elite SA institutions).

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*PSYCHOLOGISTS IN SA SELDOM CONDUCT EXPERIMENTAL  
RESEARCH AND QUALITATIVE RESEARCH APPEARS TO BE ON  
TOP OF THE RESEARCH AGENDA.*

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Not surprisingly, historically Black (disadvantaged) universities that suffered from poorer government support in the past have disadvantaged students, ill-equipped facilities and low prestige and status. Examples of HBUs are the University of Fort Hare, the University of the North, Zululand and Northwest. However, in the last few years, some historically Black universities are drawing level with some historically White institutions.

Since the birth of democracy in 1994, a silent transformation has been taking place in SA universities. This change has not been in the development of a culturally sensitive curriculum but through a major influx of Black students at the White institutions. However, the White students are still very few in historically Black institutions.

***SOUTH AFRICAN PSYCHOLOGY OR GENERAL SOCIAL SCIENCE?***

Psychology in SA, as McAndrew observed (1997), is "overly applied" toward finding solution to immediate real world problems. It is based on U.S. or Euro-American psychology with very little emphasis on basic research. There is barely any interest in laboratory-based research. This might be as a result of the practical demands of the transformations that are taking place. Issues of importance to researchers include family violence (child abuse, spouse abuse) race relations, empowerment of underserved communities, abortion, and gang and political violence.

Psychology in SA tends toward an interdisciplinary focus. It appears as if it is general social science, as the bulk of the studies and interventions conducted by psychologists are not dissimilar from what anthropologists, sociologists and even social work educators do. Psychologists in SA seldom conduct experimental research and qualitative research appears to be on top of the research agenda. This may be because of the applied nature of psychology in SA and the strong contact which social scientists (including psychologists) have as advisers to government, business, and clinical/community intervention (Akande, 1994).

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*THERE IS GREAT INTEREST IN TRADITIONAL FREUDIAN PSYCHOANALYSIS, HYPNOSIS, AND COGNITIVE-SYSTEMS.*

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There is great interest in traditional Freudian psychoanalysis, hypnosis, and cognitive-systems, both in therapy and teaching. Clinical psychology is by far the most popular field within psychology in SA. Some clinical psychologists who utilize psychodynamic therapy appear not be interested in the implications of this approach for understanding how mind and body are interrelated. Such therapists are accustomed to using self-referential and tautological terms which make their intervention a typical psychodynamic session. However, there is fear that in a diverse society like SA their psychoana-

### *ABOUT THE AUTHOR*

Adebowale (Debo) Akande is Foundation Professor and Senior Investigator in Behavioral Sciences Research at the Potchefstroom University (PUCHE) in Vanderbijl Park, South Africa. He holds a B.A. (Hons), MSc, MILR/MBA, Mphil, Ph.D and Postdoctoral certificates from Ibadan University, SUNY, and the University of Michigan. Akande was a Commonwealth Research Fellow, and he received an Early Research Career Development Award from Blue Gold International. He was recipient of the Frank Andrews Award from University of Michigan and the Sesquicentennial Prize from St Xavier University in Chicago. Akande has held faculty positions at University of Ife, University of Zimbabwe, and Western Cape University as well as a visiting scholar at the University of Texas at Houston, University of Mississippi, Virginia Tech and University, Knox College, Swinburne University of Technology, and Curtin University of Technology in Australia.

He has contributed scientific papers in the areas of cross-cultural psychology, counselling, multicultural education, HRM, and learning and study habits. He is former Editor of *Empowering Black Managers International*. He sits on the editorial boards of several journals, is a member of scholarly societies in a variety of disciplines.

lytic techniques may be antithetical to and irrelevant for any other than highly verbal middle class clients/patients. These psychoanalytic therapists appear not to have come to terms with the family and multicultural challenge in SA.

There also appears to be less emphasis on topics from a multicultural perspective and less regard for research on cultural influences within SA psychology. This inhibits the development of a clear understanding of intergroup behavior and our ability to grapple effectively with issues raised by day-to-day contact between different cultures in SA. The cross-cultural collaborative work of Debo Akande of Potchefstroom University and Andrew Gilbert of Rhodes University are the major exceptions.

The umbrella union of psychologists in SA is "Psychological Society of South Africa" (PsySSA), of which Dr. Sath Cooper is currently president. PsySSA has been trying to make psychology relevant in the new SA. PsySSA has been solving problems such as those listed above through joint efforts, cooperation, bidirectionality (vs. unidirection-

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*LEST I AM MISUNDERSTOOD, LET ME STATE CATEGORICALLY THAT I AM NOT PROPOSING AN ETHNOCENTRIC PSYCHOLOGY BUT A CROSS-CULTURAL INTEGRATED PSYCHOLOGY FOR THE NEW MILLENNIUM.*

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ality) of knowledge, and genuine and empathic communication. However, there is still need to rewrite SA psychology curricula or syllabi taking cultural appropriateness and meaningfulness and the majority of South African in mind rather than a program that is oriented toward the experimental world of the "ivory tower" professor and student.

Such a turnaround is likely to enhance a higher level value of conducting culturally sensitive research and teaching relevant topics with a strong universalistic stance in the curricula. Ideas from South Africa and other countries should have an impact on the U.S. psychology that we presently teach in SA. We need to teach our students psychology of the developing world or "majority world" (Kagitcibasi, 1996); psychology of African Renaissance (Mbeki, 1997); lives across cultures; the practice of clitoridectomy as a fact of life for some African young women; of malaria transmission; of AIDS/HIV infection in Africa; of wars in Rwanda, Angola, Kosovo, the Gulf; of marriage and bereavement in Africa; of economic development in Botswana; of shooting at schools in Littleton, Colorado; of soccer/sports in Nigeria, Brazil, and France; of truth and reconciliation in South Africa etc.

Lest I am misunderstood, let me state categorically that I am not proposing an ethnocentric psychology but a cross-cultural integrated psychology for the new millennium.

For psychology in SA to be appropriate and succeed more in the next century: It must promote and place culture at the forefront of its concerns, pay attention to holism, spiritualism and the interrelatedness of all things. There must be more effective attention to the role of women, children, peaceful coexistence and religion in a new proactive democratic society. This provides a better professional trust and opportunity for genuine intercultural exchange and collaboration within academic and professional psychology in SA. This framework, I believe we get all of us to speak together.

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## INFORUM

### BERNARDO FERDMAN

Bernardo Ferdman was installed as President Elect of the Interamerican Society of Psychology/Sociedad Interamericana de Psicología (SIP) at the organization's biennial conference in Caracas, Venezuela. Bernardo is an associate professor of organizational psychology at the California School of Professional Psychology in San Diego. He specializes in diversity and multiculturalism in organizations, ethnic and cultural identity, and organizational development.

