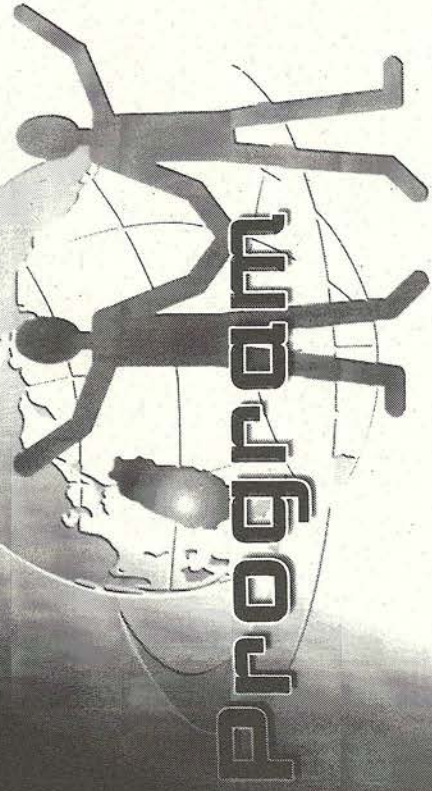


Biennial International  
Conference on Intercultural Research



# Commonizations Between Within-Cultural Diversities and Cross-Cultural Commonalities

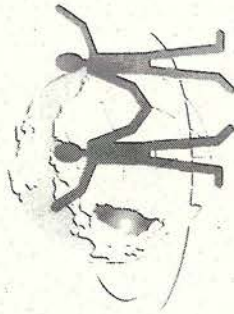
Co-sponsored by  
International Academy for Intercultural Research (IAIR)  
and  
National Taiwan Normal University

May 21-24, 2004  
National Taiwan Normal University, Taipei

NOON The Third Biennial International  
Conference on Intercultural Research

Program

National Taiwan Normal University, Taipei



2004

第三屆國際跨文化研究會議



主辦

國際跨文化研究學會 (IAIR)  
臺灣師範大學 (教育學院)

2004年5月21日至24日  
臺灣師範大學, 臺北市

## Contents

Welcome Message .....	1
Organizers & Sponsors .....	6
Conference Program Schedule .....	8
Program Schedule Summary .....	8
English Session Schedule .....	12
Chinese Session Schedule .....	21
Keynote Address .....	29
Dr. Henry C. Karlson .....	29
Dr. Harry C. Triandis .....	32
Dr. Kwang-Kuo Hwang .....	39
Organizing Committee .....	72
Campus Map & Floor Plan .....	74
Tour Program .....	78
Roster of Authors .....	89
Author Index .....	98

## 目 錄

歡迎詞.....	5
辦理與贊助單位.....	7
議程場地時間表.....	22
議程總表.....	10
英文論文發表議程.....	12
中文論文發表議程.....	22
主題演講.....	29
Dr. Henry C. Karlson.....	29
Dr. Harry C. Triandis.....	32
黃光國 博士.....	39
工作編組.....	73
校園地圖與樓層簡介.....	76
旅遊行程介紹.....	83
論文發表人名錄.....	95
論文發表人索引.....	101

## Welcome of IAIR President



As the President of the International Academy for Intercultural Research, it is my pleasure to welcome participants and accompanying persons to this, the Third Biennial Conference. The organizers have chosen the theme of "Harmonization" for this meeting, a term that has a poignant meaning as I write in 2004. The United States has been on the cusp of war with an Arab country; North Korea has been developing nuclear weapons and the alliance between Western countries that has existed since the end of World War II is deteriorating. The Hegelian ideal of finding common ground assumes initially incompatible positions; the Eastern approach assumes just the opposite: that an underlying similarity and harmony exists between any two or more positions or sets of values. Cultures, as opposed to the professed values of Nation states, are more likely to have such underlying similarities or harmonies. The many millennia of cultural interpenetration across quite permeable boundaries have cemented such similarities. The finding of collectivistic and individualistic schemata that are permeable in most individuals whether they live in Western or Eastern societies supports such similarity. Harmony, in the sense that it is used by the organizers of this conference, is the bringing to the fore such similarities that most certainly exist at the cultural as well as the individual levels. It is not fanciful to suggest that the making of these similarities patent will lead to a reduction in many of the conflicts that beset the world today. How we make these connection will depend, I suggest on the cleverness (in the best sense of the term) of our research. Hopefully, some of the studies that will be presented over the next four days, will merit the label of "clever." I urge you to pay close attention to the presentations.

We, in the Academy, give thanks to the outstanding work of Professor Oliver Tzeng and Dean Wu-tien Wu for the organization of this conference. As our first meeting outside of the continental United States, it was important that it be both scientifically rewarding as well as exposing us to a unique culture. In this Tzeng and Wu have succeeded admirably.

*Dan Landis*

Dan Landis, Ph.D.  
President

International Academy for Intercultural Research

## Preface by Program Directors

This Conference focuses on the theme of "harmonizations" between the characteristics of indigenous communities and those that are found cross-culturally. By harmonizations, we integrate the important—Eastern philosophical and Western legalistic—concepts of recognition, respect and mutuality between various cultures/groups across all dimensions of human activities. The immediate objective of this Conference is to provide an international forum for scholars and practitioners to engage in broad and meaningful dialogues. Hopefully, through the systematic analysis of various cross-cultural interactive issues, we would be able to develop theories and strategies for effective harmonizations—both within and between cultures—for education, communication, societal program planning, as well as other areas of human activities. All theoretical and empirical works in the cross-culturally comparative nature have been considered. We are happy to report that we have accepted over 200 excellent proposals (70 abstracts in Chinese and 140 in English) from some 30 countries around the world that will be presented in papers, posters, symposia, workshops and roundtable-panel discussions. The topics are quite diverse and multidisciplinary, but all center on the general theme of harmonizations between within-cultural diversities and international commonalities.

Especially, this Conference was originally organized in 2002-2003 over the clouds of severe international crises of war in Iraq and SARS (Sudden Accurate Respiratory Syndrome). These crises and other international challenges of poverty, terrorism, and education have impacted all aspects of human functions. They have indeed magnified the crucial realities of the interconnectedness and interdependence among all international communities. We are pleased to learn that under such severe international crises and challenges, our colleagues are so dedicated, with strong faith and in the full conviction, to this postponed 2004 program. In particular, over the last 24 months, our dialogues with scholars—through simultaneous email communications across all geopolitical boundaries—have further reinforced the importance of the Conference's mission. That is, harmonizations—at all levels of human ecological conditions—shall be the prerequisite to future domestic and international endeavors for global peace, progress and prosperity.

Toward this mission, this Handbook is compiled and printed for distribution to all authors and interested professionals. We sincerely believe that the abstracts included in this Handbook should not only facilitate the face-to-face interactions among the Conference participants, but also stimulate other international colleagues to intensify their efforts and multiply their contributions in both scientific theories and practical skills on harmonizations.

The organization and preparation of this Conference have involved over 30 professors, technical experts, and research assistants in both Taiwan and the US. We are grateful for their, both individual and joint, contributions in various aspects of program planning. In particular, two other committee members, Dr. Dan Landis and Dr. Kenneth Cushner, have made invaluable contributions in reading, commenting and selecting the abstracts. We are indebted to our assistants at the Osgood Laboratory for Cross-Cultural Research in various phases of program activities, from compilation of email addresses to proofreading of all edited abstracts. We are especially thankful of the contribution of Kikuko Campbell in the development, maintenance and perfection of all computer records and email communications with international colleagues. Only by her dedication, this Handbook becomes alive and will serve as an effective reference in all dimensions. Finally, we also thank Geraldine Billingham of Elsevier Science for making funds available to put this Handbook in the hands of all colleagues.

Oliver C. S. Tzeng, Ph.D., J.D.  
Director- Osgood Laboratory, Professor  
Psychology, Indiana/Purdue University  
Chair, the IAIR Biennial Conference  
Email: izzj100@iupui.edu, OliverTlaw@aol.com  
Phone: (317) 274-6779

Wu-Tien Wu, Ph.D.  
Dean, College of Education, NTNU  
Chair, the 3rd IAIR Conference  
Organizing Committee in Taiwan  
Email: t14004@cc.ntnu.edu.tw  
Phone: (886) 2-2321-3142

## Welcome of Taipei City Mayor

On behalf of the government and people of Taipei City, I wish to extend our warm and sincere welcome to all participants and accompanying persons to the Third Biennial Conference of International Academy for Intercultural Research. As the mayor of Taipei, it is my honor to give a brief introduction of the city.

Taipei is the ancestral homeland of the Ketagalan people, who settled in the area before Chinese migrants first arrived at the beginning of the Ming dynasty (1368-1644). During the early 17th century, both the Spanish and the Dutch began to occupy parts of Taiwan, and were replaced by Ming loyalist Zheng Chenggong (also known as Koxinga). Until the Qing dynasty, the Taipei area was undeveloped and considered uninhabitable. Taipei's development first began in 1709, when some natives of Quanzhou, in mainland China's Fujian Province, applied for permission to develop the area, starting with Mengjia (the present-day Wanhua District). Due to its convenient access to water and a natural harbor, Mengjia became the trading center of the Taipei Basin. In 1895, China ceded Taiwan to Japan, following its defeat in the Sino-Japanese War. In the subsequent decades, the Japanese tore down and redesigned Taipei three times, before it eventually took on the proportions of a large city. Following its retrocession to China in 1945, Taiwan was re-established as a province. Four years later, the Republic of China government retreated from China and relocated to Taiwan. The city gradually prospered, becoming the political, economic, educational, cultural, and transportation hub of the country. Forty years and two administrative reorganizations later, the city now proudly stands as one of East Asia's most important cities.

Taipei's economy has grown rapidly since 1950. About 20% of Taiwan's business firms are located in Taipei, which generates 37% of Taiwan's total sales. In addition, 79.8% of the city's population is employed in the service industry. The commercial and financial sectors account for 67.6% of the city's economic structure. Taipei is the center of Taiwan's economic and business activities.

Taipei City advantageously uses its status as Taiwan's governmental, economic, and cultural center in its goal of becoming a major Asia-Pacific business and transportation center. Moreover, Taipei City is increasingly functioning as a financial, media, and telecommunication center with sufficient international style to confront the challenges of other cities around the world.

It is a great pleasure to have you all join this conference and share the opinions with each other. The organizers have chosen the theme of "Harmonization" as the focus for the meeting, and we wish to develop theories and strategies for effective harmonizations through the engagement of broad and meaningful dialogues.

We would like to express our sincere gratitude to the committee members who have devoted themselves to the organization of this conference, and wish all participants a prosperous year of 2004.

Ying-jeou Ma, Mayor of Taipei  
S.J.D., 1981 Harvard University Law School, U.S.A.

## Welcome Remarks of NTNU President

Distinguished Guests, Ladies and Gentlemen:

On behalf of National Taiwan Normal University (NTNU), I would like to express my warm welcome to all of you to take part in the Third Biennial International Conference, co-sponsored by NTNU and International Academy for Intercultural Research (IAIR).

IAIR was founded in 1997. It aims to provide a forum where intercultural researchers, academics, and trainers can exchange ideas, theories, research and successful training approaches. In this way, the Academy is able to foster high level research and scholarship on intercultural issues.

This biennial conference of the Academy focuses on the central theme of harmonization between the characteristics of indigenous groups and those that are found cross-culturally. The immediate objective of this Conference is to provide an international forum for scholars and practitioners of intercultural relations and related fields to engage in broad and meaningful dialogues.

In the four-day Conference this time, there will be keynote speeches, presentations, forums, workshops, papers and posters exhibition, along with many other occasions and opportunities for you to exchange ideas and information. In total, more than two hundred papers will be presented in the Conference. Among them, about 130 strong are written in English while 70 strong are in Chinese. Through the valuable opportunities of academic exchange, I believe, every participant will benefit.

Upon the opening of the Conference, please allow me to extend my very best wishes to all the participants and wish the Conference a great success.

Thank you very much.