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*EVALUATION FOR  
CROSS-CULTURAL  
WORK:  
ASSESSMENT CENTER  
METHODS IN  
FINLAND*

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*PETTERI NIITAMO  
HELSINKI, FINLAND*

Researchers attempting to identify personal factors that contribute to effectiveness in overseas and cross-cultural work settings have looked for a general pattern (the “overseas personality”), broad individual traits (e.g., ego-strength), or a host of particular characteristics (Gardner, 1962; Byrnes, 1966; Mischel, 1965; Dicken, 1969; Brein & David, 1971; Adler, 1977; Church, 1982; Mendenhall & Oddou, 1985; Kealey, 1996). Inconsistent and nonreplicable results of methodologically and theoretically problematic studies led, by the early 1970s, to ebbing enthusiasm for finding strong personal predictors of success (Byrnes, 1966; David, 1973). Those who still favor personal factors have objected particularly to the narrow methodology in the studies, such as their reliance on self-report measures and use of a single methodology (Church, 1982; Kealey, 1996). After a period at low tide, interest in personal factors began to increase in the 1980s (e.g., Tung, 1981; Kealey & Ruben, 1983; Mendenhall & Oddou, 1985; Kealey, 1996). Several reviews have found sets of personal factors that appear beneficial to overseas/cross-cultural effectiveness.

***PERSONAL FACTORS: THE TRINITIES***

Hammer and colleagues (1978) used factor analysis to identify three main “personal ability” dimensions: ability to deal with psychological stress, ability to communicate, and ability to establish interpersonal relationships. Gudykunst and Hammer (1984) presented a very similar tripartite division. Mendenhall and Oddou (1985) reviewed criteria predictive of acculturation and performance and also summarized the criteria for acculturation along three dimensions: self-, relationship-, and per-

ceptual orientations, each of which included subdimensions. Cui & van den Berg (1991) suggested that intercultural effectiveness is a second-order factor comprised of three dimensions: communication competence, cultural empathy, and communication behavior. Arthur & Bennett's (1995) interesting survey used participants moving from and to a diverse range of countries, assigned to a variety of jobs. Their list of important personal factors included: job knowledge and motivation, family situation, flexibility/adaptability, relational skills, and extra-cultural openness. And in a recent review, Daniel Kealey (1996) presents motivation, communication, flexibility, empathy, respect, tolerance for ambiguity and self-confidence as consistently confirmed personal resources for cross-cultural success.

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*RESEARCHERS AGREE THAT THERE ARE  
THREE TO FIVE PERSONAL FACTORS  
IMPORTANT FOR CROSS-CULTURAL  
EFFECTIVENESS.*

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Researchers agree that there are three to five personal factors important for cross-cultural effectiveness. Competence in social relations and communication behavior appear in almost all of the formulations found in the field. Varying sets of cognitive factors also often appear in the lists or classifications. Motivation is held important by many reviewers, at least in the sojourner context. Terminological usage varies with the researchers' backgrounds and viewpoints. The proliferation of terms and classificatory systems may represent as much a reinvention of the wheel as it does cumulative science.

The remainder of this article describes my own work and that of my colleagues on a highly psychological, person-based approach to cross-cultural work competence using assessment centers. The assessment center (AC) approach is a newcomer to the

***CATEGORY WIDTH/  
COGNITIVE  
DIFFERENTIATION***

*Gottschaldt Hidden Figures Test* (Crutchfield et al., 1958), a nonverbal personality test measuring general perceptual differentiation and reorganization capacity.

*Washington University Sentence Completion Test* (WUSCT) is a projective personality test indicating general differentiation or maturity of personality (Loevinger & Wessler, 1970; Le & Loevinger, 1996).

*"Press Release"* - a videotaped oral presentation developed at FIOH to simulate press release/hearing situations on complex or conflictual societal and cultural issues. Ezekiel's (1968) study showed that those Peace Corps volunteers who wrote cognitively differentiated, complex future autobiographies, performed better as indexed in peer nominations and field performance ratings.

*"Main points"* - an oral reporting exercise developed at FIOH, in which a quickly spoken text is played from an audiotape. Ratings are made of the individual's skill at grasping the inherent meaning and organization that is blurred in the running text.

*"Replies"* - a role-play exercise developed at FIOH to be used in assessment, study and

cross-cultural scene in that its origins are firmly rooted in I/O Psychology, in the assessment and testing tradition, and not in cross-cultural psychology. I will discuss the assessment center tradition and the Finnish framework for overseas assignments, including details of our procedures.

## ***THE ASSESSMENT CENTER TRADITION***

Curiously, the beginnings of the assessment center tradition relate to cross-cultural overseas assessments. Before the Second World War, the German and British military offices founded psychological assessment centers to identify officer potential. As the

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***BEFORE THE SECOND WORLD WAR,  
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first well-documented effort, the U.S. Office of Strategic Services set out a wartime program to assess and select intelligence agents to operate in occupied Europe and other parts of the world (OSS, 1948). Later, assessment centers have spread throughout the world to evaluate applicants to all kinds of occupations (e.g., Thornton &

Byham, 1982). Today the research base on the assessment center technique has grown very large and meta-analyses have confirmed the technique's basic job-predictive capability (Gaugler et al., 1987). ACs are also used increasingly for training and development purposes (Boehm, 1985; Iles, 1992).

The AC technique stresses job-mimicking behavioral exercises or simulations, in contrast to traditional ways of measuring intelligence or aptitude. ACs involve 1-3 day sessions in which multiple methods are used to assess several domains of behavior. In addition to simulation exercises and interviews, personality and ability tests may be utilized to arrive at the final appraisal dimensions (Task Force, 1989).

## ***THE FIOH ASSESSMENT MODEL AND PROCEDURES***

Psychological employment assessment and testing has a long tradition in Finland (Niitamo, 1996). The assessment program at the Finnish Institute of Occupational Health (FIOH) is probably unique in terms of the variety of overseas/cross-cultural occupations on which it focuses. The Institute's assessment center has been in operation since 1951. The arrival of the first "Development Corps" group at the center in 1968 inaugurated the application of AC techniques in assessments for overseas/cross-cultural work. Today regular assessments are performed on almost all the common categories of sojourner assignments: applicants to development-aid, diplomatic, business and research promotion, missionary, and finally to multicultural police work.

I will outline the program's core procedures in making assessments for several over-

seas occupations. The individual procedures include personality-attitudinal measures as well as behavioral/ simulation exercises in order to underscore the multilevel nature of many of the focal competencies. This allows us, for example, to view subjects' self-reports and behavioral manifestations adjacent to each other, yielding a broader picture of a particular competence. An example would be cooperativeness indicated in self-reports compared to manifestations of cooperative action in a group discussion exercise. With training in mind, this attitude-behavior view provides an exquisitely powerful tool.

I can only present an overview of our program in this space. The procedures described below are performed within one working day. The assessment program is staffed by at least two psychologists and often by one or two representatives of the client organization (e.g., senior foreign service officers). Interviews provide a central assessment that ties the whole program together. Final appraisals and individualized reports are arrived at via averaging or consensus-discussion strategies that include ratings of both interviews and simulation exercises.

The foci of the overseas/cross-cultural assessments are four competence clusters: cognitive, social-communication, motivation, and stress. The clustering draws upon the personal factors apparent in the literature, but structures the cluster-dimensions in a slightly different way.

### **COGNITIVE CLUSTER**

Sojourners and migrants must make sense of a seemingly ambiguous environment if they are to act appropriately. The FIOH cognitive cluster bears much resemblance to Mendenhall and colleagues' (1987) perception orientation factor, composed of the sub-dimensions: flexible attributions, broad category width, high tolerance of ambiguity, being non-judgmental, open-minded and field-independent. The FIOH cluster incorporates dimensions of category width/cognitive differentiation (five procedures) and

training of cross-cultural interactions (Niitamo, 1998a). The audiotape delivers culturally prejudiced statements which vary from simple ignorance to being directly provocative, e.g., touching on particular Finnish cultural taboos. The respondent has to understand the intentional/unintentional meanings of these statements and reply in a way as to bring constructive correction to the prejudiced statement.

### **SOCIAL INTERACTION-COOPERATION**

*Personality Research Form* (Jackson, 1974); scales on the needs for close, convivial relationships (Af; affiliation), for empathic, helping and supporting relationships (Nu; nurturance), and for the need to receive and accept support from others (Su; succorance).

*Leaderless Group Discussion exercise* (LGD; Bass, 1954). The discussants are given a depiction of an interpersonal-organizational problem situation whereupon the group has to reach a consensual solution. Ratings are made on (a) amount of interaction, (b) portion of initiating/leading acts, and (c) portion of pro-social, other-considering acts.

### **TOLERANCE OF AMBIGUITY**

*Personality Research Form* (PRF; Jackson, 1974). An om-

tolerance of ambiguity (two procedures) (see sidebars).

## ***SOCIAL-COMMUNICATION CLUSTER***

The sojourner's or migrant's work goals and life management are realized through contacts with people from the host culture. Communication, often socially motivated, is an intrinsic part of this social function. Brein and David (1973) speak of Peace Corps' volunteers' goal of getting to know host nationals through language. Major (1965) found that sojourners' willingness to use the host language was more important than the actual language competence. Communication occurs most frequently in a social milieu: messages are emitted, received and exchanged often in oral contacts, important portions of the communication may be exchanged nonverbally (cf. Mendenhall et al., 1987). The FIOH Social-Communication cluster incorporates general dimensions of social interaction-cooperation and expressing and communicating ideas (see sidebars).

## ***MOTIVATION CLUSTER***

Appropriate motivation for overseas assignments has been stressed by several writers. The FIOH cluster concerns the extent to which the applicant's motives are realistic and credible (see sidebar).

## ***THE STRESS AND COPING CLUSTER***

The early proliferation of "culture shock" literature (Oberg, 1960) has highlighted the issue of stress experiences. Some scholars link the ability to deal with psychological

### *ABOUT THE AUTHOR*

Petteri Niitamo is Chief of the Psychological Assessment & Testing section at the Finnish Institute for Occupational Health (FIOH), a collaborating centre of the WHO and ILO. He was born in 1955 in Helsinki. He served as a Fulbright visitor to UC Berkeley in 1986-1989, at the Institute of Personality Assessment and Research (IPAR), which is renowned for running assessment centers on the effective and creative personality. In addition to topics presented in the article, he is working on several projects aiming at definitions of international/cross-cultural work competencies in collaboration with the European Social Foundation and the Nokia Corporation, among others.

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stress intimately with effective functioning in a foreign culture (Hammer et al., 1978; Hawes & Kealey, 1981; Church, 1982). Individuals are bound to experience at least some amount of stress related to the transitional process, if not "shock." The FIOH cluster concerns mapping individual vulnerabilities and coping strategies. Particular interview questions pertain to transition experiences, e.g., exposure to previous relocations (see sidebar).

## CONCLUSION

The assessment center tradition offers a somewhat different viewpoint to assessment of personal factors for overseas and cross-cultural work settings. The potential of such a person-based framework lies in its long, well-validated past. Although it is a person-based approach, the AC procedure does not ignore the situation. On the contrary, the leading role of environment-mimicking behavioral exercises or simulations allows individuals to be observed in quasi-realistic situations. An exciting possibility is using ACs, or selected modules, to accomplish low cost but effective training.

Of course, the crucial factor in building an assessment (or training) center is developing simulations that do reflect the (experienced) realities encountered in cross-cultural work and life settings. The FIOH assessment center has been in operation for fifty years. During the last thirty years we have been involved in a wide spectrum of overseas assessments. We believe that we have at least partly succeeded in calibrating our AC program towards these purposes. This is why we wish to share some of the attained wisdoms with *Bulletin* readers.

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nibus self-report questionnaire containing 22 personal need scales.

*Barron-Welsh Art Scale* (1952), a nonverbal personality test asking the subject to express preference for complex vs. simple line drawings. MacKinnon has stated that in addition to creativity, the high scorer is disposed to "admit complexity and disorder into his/her perceptions without being made anxious by the chaos" (1970, p. 303).

## MOTIVATION

We use a self-rating form of the degree to which individuals' motives and misgivings to work and live abroad are realistic. The questionnaire is based on the literature and a survey of overseas recruitments officers (Niitamo, 1998b).

## COPING STRATEGIES

*Personal Ways of Coping questionnaire* (PWC; Niitamo, 1998c) is a dispositional modification of Lazarus & Folkman's *Ways of Coping Questionnaire* (WCQ; Folkman & Lazarus, 1988) that concerns individuals' strategies of dealing with stress. We theorize that social interaction and planful problem solving is adaptive in cross-cultural exchange and transitions.

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## INFORUM

### HARRY TRIANDIS

I am writing a chapter on "Cultural Influences on Personality" for the *Annual Review of Psychology, 2002*. The chapter is due in April 2001, and should cover the 1995-2000 period. If you have a relevant reprint from that period, or something relevant that is "in press" that you want included in this review, please send it to me. Please skip items that are "submitted" since they will not appear by the deadline of this chapter.

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*A  
CULTURAL  
FEAST*



*ANGELINE LILLARD  
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Every page is a feast of information and ideas in Cole's tour de force in introduction to cultural psychology. He situates cultural studies in the field at large, making crystal clear their purpose and challenges. In extremely tight prose, he shows why psychology has failed to keep culture in mind, and he gives a vision for its future. The book has a developmental cast, since how a person develops in a cultural world is intrinsic to studying culture and mind.

The beginning chapters provide a history of psychology that describes the field prior to Wundt—a period too often neglected in psychology books—giving us a few tasty nibbles from Herodotus' struggle over the origin of the Greek-Persian conflict, to Columbus's early accounts of the people of the Western hemisphere and their aftermath. Cole proceeds to Linnaeus's early division of humans into two species presaging the idea of human races. These all point to early notions of human differences along certain lines, be they national, racial, or cultural. After several more interesting turns we arrive at Wundt, and here Cole shows clearly the point at which the major thrust of the field took its positivist dictate. Wundt had argued strongly for two psychologies—the physiological/experimental one, and a cultural one called *Volkerpsychologie*, after von Humboldt. The second one never has never been well developed, although the Russian school, led by Vygotsky and others, was in its tradition. Rather, soon after Wundt's proposal for two psychologies, many Europeans openly rejected it. As Cahan and White (1992) have pointed out, psychology was instead founded on the tripod of methodological behaviorism, experiments with collective subjects, and the use of inferential statistics. This

approach forces a particular twist on behavior and minds that is the sheer opposite of ethnography, the discipline that specializes in contextualized approaches and individual informants. And it is a good part of what makes cultural psychology so difficult to do well by the standards of the discipline—a matter that will be pursued below. This initial section is enhanced by Cole's attending to the culture at large, showing what factors were acting on those who shaped the field.