簡茂發  
Maw-fa Chien

Maw-fa Chien, Ed.D.  
President  
National Taiwan Normal University

## 歡迎光臨台灣師範大學

歡迎各位貴賓、師長光臨本校（台灣師範大學）本校今年很榮幸與國際跨文化研究學會（International Academy for Intercultural Research；簡稱 IAIR）共同舉辦「第三屆國際跨文化研究會議」，該學會在美國成立多年，由來自世界五十餘個地區及跨越數十個學術領域的專家學者所組成。其設立宗旨著重考量在世界各地區內許多群體間各具文化特質的同時認知、尊重與發揚，並在今後國際多元社會互動的演繹中，研究在各文化特質間共通行為與價值發展的需要、條件與平衡。該學會每兩年舉辦一次國際論壇，邀集會員及各國學者專家，進行理論與實際的探討，主要追求的效益有二：第一、促進與會人員深入了解目前世界各群體之文化特質，在多元社會的衝擊中所作維護、更新與適應的效應；第二、促進專家學者們在今後的跨文化過程中提昇其對不同文化特質之「特殊性」與「共同性」相互適應、相輔相成與和諧發展的研究興趣與績效。

台灣師範大學鑒於上述學會之背景與宗旨深符目前台灣與亞洲地區華人社會在二十一世紀多元發展的實際需要，乃樂意與該學會就其第三次大會聯合於本校校本部舉行。

本次會議中將安排大會主題演講、論文發表、專題研討、工作坊、海報論文展示、以及其他各種正式與非正式場合的意見交流。迄至 2004 年 1 月 31 日，除主講論文外，將有二百餘篇審查通過的論文（中文 70 餘篇，英文 130 餘篇），由來自世界各地專家與學者在大會上發表。謹此歡迎各界 參與各項豐富的研討活動，除共襄盛舉外必能滿載而歸。

簡茂發  
Maw-fa Chien

簡茂發 校長  
台灣師範大學  
Maw-Fa Chien, Ed.D.  
President  
National Taiwan Normal University

## Organizers & Sponsors

International Academy for Intercultural Research (IAIR)  
National Taiwan Normal University (College of Education)

Chinese Guidance Association  
Taiwan Psychological Association  
Chinese Association of Psychological Testing  
Taiwanese Association of Indigenous Peoples Education  
Osgood Laboratory for Cross-Cultural Research, USA

Ministry of Education  
Ministry of Foreign Affairs  
National Science Council  
Taipei City's Department of Education

Department of Educational Psychology and Counseling, NTNU  
Department of Education, NTNU  
Department of Adult and Continuing Education, NTNU  
Department of Human Development and Family Studies, NTNU  
Department of Civic Education and Leadership, NTNU  
Department of Information and Computer Education, NTNU  
Department of Special Education, NTNU  
Department of English, NTNU  
Graduate Institute of Mass Communication, NTNU  
Graduate Institute of Translation and Interpretation, NTNU  
NTNU Extension Division  
Center for Educational Research, NTNU  
Audio-Visual Instruction Center, NTNU  
Center of Computers, NTNU  
NTNU Sports Center

## 辦理與贊助單位

### 主辦單位

國際跨文化研究學會 (IAIR)  
臺灣師範大學 (教育學院)

### 共同主辦單位

中國輔導學會  
台灣心理學會  
中國測驗學會  
臺灣原住民教育協會  
Osgood Laboratory for Cross-Cultural Research, USA

### 指導與贊助單位

教育部  
外交部  
行政院國家科學委員會  
台北市政府教育局

### 承辦單位

臺灣師範大學教育心理與輔導學系  
臺灣師範大學教育學系  
臺灣師範大學社會教育學系  
臺灣師範大學人類發展與家庭學系  
臺灣師範大學公民教育與活動領導學系  
臺灣師範大學資訊教育學系  
臺灣師範大學特殊教育學系  
臺灣師範大學英語學系  
臺灣師範大學大眾傳播研究所  
臺灣師範大學翻譯研究所  
臺灣師範大學進修推廣部  
臺灣師範大學教育研究中心  
臺灣師範大學視聽教育館  
臺灣師範大學電子計算機中心  
台灣師範大學體育室

**Conference Program Schedule Summary      May 21-24, 2004**

<b>May 21, Friday (Day1)</b>		
08:00-08:30	<b>Registration</b> 21 <sup>st</sup> , 08:00~12:30 : Auditorium Entrance 21 <sup>st</sup> 13:00~17:00 ; 22 <sup>nd</sup> ~24 <sup>th</sup> 08:30~17:00 : College of Education Building Entrance	
08:30-09:20	<b>Opening Ceremony</b> Greeting Show 《Poem of Taipei-Dance》 Chung Shan J.H. School Welcome Remarks	Main Campus1, Auditorium
09:20-10:05	<b>Keynote speech 1 Dr. Henry C. Karlson</b> <i>Harmonizing diversities: History's successes and failures</i>	Auditorium
10:25-11:10	<b>Keynote speech 2 Dr. Harry C. Triandis</b> <i>Effective cross-cultural training: Harmonizing isomorphic attributions, information sampling, and social/organizational strategies</i>	Auditorium
11:10-12:00	<b>Keynote speech 3 Dr. Kwang-Kuo Hwang</b> <i>Confucian relationalism and moral action: An indigenous approach to social psychology</i>	Auditorium
12:00-13:30	<b>Luncheon Break</b>	Lunch box picked up at Information Desk, Auditorium
13:30-15:00	<b>Session 5~10</b>	Main Campus2,
15:20-16:50	<b>Session 11~16</b>	See Session Schedule
18:30-21:00	<b>Reception Banquet &amp; Cultural Night</b> <b>Buffet 18:30-20:00</b> <b>Show</b> 《Martial Arts, Aerobic Dancing》 Dept. of Physical Edu. 《Classic Dance》 Jmes Primary School 《Dance- Pleasant Memories of Childhood》 Dungmen Primary School 《Impromptu Dance- Game》 Hsinpu J.H. School	Main Campus1, Gymnasium 4F

<b>May 22, Saturday (Day2)</b>		
08:30-09:00	<b>Registration</b>	Education 1 F
09:00-09:50	<b>Session 17~19</b>	See Session Schedule
10:00-10:50	<b>Session 20~23</b>	
11:10-12:00	<b>Session 24~26</b>	
12:00-13:30	<b>Luncheon Break</b>	Lunch box picked up at Information Desk, Education 1F
13:30-16:50	<b>Field experiences: National Palace Museum</b> For Overseas Participants (Please bring with your passport.)	Report to assigned bus parked at the Extension Division Building at 13:30 · Departure Time: 13:40
19:00-21:00	<b>Film presentation and discussion</b>	Education Rm320

<b>May 23, Sunday (Day3)</b>		
08:30-09:00	<b>Registration</b>	Education 1F
09:00-10:20	<b>Session 28~30</b>	See Session Schedule
10:40-12:00	<b>Poster Session</b> for author-audience interaction	2 <sup>nd</sup> Floor Gallery
12:00-13:30	<b>Luncheon Break</b>	Lunch box picked up at Information Desk, Education 1F
13:30-15:00	<b>Symposium 1~2 &amp; Roundtable</b>	See Session Schedule

15:20-16:50	<b>Session 35~38</b>	
17:00-17:30	<b>Closing Ceremony</b>	Education Rm201
18:30-21:00	<b>Farewell Party</b> For Overseas Participants (Report to assigned bus parked at the Extension Division Building at 18:00 · Departure Time: 18:10)	Howard Plaza Hotel

<b>May 24, Monday (Day4)</b>		
09:00-10:20	<b>Session 39~42</b>	See Session Schedule
10:30-12:00	<b>Workshop 1~2 &amp; Symposium 3</b>	
12:00-13:30	<b>IAIR Member Luncheon</b>	To be announced
13:30-15:00	<b>Scholar forum</b>	Education Rm302
15:20-16:50	<b>Board of Directors Meeting</b>	Education Rm302
18:30-21:00	<b>Mayor Party</b> For Overseas Participants (Report to assigned bus parked at the Extension Division Building at 17:20 · Departure Time: 17:30)	To be announced

- Note: (1) During the conference dates, the program committee sets up a temporary office at the Room 106, at the first floor of the college of Education Building. Office hours are 8:00 to 17:00, May 21; 8:30-17:00, May 22 to 24.  
 (2) Posters displayed from 10:00~16:00, May 22-23 ; May 23 morning (10:40am~12:00) for author-audience interaction.  
 (3) May 25~27: Post-Conference tour of Central Taiwan Attractions.

第三屆跨文化研究會議議程總表

2004年5月21日至24日

五月廿一日 (五)	
08:00-08:30	報到 開幕報到處：校本部大禮堂：21日 08:00~12:30 常設報到處：教育大樓入口處：21日 13:00~17:00；22~24日 08:30~17:00 開幕式 歡迎節目《台北的詩》中山國中 主席致詞 貴賓致詞
08:30-09:20	校本部大禮堂
09:20-10:05	校本部大禮堂 主題演講 1 <b>Dr. Henry C. Karlson</b> <i>Harmonizing diversities: History's successes and failures</i>
10:25-11:10	校本部大禮堂 主題演講 2 <b>Dr. Harry C. Triandis</b> <i>Effective cross-cultural training: Harmonizing isomorphic attributions, information sampling, and social/organizational strategies</i>
11:10-12:00	校本部大禮堂 主題演講 3 <b>Dr. Kwang-Kuo Hwang</b> <i>Confucian relationalism and moral action: An indigenous approach to social psychology</i>
12:00-13:30	午餐 Luncheon Break
13:30-15:00	英文論文發表 Session 5~10
15:20-16:50	英文論文發表 Session 11~16
18:30-21:00	歡迎餐會 & 文化之夜 20:00 起表演節目《中國武術,有氣舞蹈》本校體育系 《古典舞蹈》集美國小 《兒時記憶-創造性舞蹈》東門國小 《遊戲-即興舞蹈》新埔國中

五月廿二日 (六)	
08:30-09:00	報到
09:00-09:50	書展
10:00-10:50	英文論文發表 17-19 英文論文發表 20-23
11:10-12:00	中文論文發表 1-2 英文論文發表 24-26
12:00-13:30	午餐 Luncheon Break
13:30-15:00	中文論文發表 3-5
15:20-16:50	中文論文發表 6 海外代表參觀故宮博物院
19:00-21:00	英文影片欣賞 Film presentation and discussion

五月廿三日 (日)

08:30-09:00	報到	教育大樓一樓
09:00-09:50	中文論文發表發表 7~10	英文論文發表 28~30
10:00-10:50	中文論文發表 11~14	英文海報雙向溝通 Poster Session
11:10-12:00	中文論文海報雙向溝通	教育大樓 三樓中庭(中), 二樓中庭(英)
12:00-13:30	午餐 Luncheon Break	報到處領餐, 用餐場地另訂
13:30-15:00	中文論文發表 15~19 中文座談會	英文專題研討 Symposium 1-2 英文論壇 Roundtable
15:20-16:50	中文論文發表 20~21 中文專題研討	英文論文發表 35~38
17:00-17:30	閉幕式 Closing Ceremony	教育大樓 201 演講廳
18:30-21:00	外賓惜別晚會 Overseas Participants' Farewell Dinner	福華飯店

五月廿四日 (一)

09:00-10:20	大陸學者參觀故宮博物院 推廣部前集合 08:30 開車	英文論文發表 39~42	各分組場地
10:30-12:00		英文工作坊 Workshop 1-2 英文專題研討 Symposium 3	各分組場地
11:10-12:00		IAIR 會員餐會	另行通知
12:00-13:30	IAIR 學者論壇 Scholar forum		教育大樓 302 室
13:30-15:00	IAIR 理事會議 Board of Directors Meeting		教育大樓 302 室
15:20-16:50	馬市長宴請外賓 Mayor Party For Overseas Participants (推廣部前集合, 17:30 開車)		另行通知

附註：一、秘書組議事組聯絡處在 2 1 ~ 2 4 日 08:30~17:00，設於教育大樓一樓 106 教  
師休息室。

二、海報展示期間：5 月 2 2、2 3 日 10:00~16:00。  
三、5 月 2 5 ~ 2 7 日外賓會後文化之旅。

## Conference English Session Schedule

May 21, 2004 (Day 1)

Day 1 Period AA (8:30 - 9:20 a.m.)