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*COLE CONVINCINGLY SHOWS THAT COGNITIVE DEVELOPMENTAL TESTS ARE LARGELY MEASURES OF THE KIND OF LEARNING THAT EUROPEAN-STYLE SCHOOLING IS ALL ABOUT: CATEGORIZATION AND ABSTRACTION.*

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In the next several chapters, Cole retraces early ventures in cultural psychology, including but not limited to an engrossing overview of his own work. Particularly fascinating in this section are his discussions on the origin of the IQ test, and why it proved so problematic across cultures. Cole convincingly shows that cognitive developmental tests, like the IQ but also like Piagetian tests (perhaps unsurprisingly, since one of Piaget's first jobs was to standardize the Binet) are largely measures of the kind of learning that European-style schooling is all about: categorization and abstraction. Since the Binet test was initially developed to tap which students would succeed in school, this is perfectly appropriate. But it also makes abundantly clear why taking such tests across cultures is so problematic.

European-American methods of schooling teach students to abstract and categorize. Children are taught to consider problems out of context, for example to answer word problems in math about situations they never have and never will encounter in "the real world", and to answer logical syllogisms that make no real world sense (like "All cats have wings. George is a cat. Does George have wings?"). A well-known observation from cultural psychology experiments is that people from most other cultures find this kind of questioning very strange. (Indeed, some argue that it is even very strange for

*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. Angeline Lillard's article is the third in the series.

Cole, Michael (1996) *Cultural Psychology: A Once and Future Discipline*. Cambridge, MA: Harvard. ISBN 0-674-17951-X

young children of European cultural heritage, see Siegal, in press.) The classic experiments on this are those in which Luria (1976) told Uzbekistani peasants, “In the Far North, where there is snow, all bears are white. Novaya Zemlay is in the Far North. What color are the bears there?” (p. 107). The peasants refused to make the logical deduction, instead repeatedly claiming that only someone who had been in the Far North would know. These and many subsequent studies have led some researchers to claim that people of some other cultures have not attained certain levels of reasoning. Other research teams, however, including Coles’ and several others whose work he describes, have shown that a more apt conclusion is that the people simply did not understand how to perform the school-like tasks—that such tasks entail a very odd form of human interaction that only schooled people would understand. Cole’s fascinating history makes a convincing case that schooling leads to a mode of abstraction that enables schooled European-Americans but not others to succeed at our own tests.



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Which leads to another interesting notion: it seems that *only* Europeans and Americans could come up with the psychology we have come up with. Only we would think to do decontextualized, abstract science. The rest of the world over—were it to develop this discipline called psychology (in itself debatable, see Lillard, 1998)—would do it as cultural psychology, investigating the individual in context. Others would not think to abstract the individual, to take the individual out of context, to make flowchart diagrams of thought processes, and so on. This particular approach has certainly been very use-

### *ABOUT THE AUTHOR*

Angeline Lillard (PhD, Stanford University, 1991) is an assistant professor in Psychology at the University of Virginia. Among other honors, she received the 1992 American Psychological Association (Division 7) Dissertation Award, a 1996 National Science Foundation Visiting Professorship Award for Women in Science, and the 1999 Boyd McCandless Award from the American Psychological Association (Division 7). Her research concerns ethnopsychologies and children’s theories of mind, the latter particularly as it relates to pretend play.

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ful, but it is a peculiarly European-American one. As Cole brings up, the resurgence of interest in cultural psychology at this point in the history of the discipline may well be due to a sense of the dominant paradigm possibly having (for the time being) run its course. There is concurrent interest now in evolutionary psychology and family systems and other approaches that pay more heed to links between the organism and its phylogenetic history or surround rather than seeing it as an autonomous, self-contained unit (stimuli notwithstanding). Experimental psychological science has certainly shown us much and will show us much more. Yet failing to consider the context as much as it does has its drawbacks—some would say critical pitfalls—which become particularly apparent when one does research across cultures.



**MICHAEL COLE**

Cole also provides rich and clear historical background on the major theorists—Luria, Vygotsky, Piaget, Wundt, Dasen, Berry, and others, including both adulation and criticism for their work. Luria’s notions of how culture should integrate with the discipline are particularly noteworthy. Typically a psychology department offers an array of courses, one of which might be Cultural Psychology, or it might have a cultural psychology reading group. In contrast to this, Luria made the far more sensible proposal that all psychology should treat culture, like social interaction and biology, as central. Culture should not be a division; it should be part of every course in which it figures (and that may include them all). Even more so than biology, it seems culture cannot be marginalized and considered separately. One can consider biological substrates of thought processes separately from the thought itself, but thought and culture are so deeply intertwined that to view thought in the absence of culture is to miss much of import. One can say the same of emotion and culture, and even perception and culture (for example, Kay & Kempton’s [1984] work on the blue-green distinction).

Another deeply important tenet of this text is that all human behavior must be considered in relation to its context. Considering context is not the forte of experimental psychology. The strategy of experimental psychology, as practiced in Wundt’s lab and perfected in the rat laboratories of the 1950s, was to remove behavior from context, to distill it so as to get pure, unadulterated behavior. This pure behavior

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would be free from any influences other than those the scientist chose to provide, as stimuli. In contrast, cultural psychology prioritizes considering the situation, including the experimental one, as context, and considering how that context effects ones' participants. Cultural psychology must pay heed to this, since the experimental paradigms psychologists use are often very strange for people in other cultures. Returning to a prior point, schooled American children are used to being asked a certain form of question, grilled on what they know. But such methods often do not transport well to other cultures, for example those in which children are rarely spoken to by adults, and certainly not expected to give their opinions to adults (Greenfield, 1997). Cultural psychologists have to pay more heed to context.

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*METHODS SUCH AS USING VIDEO-TAPES OF FAMILY INTERACTIONS, IN ORDER TO WITNESSES CULTURAL PRACTICES IN THEIR CONTEXT HAVE BEEN SLOWER TO TAKE ROOT IN CROSS-CULTURAL STUDIES.*

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Cole also makes clear why many believe that cultural practices or activities and their artifacts should be the core of a cross-cultural research program. Recent increases in the use of videotaped observation attest to this trend in the larger discipline: in using videotapes of family interactions, for example,

one witnesses cultural practices in their context, rather than in abstraction. Such methods have, strangely enough, been slower to take root in cross-cultural studies. Cole's dictate that we begin with cultural practices is supported by his own experiences studying cognitive development in Liberia. The tests often made it look as though the Kpelle participants lacked certain skills that Cole's daily observations told him they certainly did not lack. This led him to work on developing experimental paradigms that are modeled on what people actually do in their daily lives, and then tap their understandings of the abstract issues from there. He gives many examples of successful work using such paradigms, like studying short-order waitresses on the job as a cultural practices approach to memory.