**Session 1 (Auditorium): Opening Ceremony**

(Chairs: Dan Landis and Wu-tien Wu)

Day 1 Period A (9:20 - 10:05 a.m.)

**Session 2 (Auditorium): Keynote speech** (Introduction: Oliver C.S. Tzeng)

**R122 Karlson, H.C.** *Harmonizing diversities: History's successes and failures*

Day 1 Period B (10:25 - 11:10 a.m.)

**Session 3 (Auditorium): Keynote speech** (Introduction: Dan Landis)

**R136 Triandis, H.C.** *Effective cross-cultural training: Harmonizing isomorphic attributions, information sampling, and social/organizational strategies*

Day 1 Period C (11:10 a.m. - 12:00 p.m.)

**Session 4 (Auditorium): Keynote speech** (Introduction: Wu-tien Wu)

**R075 Hwang, K.K.** *Confucian relationalism and moral action: An indigenous approach to social psychology*

Day 1 Period D (1:30 - 3:00 p.m.)

**Session 5 (Room 104): "Theoretical Conception of Culture"** (Chair: K.K. Hwang)

- R026 Segal, E.S., & Segal, M.T.** *Reconceptualizing culture*
- R070 Chang, W.C.** *The global professionals: A new breed of immigrants*
- R033 Kalscheuer, B.** *(De)Constructing cultural borders? A critical note on the interculturalists' enterprise*

**Session 6 (Room 105): "Cultural Diversity"** (Chair: Oliver C.S. Tzeng)

- R003 Sussman, N.M.** *Harmonizations, hybridizations, and identity shifts in cultural re-entries: Hong Kong Chinese experiences*
- R058 Dillon, R.G.** *High context and low context revisited: Re-grounding Hall's paradigm*
- R008 Morris, R.** *International-regional relations, legal-social institutional system harmonizations, and international aggression and peace*

**Session 7 (Room 201): "Cross-Cultural Measurements"** (Chair: Rong-Gwey Ho)

- R054 Yao, K.G.** *Quantitative and qualitative comparisons among three Chinese versions of the WHOQOL-Questionnaire*
- R015 Begum, N., & Husain, M.G.** *Tribal and non-tribal identity in India: A comparison across culture*

**R050 Ang, S. & Dyne, L.V.** *Navigating in different cultures: Developing a scale for cultural intelligence*

**Session 8 (Room 202): "In-Group vs. Out-Group, and Training"** (Chair: Lee-Fei Wang)

- R052 Gómez, Á., & Gaviria, E.** *Meta-stereotype information and within-cultural inter-group relations*
- R103 Frindte, W., Zachariae, S., Boehnke, K., Mikulincer, M., Rieck, M., Ben-Dor, G., Canetti-Nisim, D., Qouta, S., & Jondi, N.** *Perceptions and evaluation of and experience with macro-social life-threatening events and intergroup bias: Report about a planned research project*
- R116 Gladman, T., Curl, L.S., & Landis, D.** *How useful is a good theory in training? Theories of anxiety uncertainty management and individualism/collectivism*

**Session 9 (Room 301): "International Legal/Business Relations"**

(Chair: L.A. French)

- R011 French, L.A., & Manzanarez, M.** *Cultural and language differences within the NAFTA partnership: Comparative human, social, and criminal justice issues*
- R079 Chang, L.C.** *Harmonizing international education with cultural differences: A case study at a technological university*
- R097 Abdullah, M.H., Wong, B.E., & Yong, M.F.** *The color of language: Ethnic perspectives on ESL learning*
- R084 Zinglensen, H.B., & Harms, M.** *Beyond awareness, understanding and respect: Strategies for dealing with cultural differences in international business interaction between individuals* (Cancelled)

**Session 10 (Room 302): "Emigration and Sojourners"** (Chair: K. Kudo)

- R076 Kudo, K.** *Cultural discourses and sojourner-host friendship: Comparative perceptions of international and Japanese students*
- R074 Bornman, E.** *Identity and intentions to emigrate: The case of South Africa*
- R099 Yang, R., & Noels, K.A.** *Self-construals, linguistic self-confidence and adjustment: A study of international students' cross-cultural adaptation*

Day 1 Period E (3:20 - 4:50 p.m.)

**Session 11 (Room 104): "Classroom Education"** (Chair: Hsiao-Lan Sharon Chen)

- R001 Khelifa, M., & Sonleitner, N.** *Changing as you teach: Faculty adjustment and adaptation in a non-Western university*
- R005 Wei, F.Y.F.** *International students' anxieties in oral communication in classrooms: A case study*
- R088 Baraldi, C.** *Forms of intercultural education in classrooms: The Italian situation*

**Session 12 (Room 105): "Comparative Socialization"** (Chair: Wen-jing Peter Shan)

- R018 Makhovskaya, O.** *Comparison of Russian (ex-Soviet) and American system of socialization*

- R077 Curran, M.J., MacLachlan, M., & Bunting, B. *From Wembley to Wimbledon: The psychosocial adaptation of the Irish in Britain*  
 R087 Kung, H.Y., & Ho, H.Z. *Cross-cultural and gender variations in cooperative and competitive attitudes*

Session 13 (Room 201): "Teaching Diversity" (Chair: H. Jackson)

- R051 Jackson, H. *An assessment of student outcomes in general education, human diversity (HD) courses*  
 R069 Chuang, P.F. *The impact of national language policy on family relations in Taiwan*  
 R072 Kacharava, T., & Kipiani, G. *Grid techniques as a method of children's ethnic identity investigation*

Session 14 (Room 202): "Intimate Relations, Love and Marriage"

(Chair: A. Kuemmerling)

- R034 Kuemmerling, A. *Gender differences in mate preferences: Comparison between evolutionary and sociocultural theories*  
 R014 Fry, G.W., & Vysoka, A. *The missing cell in race relations*  
 R128 Bedford, O. & Hwang, S.L. *Construction of masculinity: The case of flower-drinking in Taiwan*

Session 15 (Room 301): "Civilization" (Chair: Vincent Wu Chang)

- R031 Urushadze, L.Z., & Mirtskhulava, G.I. *The study of the Iberian-Caucasian civilization and the urgent need of its setting up*  
 R107 Smith, L.R. *Refugee adjustment structures: Resettlement's effects on personal networks*  
 R106 Daly, A., Troth, A., Barker, M., & Jones, L. *Comparative predictions of international orientations across Australian and New Zealand university students*

Session 16 (Room 302): "Comparative Self-Attribution"

(Chair: N. Ogawa)

- R064 Ogawa, N., Gudykunst, W., & Nishida, T. *Self construals and self-esteem in Japan and the United States*  
 R035 Chen, J.M., Chiu, S.C., & Suen, M.W. *Differences in social dilemma between individualist and collectivist orientations*  
 R119 Burnett, C., & Gardner, J. *Acculturation of Chinese students in Northern Ireland*

May 22, 2004 (Day 2)

Day 2 Period A (9:00 - 9:50 a.m.)