However, these very points of interest, in studying behavior in its context, also are what makes cultural psychology so hard to do. Real life gets confusing. This may be what underlies the book's losing strength in Chapter 10, when Cole discusses the 5th Dimension project. The 5th Dimension is an afterschool program that the LCHC has developed in which children play computer games with undergraduate overseers, in a magical world that is supposedly run by a fictional wizard. The project is many things—an effort to see a cultural system in action, a learning environment both for children (to learn, among other things, about computers and systems) and undergraduates (to learn about children), a laboratory in which researchers can discern skill learning. The sheer complexity of this project—indeed the system *is* real life (exactly what Cole argues we must study)—is daunting. This extremely ambitious project, in Cole's hand, should someday yield interesting new understandings both development, culture, and science.

The task for cultural psychology is, for Cole, to approach the human mind in its contexts, assessing minds through cultural practices and artifacts. He has written a book that in itself is a mirror of this approach. He shows us the practices and artifacts both of experimental psychology as it has been practiced, and of cultural psychology, that once and future discipline. The work is well-situated in its historical and cultural context, and it is sheer pleasure to read and digest, a must read for all who do research in psychology.

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## INFORUM

### NORMAN FEATHER

Norman Feather, the Foundation Professor of Psychology at the Flinders University of South Australia, has been selected to receive the Distinguished Scientific Contribution Award from the Australian Psychological Society (APS). The award will be presented at the Annual Conference of the APS to be held in Hobart, Tasmania, in September/October, 1999. The award is the most prestigious one offered by the APS and recognizes the substantial and innovative contribution that Norman Feather has made to social psychology both in Australia and internationally over a long career.



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*THE WEST MEETS  
THE MAJORITY:  
ALTERNATE PATHS  
TO UNDERSTANDING  
CULTURE IN  
DEVELOPMENT, UN  
REGARD CRITIQUE  
DE FRANCE*

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*COLETTE SABATIER  
PARIS, FRANCE*

**T**he two books under review deal with the question of child development across cultures. This subject is not new. As early as 1928, Margaret Mead revealed the diversity of child behavior, child rearing practices and developmental stages. Following this influential work, an impressive series of anthropological studies were conducted, such as those of Whiting, LeVine, etc. In the late 1960s and early 1970s, developmental psychologists began to seriously consider this question. However, despite around 30 years of research, very few authors have focused on cross-cultural issues throughout their books. Most of the time, the published books have been either multi-authored with varying degrees of integration or research monographs on a specific aspect of development such as mathematics, psychomotor development, or ethnicity within a specific developmental period. Comprehensive treatments of child development across cultures are needed.

The continued evolution of the field is evidenced by the appearance of books by Gardiner, Mutter and Kosmitzky (1998) and of Kagitcibasi (1996) that treat culture seriously and offer an analysis of the links between culture and developmental processes. Their contributions are outstanding.

***CROSS-CULTURAL STUDIES  
INCREASING; QUALITY  
QUESTIONABLE***

It is clear that the number of cross-cultural comparative studies in psychology is increasing, especially in the field of developmental psychology. Georgas (1997) observed at the

### **REVISION DE DEUX LIVRES:**

Gardiner, H. W., Mutter, J. D., & Kosmitzky, C. (1998). *Lives across cultures. Cross-cultural human development*. Boston: Allyn and Bacon.

Kagitçibasi, C. (1996). *Family and Human development across cultures. A view from the other side*. Mahwah, NJ: Erlbaum.

Fourth European Congress of Psychology held at Athens that a large number of presentations relevant to the cross-cultural field were on the program, including 33% of symposia and 15% of papers. A similar trend is observable in other meetings such as the International Congress of Psychology or the International Society for Research in Behavior Development. Clearly psychologists have discovered cross-cultural research.

This progress is not without its problems, however. Georgas wrote: "It was clear that in the papers with cross-cultural relevance the desire to conduct cross-cultural research was obvious, but knowledge of its methodology and theory was not." This is a recurrent complaint. Jahoda previously commented, in a thematic issue of the *International Journal of Behavioral Development* (1986) about the state of cross-cultural cognitive studies "My main concern ... is that much of this research was done without any well-defined objective" (p 241). Cultural comparisons without well-defined goals give the impression of weakness and stereotype. The confounding variables have not been identified, explanations can be tautological and conclusions only descriptive. Culture is frequently considered a categorical variable without any analysis or reflection on its constitutive components. One can not improvise in this field. A well-designed developmental cross-cultural study (or cross-cultural developmental study) should be able to examine the links between culture and development and attempt to point out which component of culture is influential on which developmental domain, through which process, at which age and what are the consequences of environmental constraints and environmental evolution.

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***MANY SOCIAL OR CROSS-CULTURAL PSYCHOLOGISTS  
CONDUCT RESEARCH WITH CHILDREN DESPITE LACKING  
THE SKILLS OF DEVELOPMENTAL PSYCHOLOGISTS. THEIR  
KNOWLEDGE IS SUPERFICIAL.***

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On the other hand, many social or cross-cultural psychologists conduct research with children despite lacking the skills of developmental psychologists. Their knowledge of developmental processes and theories are superficial and they do not handle the developmental methodologies effectively. A true dialogue must be established in order to provide the conditions of a grounded cross-cultural developmental field. The two books under review fill such a need and serve to connect the fields to each other .

## ***TAKING MEANING FROM SOCIAL CONTEXT***

Both books consider seriously the diversity across cultures of developmental processes. They shed light on the various paths in the construction of the person and the cultural shaping of the expression of personality. The child is not reared within the same setting in every culture. These variations are not simply surface variations but are real substantial differences. These differences take their meaning within the social context and fit their constraints and opportunities. Both books emphasize the necessity to go beyond superficial differences. The goal of the psychologist is to explain and to interpret these differences in reference to the context. Context is physical, economical, social in the perspectives of not only group relations but also values and meanings. A particular behavior or condition in the environment does not have the same meaning in the domains of practical contexts and symbolic systems.

Comparison can be hazardous without a framework of reference. Kagitcibasi points out that adolescents experience the authoritarian parental style differently according to their culture of reference. For American adolescents, an authoritarian parent is experienced as rather rejecting, while for Chinese adolescents, an authoritarian parent could be an accepting parent and certainly a parent who does care. Thus, we can easily imagine that the link between parental style and adolescent self-esteem is different across cultures. In the same vein, Gardiner, Mutter and Kosmitzky take as an example Erikson's theory of human stages and illustrate a possible misunderstanding if we consider only the concrete description of the stage without understanding the process in line with the perspectives of both context and development. Autonomy is a core value in the American childrearing system while in Malaysia, intimacy between relatives

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***GARDINER'S BOOK IS WRITTEN FOR UNDERGRADUATE STUDENTS AND HAS BEEN DESIGNED TO FIT THEIR NEEDS BASED ON THE AUTHORS' EXPERIENCES IN TEACHING.***

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literally reverses the Eriksonian stages of human development and leads to misunderstanding. Development and developmental timetables have to be related to their specific context, including symbolic context.



***GARDINER***



***MUTTER***



***KOSMITZKY***

is at the centre of the education system. In consequence, for American adolescents identity formation is based on their capacity for emotional autonomy, whereas Malays believe that one can be oneself only if one is capable of intimacy. Interpreting this finding liter-

## ***BUILDING THE FIELD TWO WAYS***

These books add an important stone to the house. They contribute to the understanding of the role of culture on the development of individuals and the paths of cultural transmission. They also shed light on the participation of the individual to the transmission and maintenance of symbolic systems. These insights allow both books to expand our knowledge of the cross-cultural development field.

Both books provide a comprehensive view of the development of children of the world, as they are understood within different cultural agendas, needs, and societies. Gardiner, Mutter and Kosmitzky 's book is written for undergraduate students and has been designed to fit their needs based on the authors' experiences in teaching. The authors' objective is clearly to introduce students to the normal diversity of behavior. In this book, one finds a pedagogical presentation of various frameworks of developmental psychology: some are clearly cross-cultural, as Super and Harkness' developmental niche, some are oriented towards a context analysis such as the ecological developmental framework of Bronfenbrenner, while others are more classic and vary in the extent to which they reference the context, such as Piaget's or Erikson's theories. This book is illustrated with several boxes and figures. Exercises and complementary readings are suggested, they are for most of them general and with an anthropological flavour.



***KAGITÇIBASI***

Kagitçibasi' book has a different function: it provides a high-level analysis of the field. Its purpose is to offer a theoretical reflection on the links between the self, the family, and the general context including society and culture with the twofold goal to enhancing theoretical knowledge and suggesting means to improve the psychological well-being of children of the world. This book has two parts, the first is a theoretical proposition, the second a report of an intervention program. Despite the author's efforts, these two parts are not well integrated. Since her innovative contribution to the developmental

cross-cultural field is clearly the primary section, I will concentrate on it. From the beginning, the author chooses her focus: the development of self. The chapter on cognitive competence is only a small part of the book. The author integrates and discusses information from several disciplines. Her objective is to go beyond description of people in order to refine theory concerning the links between self and context. She presents several models.

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***KAGITÇIBASI'S SOPHISTICATED BOOK IS AIMED AT RESEARCHERS AND GRADUATE STUDENTS WHO ALREADY KNOW THE FIELD AND CAN APPRECIATE THE SUBTLETY OF HER ARGUMENT.***

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This sophisticated book is aimed at researchers and graduate students who already know the field and can appreciate the subtlety of her argument. It is also aimed at

policy-makers who are concerned with the development of children throughout the world. The purpose is to understand the fundamental principles of the construction of the person. Kagitcibasi presents herself as a representative of the “majority world” (in contrast to the less numerous Western world), and tries to disentangle assumptions of human development psychology from Western values and viewpoints. Based on her personal experiences in American society (she seems to naively equate America with the Western world, forgetting Europe), and with her own Turkish society (which she considers a good example of the majority world), she demonstrates the necessity for a true alternative psychology that can take into account the values and customs of the Majority world.

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*KAGITCIBASI’S THEORIZING IS CONTINUALLY DEVELOPING. AND WE CAN HAVE FAITH IN FUTURE REFINEMENTS OF HER THEORY.*

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As a personal and original contribution to the field of cross-cultural development, she proposes a framework to study family structure and its impact on child personality. As an innovative outlook she suggests distinguishing the relational self and the independent self in order to take into account the specific mode of relations with others in Western and majority societies. She proposes three models of the family and underlines the embeddedness of personality within the family system, which is embedded itself within the social system. Self is related to parental childrearing styles, these style are linked to role distribution within the family circle according to rules concerning the choice of spouse and to rules of familial solidarity. The rules are determined by the general system of the society and by the economic mode of subsistence. Kagitcibasi’s

### *ABOUT THE AUTHOR*

Colette Sabatier is Professor of cross-cultural developmental psychology at Université Paris X. She was trained in Canada, received her Ph.D. at Université du Québec à Montréal in 1989 and was a postdoctoral fellow at Queen’s University with John Berry. She became interested in the cross-cultural field after several years of clinical practice with children in Montréal, a multicultural city. She conducts studies of parent-child relationships in which she attempts to understand cultural parenting systems, including mode of communication, parenting style, control and family cohesion and warmth. She is also interested in the role of immigrant parents with a special focus on acculturation and identity.

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theorizing is continually developing. Her conceptualisations of family and self are refined from one scientific meeting to the next, from one article to another, and we can appreciate the different levels of precision and articulation in her work. Her family and self models are not completely satisfactory and are unable to take account of the lifestyles in some parts of the world, for example Sub-Saharan Africa, but we can have faith in future refinements of her theory.

Gardiner, Mutter and Kosmitzky devote themselves to the training of undergraduate students. They present all the classic topics in developmental psychology and demonstrate carefully the numerous cross-cultural variations. These variations are found throughout the book reported and interpreted within the framework of the developmental niche described by Super and Harkness. However, despite the repetitive references to this framework, critical readers are not always convinced of the pertinence of the interpretation. Although the authors carefully describe, in all chapters and sections, cultural specificities, it is frequently difficult to understand how these observed differences can be related to the context. Some links are missing.

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*DESPITE THE REPETITIVE REFERENCES TO THE DEVELOPMENT NICHE, CRITICAL READERS ARE NOT ALWAYS CONVINCED OF THE PERTINENCE OF THE INTERPRETATION.*

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The purpose of the book is to point out cultural differences and to relate them to an ecological framework. They sensitize students to diversity with the clear objective of training them for open-minded intervention as future professionals. The goal of authors is to decenter students from their own frame of reference and to challenge their assumptions concerning child development and childrearing practices.

### ***A THIRD COMPARISON***

The pedagogical choices of Gardiner, Mutter and Kosmitzky are easier to understand when compared to a similar book published in French by Bril and Lehalle in 1987, *Le développement psychologique est-il universel?*. Bril and Lehalle's book is entirely devoted to this question and is designed to give an overview of culture and its link with development. But the focus of their book is different than Gardiner et al.'s in that their general framework is differential psychology, a theoretical stream more established in France than contextual psychology. Written for a larger public, this book is not really a textbook for undergraduate students, as such books do not fit with the French educational tradition, but it could be used as such.

Gardiner, Mutter and Kosmitzky's and Bril and Lehalle's books cover almost all the domains of developmental psychology through the life span. Both offer a frame of reference. However, where Gardiner, Mutter and Kosmitzky adopt a chronological within-

topics approach, Bril and Lehalle choose only the most representative periods for the study of each domain. This is an important dilemma for authors in child development psychology. While Gardiner et al. focus predominantly on personality and social development with only one chapter on physical development and one on cognitive development (and no mention of language development), Bril and Lehalle concentrate mainly on perceptual, motor and cognitive development with a relatively smaller part on social and affective development. Within the developmental psychology field, the selection of information and the mode of presentation (by age or by domain?) is always a problem. Do we have to cover all the age groups and follow the evolution from birth through adulthood or should we focus on specific domains and then have the opportunity to discuss in detail the process of development?

At the interpretative level, both books opt for an ecological framework and discuss the notion of culture. But where Bril and Lehalle discuss the notion of universality and of alternative expressions of behavior according to culture and contexts, Gardiner, Mutter and Kosmitzky underline differences. These differences are significant, and all are nested in a normal context and can be explained within the developmental niche orientation. Attention should be given to the fact that Gardiner et al. are cross-cultural psychologists first and developmentalists second, whereas Bril and Lehalle are primarily developmentalists. The difference between the two books begins there.