Session 17 (Room 201): "Cultural Reflections in Arts" (Chair: G.D. Rosenberg)

- R125 Rosenberg, G.D. *Cross-cultural and within-cultural harmonization of perceptions of nature in art history with implications for contemporary environmental policies*

- R036 Chutiwongpeti, S. *At the dawn of the 21<sup>st</sup> century: The role of contemporary art in harmonizing Diversities*

Session 18 (Room 202): Panel session "Classroom Education" (Lead: J. Mahon)

- R047 Cushner, K., & Mahon, J. *The developing intercultural competence of teachers: Study 1 "The impact of international student teaching experiences on student teachers, visiting teachers and host nationals: An exploratory study"*  
 R048 Cushner, K., & Mahon, J. *The developing intercultural competence of teachers: Study 2 "Intercultural sensitivity development of practicing teachers: Life span perspectives and the necessity of life views"*

Session 19 (Room 105): "Women and Acculturation" (Chair: S. Huang-Nissen)

- R020 Huang-Nissen, S. *Asian-American professionals: Harmonizing cultural values for career success*  
 R062 van Oudenhoven, J.P. *Attachment styles and acculturation strategies*

Day 2 Period B (10:05 - 10:55 a.m.)

Session 20 (Room 104): "Indigenous Cultural Changes" (Chair: Lillian M. Hwang)

- R053 Towson, S., Lafreniere, K., & Classens, L.L. *Relationship between life disadvantages and cultural heritage: Harmonization in a Canadian aboriginal community*  
 R024 Mulle, V. *The changing role of women in southeast Alaska's salmon harvest*

Session 21 (Room 105): "Sign Language" (Chair: S. Cavusoglu)

- R032 Cavusoglu, S. *Information signs (pictograms) in harmonizing subjective culture barriers: The Nicosia, Cyprus example*  
 R132 Chia, A.L. *Language proficiency, cultural contact, and acculturation among immigrants: A case study in Canada*

Session 22 (Room 201): "Conflict in Family and Social Systems"

(Chair: Jeou-Shyan Horng)

- R056 Ho, E. *Harmonizing diversities via emphasizing similarities: A study of multicultural classrooms in New Zealand*  
 R043 DeAngelis, M. *Cinematic intervention in national identity development: Cross-cultural generalities*

Session 23 (Room 202): "Comparative Assessment of Cultures"

(Chair: Shun-Wen Chang)

- R057 Lo, C.W. *Tertiary socialization from language leaning: Differential impact of cultural orientations*  
 R059 Kulich, S., & Zhu, M. *Analyzing Chinese values shifts over a decade of international impact*

Day 2 Period C (11:05 a.m. - 12:00 p.m.)

**Session 24 (Room 104): Panel Session "Cultural Foundations and Acquisitions"**

(Lead : Y.C. Ho)

**R120 Ho, Y.C., Chen, H.Y., & Kuo, S.I.C.** *Predicaments and harmonization of between-cultural transformations*

**R113 Kwantes, C.** *Harmonizations at work: Organizational citizenship behaviors and culture*

**Session 25 (Room 201): "Different Cultural Orientations"**(Chair: R.S. Bhagat )

**R109 Bhagat, R.S., & Moustafa, K.S.** *Cultural variations in temporal orientation: A closer look at situational contingencies*

**R134 Everts, H., & Peili, W.** *Cultural transitions from immigrations: Fostering identity and resilience in host families*

**Session 26 (Room 202): "Comparative Leaderships and Impacts"** (Chair: Yu-Wei Hu)

**R092 Hu, H.H., Huang, K.L., & Chi, S.C.** *The influence of the leader-member exchange relationship on the monetary reward decision: A comparative study of Taiwan and American*

**R131 Ezhilarasan, M.** *Leadership: The culture-building tool for organizational effectiveness*

**Day 2 Period D (7:00 - 9:00 p.m.)**

**Session 27 (Room 302): Film presentation and discussion** (Lead :R. Life)

**R022 Life, R.** *DOUBLES: Japan and America's intercultural children*

May 23, 2004 (Day 3)

**Day 3 Period A (9:00 - 10:20 a.m.)**

**Session 28 (Room 201): "Cyberspace"** (Chair: D. Landis)

**R010 Ngonde, S.K., & Winarlim, P.H.S.** *Technology and socio-cultural change in Indonesia: A case study of short message service and multi messaging service*

**R091 Landis, D.** *The impact of team member ethnicity, culture, and gender on performance over the internet*

**R095 Oh, E.S.** *Comparative applicability of ethical paradigms to international cyberspace governance*

**Session 29 (Room 202): "Cross-Cultural Tolerance and Values"**

(Chair: O. Tzeng)

**R012 Klyukanov, I.E., & Sinekopova, G.V.** *The dynamics of intercultural tolerance: A semiotic perspective*

**R124 Tzeng, O.C.S., Wooldridge, K., & Campbell, K.** *Faith love as a cross-culturally common psychological construct in intimate relations*

**Session 30 (Room 302): "Organizational Culture"** (Chair: Harry S.R. Kao)

**R110 Bhagat, R.S.** *Cultural significance of tacit and explicit knowledge: Implications for cross-cultural organizational research*

**R121 Kuo, B.** *Collectivistic and individualistic dimensions of coping: The development of the Cross-Cultural Coping Scale and its validation*