## **CONCLUSIONS**

In sum, Kagitcibasi's and Gardiner, Mutter and Kosmitzky's books are complementary and should be used at different level of teaching and training. They are extraordinarily different even if both focus on development in context within a cross-cultural and cultural perspective. Both books selectively deal with the self and social development, leaving only a small portion of the book for perceptual, motor and cognitive development. They are both significant contributions to the field of cross-cultural child development psychology. Their reference lists are impressive, but we can regret the imbalanced list of Gardiner, Mutter and Kosmitzky: most references are to community psychology, health psychology, anthropology and strictly cross-cultural psychology, comparatively fewer are in the developmental field. From a university-level pedagogical point of view, an effort should be made to integrate data and theories in developmental psychology and in cross-cultural psychology. The subject is far from being settled, so the authors have an open field for additional discussion and analysis.

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# *ARTS2000 ADVANCED RESEARCH AND TRAINING SEMINARS*

*COORDINATOR: JOHN G. ADAIR, WINNIPEG, CANADA*

ARTS is a program of international psychology (IUPsyS—International Union of Psychological Science, IAAP—International Association of Applied Psychology, and IACCP—International Association of Cross-Cultural Psychology) to promote attendance at the international congresses and training of scholars from low income countries. Contributions from these international associations and from various national associations and universities have enabled the offering of the following Seminars for 2000:

### ***ARTS #1: IMAGING THE STRUCTURE AND FUNCTION OF THE BRAIN***

Dr. Jarl Risberg, Lund University, Sweden

Lund University Hospital, Lund, Sweden July 1921, 2000

This three day workshop will cover most of the techniques used today to image brain morphology and physiological parameters mirroring cerebral function. Several laboratories will be visited for demonstrations. The methods will include computerized tomography (CT) and magnetic resonance imaging (MRI) of brain morphology. Functional imaging by electrophysiological methods will be described as well as methods based on ultrasound (Doppler). Methods for measurement of the regional cerebral blood flow using radioactive tracers like  $^{133}\text{Xe}$  and  $^{99\text{m}}\text{TcHMPAO}$  and planar (2DrCBF) as well as tomographic recording equipment (SPECT) will be described. Finally, functional MRI and positron emission tomography (PET) will be covered as well as the use of isotope labeled receptor ligands for imaging of neurotransmitters.

*Editor's note: This is a summary of the complete announcement. See <http://www.iupsys.org> for a complete discription of the courses and application forms.*

Applications to: Dr. Jarl Risberg, [jarl.risberg@psykiatr.lu.se](mailto:jarl.risberg@psykiatr.lu.se)

### ***ARTS #2: SPECIAL DOUBLE ARTS OFFERING***

Stockholm, Sweden July 21-23, 2000

#### ***A. PSYCHOLOGICAL TEST ADAPTATIONS TO DIVERSE CULTURES***

Dr. Thomas Oakland (University of Florida, USA)

The workshop will address the following issues: conceptual frameworks for use in adapting tests, technical applications when adapting tests, test adaptation methodol-

ogy, and exemplary test adaptation projects. The workshop will enable participants to acquire both a theoretical understanding of issues important to test adaptations as well as practical steps needed to make adaptations. Contributing instructors will include in addition to Dr. Oakland, Dr. Barbara Byrne (Ottawa, Canada), Dr. Ronald Hambleton (Massachusetts, USA), Dr. Norbert Tanzer (Graz, Austria), and Dr. Fons van de Vijver (Tilburg, Netherlands).

### ***B. MEASURING PERSONALITY CROSS-CULTURALLY.***

Dr. Walter J. Lonner, (Western Washington University, USA)

This part of the program will focus on selected measures with proven usefulness and continued promise throughout the world. Numerous standardized procedures to be examined in the workshop will be the NEOPIR, 16 PF, Comrey Personality Scales, the California Psychological Inventory, MMPI2, STAI, and others. Featured during this daylong seminar will be several experts who have had extensive experience measuring personality and pathology across cultures. Emphasis will be on using appropriate measures in other cultural settings as well as determining ways that their use may be enhanced by developing contextspecific (indigenous) measures.

Questions on (B) to: Walter Lonner, lonner@cc.wvu.edu

Applications for ARTS #2 to: Dr. Thomas Oakland, oakland@coe.ufl.edu

### ***ARTS #3: PATHWAYS ACROSS DEVELOPMENT: CROSS-CULTURAL PERSPECTIVES***

Dr. Heidi Keller (University of Osnabrueck, Germany)

Stockholm, Sweden July 29-31, 2000 (after IUPsyS Congress)

This seminar brings together students of development with different cultural backgrounds to explore commonalities and differences in the patterning of developmental trajectories. Ethnotheoretical accounts as well as evidence from empirical research will be included. These conceptions help to specify the interplay between culture and biology and thus contribute to the formulation of a general developmental theory.

Applications to: Dr. Heidi Keller, hkeller@luce.psych.uniosnabrueck.de

**General Contact:** John G. Adair, University of Manitoba, Winnipeg, Canada  
arts@ms.umanitoba.ca Fax: 12044747599

### ***INTERNATIONAL CONGRESSES OF PSYCHOLOGY***

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

## **BELLINGHAM CONGRESS PROCEEDINGS BOOK & JCCP SPECIAL ISSUE**

Walt Lonner reports that the Proceedings book will be printed in early December by Swets and Zeitlinger and those who purchased it will receive their copies several weeks after that. The title has been modified to *Merging Past, Present, and Future in Cross-Cultural Psychology: Selected Papers from the Fourteenth International Congress of the International Association for Cross-Cultural Psychology* in order to make it more readily indexable. Expect a new cover design and color. The January 2000 issue of JCCP will be a special issue based on the Millennium Prelude Symposium titled "The Present State and Future of Cross-Cultural Psychology", guest-edited by Cigdem Kagitcibasi and Ype Poortinga.

## **WITKIN/OKONJI MEMORIAL FUND AWARDS**

IACCP members may apply for the 2000 Witkin/Okonji Memorial Fund Awards to facilitate their attendance at the Fifteenth International Congress of the International Association for Cross-Cultural Psychology to be held July 16-21, 2000, in Pultusk, Poland. The grants are made in honor of the memory of Herman A. Witkin and Michael Ogbolu Okonji who demonstrated the importance of collaboration on cross-cultural research projects. The purpose of the grants is to help provide an opportunity for psychologists from countries that would not otherwise be represented to attend IACCP Congresses. Applications will be judged on the basis of the applicant's potential scientific contribution to the conference, the geographical area of the applicant, relative level of economic need,

and age or status (e.g., new professional, graduate student). Applicants who are not members of IACCP must become members prior to receiving the award. Applications should be sent by January 15, 2000 to:

Chair of the Witkin/Okonji Memorial  
Fund Subcommittee  
IACCP President Michael Bond  
Department of Psychology  
Chinese University of Hong Kong  
Shatin, N.T., Hong Kong  
China  
Fax (852) 2603-5019  
mhb@cuhk.edu.hk

## **HARRY AND POLA TRIANDIS DOCTORAL THESIS AWARD**

**A COMPLETE DESCRIPTION OF THE  
AWARD CAN BE FOUND IN THE  
DECEMBER, 1998 BULLETIN.**

The purpose of the Harry and Pola Triandis Doctoral Thesis Award is to promote and facilitate research in the areas of culture and psychology.