**R123 Kwantes, C., Boglarsky, C.A., & Kuo, B.** *One organization, three nations: Harmonies on organizational culture*

**Day 3 Period B (10:40 a.m. - 12:00 p.m.)**

**Session 31 (2<sup>nd</sup> Floor Gallery): Poster session**

(Coordinators: Josh Lin, Kikuko Campbell, Kim Wooldridge)

**R004 Wu, S.M.** *Cross-cultural comparisons of values, attitudes, and behaviors within the context of an allocation game*

**R013 Yan, J.C.** *From cross-cultural learning to domestic teaching: A phenomenological exploration*

**R027 Sedano, I.F., Stewart, E.G., Rovira, D.P., & Carrera, P.** *Independent and interdependent self-construals: Cross-cultural study*

**R037 van Hook, C.** *Understanding cultural diversity: Using a constructivist model*

**R065 Huang, M.K., Lung, F.W., & Ho, S.C.** *Spousal abuse and depression: Causal or covariate phenomena?*

**R066 Begum, N.** *Aggressiveness among sport fans across culture*

**R082 Kakinuma, M., & Uemura, K.** *Nonverbal communications between mother and child in joint story-telling interactions*

**R085 Moran, S.** *Cultural synergy for international leadership*

**R090 LaPointe, D.K., Greysen, K.R.B., & Barrett, K.A.** *Synchronous distance learning of new languages and cultures*

**R094 Koo, H.** *Negotiating ethnic identities: A study of Korean adoptees and the other Korean Americans in Minnesota*

**R098 Jia, W.** *Deweyan pragmatism: Its implications for the study of intercultural communications*

**R101 Sandel, T.** *Language shift and language accommodation across family generations: An exploratory study in Taiwan*

**R102 Frindte, W., Wammetsberger, D., & Wettig, S.** *Anti-Semitic attitudes of young German people in Germany*

**R104 Wong, B.E., & Abdullah, M.H.** *He or She: Pronoun choice in translation and perception of gender behavior and role*

**R105 Wu, H.M., & Hwang, K.K.** *Interpersonal conflict and resolution in Taiwan: Comparative analysis between REBT and relational approaches*

**R108 Wong, M.R.** *Hotel living and Asian Americans: Images of urban life in Seattle, Washington's Chinatown*

**R111 Chang, H., & Wu, B.** *Depressive symptoms among college students: A Taiwan-U.S. comparative study*

**R114 Eren, E., Alpkam, L., & Ergun, E.** *Impact of culture on qualitative and quantitative performance in Turkish manufacturing industries*

**R115 Curl, L.S.** *Can we reduce our latent prejudice? Examining a cultural assimilator via the implicit association test*

**R118 Sato, Y.** *Adjustment and social support for Japanese corporate wives in*

Malaysia

- R127 Guan, S., & Chingching, L. *Quantitative analysis of international communication indices*
- R129 Bedford, O. *SARS and social responsibility: A paradox for cross-cultural psychology?*
- R133 Chia, A.L. *Diversities in country of origin on immigration: A Canadian example*
- R135 Ou, C.M., Lou, W.L., Chen, H.Y., Lin, F.Y., Hung, P.Y., Craig, D., & Cushner, K. *Adjustment of Taiwanese graduate students to American universities*
- R142 Luo, M.M.L. *The effect of combined-language search strategy on users' search experience*

Day 3 Period C (1:30 - 3:00 p.m.)

Session 32 (Room 201): Symposium "Intergroup Contact/Acculturation"

(Lead: C. Ward)

- R080 Ward, C., Love, C., Lin, E.Y., Liu, J.H., & Gee, S. Ng, S.H., Jose, P., Fischer, R., Masgoret, A.M., Gezentsvey, M., & Leong, C.H. *The processes and outcomes of intercultural contact: Intergroup and acculturation theory and research*

Session 33 (Room 202): Symposium "Religion and Cultures" (Lead: M. Husain)

- R044A Husain, M.G. *Religio-cultural identity and terrorism: South Asian perspective*
- R044B Haque, A. *Psychology of religion: Analyzing religious development, orientation and negative social behaviors*
- R045 Begum, N. *Psychosocial roots of terrorism in the Northeast (India)*
- R046 Dover, H. *Religious fundamentalism and terrorism*
- R117 Ansari, A.H. *Terrorism and economy*

Session 34 (Room 302): Roundtable "Identities and Communications"

(Lead: R. Albert)

- R049 Albert, R.D., Bennett, J.M., Bhawuk, D.P.S., Liu, J.H., & Kim, Y.Y. *Cultural identity and intercultural communication*

Day 3 Period D (3:20 - 4:50 p.m.)

Session 35 (Cancelled): "New Cultural Development"

Session 36 (Room 202): "Immigration and Acculturation" (Chair: K. Campbell)

- R063 van Oudenhoven, J.P., & van der Zee, K.I. *Acculturation of Frisian immigrants in four different Anglo-Saxon cultures*
- R073 Berberoglu, G.N. *Harmonization process of Turkish community within German culture: A case of an educational program for bridging two countries*
- R068 Lammel, A. *Cultural defensive mechanisms*

Session 37 (Room 302): "Development of Citizenship"

(Chair: Kim Wooldridge)

- R112 Lee, H.F. *Dynamics of socialization process and language development: A case study of children using Taiwanese and Mandarin in a daycare center*
- R071 Koh, J.B.K., & Chang, W.C. *Parenting behaviors of Singaporean Chinese parents with diverse cultural backgrounds*
- R040 Jackson, J. *Barriers to intercultural harmony: A case study of Hong Kongers in England*

Session 38 (Room 104): Dissertation Award and presentation

(Chair: D. Landis)

- R141 Brew, F. *Intercultural conflict in the workplace: A study with Western expatriates and East Asian host-nationals*

May 24, 2004 (Day 4)

Day 4 Period A (9:00 - 10:20 a.m.)