Award: US\$500, one year membership in IACCP, free registration at the next IACCP biennial Congress, and free airfare up to US\$1200 to the Congress. The winner will be asked to give a presentation of his or her research at the Congress.

## **CRITERIA FOR SUBMISSION AND DEADLINES**

Your doctoral thesis (dissertation) must be relevant to the study to 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.

Deadline: December 31, 1999 for dissertations completed between January 1, 1998 and December 31, 1999.

### **APPLICATION PROCEDURE**

Please submit a 1500-word abstract of the doctoral thesis in English 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.

#### **Send application materials to:**

Marta Young  
Deputy Secretary/General, IACCP  
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of the following descriptions: (1) Social Psychology, area of research interest open; (2) Social Psychology, interest in social judgment and decision making; (3) Sociocultural, Cross-cultural, or Cultural Psychology, area of research interest open; or (4) Sociocultural, Cross-cultural, or Cultural Psychology, interest (a) in language, discourse, or narrative or (b) in adult development or aging. Because of the interdisciplinary nature of studies in psychology and culture, applicants whose background is in areas other than psychology will be considered. Further information about this position can be obtained from <http://www.psych.ualberta.ca/hiring>.

#### **Contact:**

Dr. Terry Caelli, Chair, Department of Psychology, P220 Biological Sciences Building, University of Alberta, Edmonton, Alberta, Canada T6G 2E9.

## **General Announcements**

### **POSITIONS IN CROSS-CULTURAL OR CULTURAL PSYCHOLOGY.**

**Western Washington University**, Fairhaven College: Tenure-track assistant professor beginning Fall, 2000.

Training and scholarship must be clearly in the area of cross-cultural psychology, cultural psychology, or psychological anthropology, with interests in areas such as differing conceptions of the self, healing traditions, alternative therapies, and the examination—both explicitly and implicitly comparative—of social, emotional, and cognitive development within differing cultural contexts. The applicant should be well versed in contemporary perspectives in the study of psychology and culture. Primary teaching responsibilities will be interdisciplinary core courses and topical seminars that explore the complex interrelationships among social, economic, and ethnocultural forces that shape human development and behavior. The person selected for this position will have opportunities to collaborate and otherwise interact with numerous members of the Western's Center for Cross-Cultural Research. Application deadline is December 15, 1999.

#### **For more details, contact:**

Georgia Garr, Office of the Dean  
Fairhaven College, Western Washington  
University  
Bellingham, Washington 98225.  
Telephone: (360) 650-3680.  
ggarr@cc.wvu.edu

**University of Alberta:** Three Assistant Professor positions and one Full Professor position.

Applicants' area of research should fit one

◀ *Continues*

## Conferences

### **PLANNED SCIENTIFIC ACTIVITIES OF THE IACCP**

**16-21 July, 2000**

#### **The XV International Congress of IACCP**

**Pultusk, Poland**

Please see description of the Congress in the December, 1998 *Bulletin*.

#### **Contact:**

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Pawel\\_Boski/IACCP2000.html](http://members.tripod.com/Pawel_Boski/IACCP2000.html)  
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### **OTHER CONFERENCES OF INTEREST**

**25-26 November, 1999**

#### **Gendered Mobilities in Asia Chinese University of Hong Kong**

Aim: Bring together international scholars working on gender and diverse aspects of geographical and economic, social and political mobility.

Sponsored by the International Geographical Union and the Hong Kong Institute of Asia-Pacific Studies of the Chinese University of Hong Kong.

#### **Contact:**

Catherine Tang  
Chinese University of Hong Kong, Shatin,  
NT, Hong Kong  
grp@cuhk.edu.hk

### **27 February - 3 March, 2000 International Women's Conference**

**New Delhi, India**

"Women's Status, Vision and Reality, Bridging East and West"

#### **Contact:**

Dr. Basanti Majumdar, Ph. D.  
Professor, McMaster University  
HSc 3N28, Hamilton, Ontario  
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[http://www.handa-travel.com/  
iwc\\_del.html](http://www.handa-travel.com/iwc_del.html)

**23-28 July, 2000**

#### **XXVII International Congress of Psychology Stockholm, Sweden**

IACCP has been invited to propose keynote speakers and symposia for this conference.

#### **Contact:**

XXVII International Congress of Psychology  
Box 3287  
S-103 65 Stockholm, Sweden  
Tel: +46 (8) 696 97 75  
Fax: +46 (8) 24 78 55  
[psych.congress.2000@psykologforbundet.se](mailto:psych.congress.2000@psykologforbundet.se)  
<http://www.icp2000.se>  
<http://aix1.uottawa.ca/~iupsys>

**20 - 22 April, 2001**

#### **The International Academy for Intercultural Research Oxford, Mississippi, USA**

Due date for submissions: October 1, 1999.

#### **Contact:**

Dan Landis  
Professor of Psychology and Director  
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tion

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**1 - 12 July, 2002**  
**25th International Congress of**  
**Applied Psychology**  
**Singapore**

Hosted by the Singapore Psychological Society and the Department of Social Work and Psychology, National University of Singapore

Organizing chair: Elizabeth Nair

**Secretariat:**

CEMS Pte Ltd

**APS, APA**

**American Psych. Association**

4-8 August, 2000, Washington, D.C.  
24-28 August, 2001, San Francisco, CA  
23-27 August, 2002, Chicago, IL

**American Psych. Society**

8-11 June, 2000 Miami Beach, Florida  
14-17 June, 2001 Ontario, Canada  
6-9 June, 2002 New Orleans, Louisiana

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*THE SOCIETY ISLANDS* ✦ *CAROLYN SIMMONS*

The people of the Society Islands are a cultural and linguistic blend of Polynesian and French, a small population spread across hundreds of *motus* or small islands. The Polynesian peoples share a common Micronesian ancestry and language roots with the Maoris of New Zealand and the original Hawaiians. Their Pacific islands were the last places on earth to be explored and settled by humans approximately 3,500 years ago.

Each of the Polynesian cultures also has been greatly influenced by European contact starting in the 17th Century. A resurgence of pride in their Polynesian origins is apparent across

the South Pacific islands, with extensive efforts made during the past decade to recreate ancient ceremonies, reconstruct large canoes for Pacific sea voyages, and preserve the Polynesian languages. An example of this Polynesian perspective is found in the Museum of Tahiti and Its Islands near Papeete, where a life-size drawing of O'Mai bears the explanatory label that "On a voyage with Captain Cook, O'Mai was the first Tahitian to discover the British Isles in 1770."



Tikis (or ti'i) are male or female statues carved from wood, basalt, or volcanic rock and usually placed near religious gathering places called *maraes*. Tikis represent ancestors and serve to protect descendents who honor them. This Tiki has been draped with fresh palm fronds as a sign of respect.

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