Session 39 (Room 301): "Women Employment and Moral Judgments"

(Chair: C.M. Chen)

- R002 Cassidy, P.A. *Leadership in international settings: Exploring the values, beliefs and assumptions of expatriates*
- R086 Ho, H.Z., & Hong, S. *Longitudinal effects of parental involvement on student achievement: Latent growth modeling across ethnic groups*

Session 40 (Room 302): "Business across Cultures"

(Chair: R.F. Littrell)

- R019 Littrell, R.F. *Employee empowerment in China: A longitudinal study in the hospitality industry*
- R061 Albert, R.D., & Yook, E. *Experiences of Chinese, Japanese and Korean employees in American work settings*
- R067 Fischer, R., Ferreira, M.C., Assmar, E., Redford, P., Harb, C., Bor-Shiuan, C., Ding-Yu, J., Runikasari, S., Mokoginta, U. *Organizational behaviors across cultures: A multi-level perspective*

Session 41 (Room 201): "Cultural Differences"

(Chair: R. Santee)

- R007 Santee, R. *Asian perspectives and Western counseling: A harmonization*
- R009 Sheu, H.B., & Sedlacek, W.E. *An examination of universal-diverse orientation and adjustment pathways to life satisfaction among college students by race*
- R016 Husain, M.G., & Songput, A. *Mental health across culture: Study of different tribes of Manipur in relation to individualistic and collectivistic values*

Session 42 (Room 202): "Cultural Symbolism"

(Chair: J. Martin)

R028 Martin, J., Chaney, L.H., & Moore, T. *The use of humor in international advertising in England, Japan, and Mexico*

R055 Salo-Lee, L., & Li, Z. *Does red color still matter for Chinese? Chinese traditional symbols and their impact in global intercultural communications*

R078 Lei, D. *Salad or stew? Food as harmonizing agent in performance and society*

**Day 4 Period B (10:30 a.m. - 12:00 p.m.)**

Session 43 (Room 302): Workshop "Cultural Learning" (Lead: P. Pedersen)

R039 Pedersen, P.B. *A synthetic culture laboratory*

Session 44 (Room 201): Workshop "Intercultural Competence" (Lead: A. Thomas)

R029 Thomas, A., Kammhuber, S., Tjitra, H., Panggabean, H., Santosa, E., & Simon, P. *Intercultural competence: Basic need for harmonizing cultural differences*

Session 45 (Room 202): Symposium "Cross-Cultural Love Equation and Differential Quotients: Theory and Measurement Exploration" (Lead: O. Tzeng)

R060 Tzeng, O.C.S., Campbell, K., Wooldrige, K. & Barfield, J. *Toward the development of cross-cultural psychosemantic love equation framework and quotients via harmonizing diversities between individual cultures*

**Day 4 Period C (1:30 p.m. - 3:00 p.m.)**

Session 46 (Room 302): IAIR members scholar forum (Lead: D. Bhawuk)

R140 Bhawuk, D.P.S., Landis, D., Cushner, K., Kohls, L.R., Kealey, D.J., Bennett, J.M. *Bridging theory and practice in intercultural training*

**Day 4 Period D (3:00 p.m. - 4:50 p.m.)**

Session 47 (Room 302): IAIR Board of Directors meeting (Chair: Dan Landis)

中文論文發表與專題研討場次時間地點分配簡表

	5月22日(六)		5月23日(日)	
09:00~09:50	書展	教育大樓1F中庭	論文發表 7	教育大樓 104 室
			論文發表 8	教育大樓 105 室
10:00~10:50	書展	教育大樓1F中庭	論文發表 9	教育大樓 301 室
			論文發表 10	教育大樓 304 室
			論文發表 11	教育大樓 104 室
			論文發表 12	教育大樓 105 室
			論文發表 13	教育大樓 301 室
			論文發表 14	教育大樓 302 室
11:10~12:00	論文發表 1	教育大樓 105 室	海報展示雙 向溝通	教育大樓三樓中庭
	論文發表 2	教育大樓 302 室		
13:30~15:00	論文發表 3	教育大樓 104 室	論文發表 15	教育大樓 301 室
	論文發表 4	教育大樓 105 室	論文發表 16	教育大樓 304 室
	論文發表 5	教育大樓 302 室	論文發表 17	教育大樓 302 室
			論文發表 18	教育大樓 104 室
15:20~16:50	論文發表 6	教育大樓 302 室	論文發表 19	教育大樓 105 室
			中文座談會	推廣部 1F 演講廳
			論文發表 20	教育大樓 301 室
			論文發表 21	教育大樓 304 室
			專題研討	教育大樓 201 室

※ 海報展示期間：5月22、23日 10:00~16:00。

中文論文發表與專題研討會時間地點分配詳表

五月二十二日 (六) 11:10~12:00	
論文發表 1	主 題：華人跨文化心理與行為研究 主持人：林文瑛
(CR012)	關於教育與教學環境-兩個異文化個案之研究 周玉秀，台北師範學院初等教育系
(CR044)	一個華人間跨文化差異的文化量表之建立 李玉嫻、陳曙光，交通大學管理科學系；洪瑞雲，交通大學工業工程學系
論文發表 2	主 題：教學與學習行為研究 主持人：陳學志
(CR024)	整合知、情、意的語言訓練課程對國中生英語學習表現影響之研究 吳青蓉，新竹縣忠孝國中；張景媛，臺灣師範大學心輔系
(CR001)	校園學習步進創意教學與評量設計之行動研究—以朝陽幼稚園為例 孫扶志，朝陽科技大學幼兒保育系

五月二十二日 (六) 13:30~15:00	
論文發表 3	主 題：幼兒兒童青少年行為研究 主持人：張景媛
(CR021)	靜坐訓練對兒童注意力影響之研究 胡悅倫、徐碧霞，政治大學教育系； 丁敏，政治大學中文系；洪光宗，明新技術學院企管系
(CR042)	兒童衝動性、未來期待、休閒活動與違犯行為之相關研究 田秀蘭，臺灣師範大學心輔系
論文發表 4	主 題：親職教育相關研究 主持人：王鍾和
(CR037)	外籍新娘子女養育經驗之詮釋：一個詮釋現象學的研究 高淑清、陳美惠，嘉義大學家庭教育研究所
(CR046)	母親對「兒童自主」教養信念之詮釋性研究 林慧芬，實踐大學家庭研究與兒童發展研究所
(CR077)	教養行為背後的認知因素—能力觀與教養觀 林文瑛，佛光人文社會學院心理所

五月二十二日 (六) 13:30~15:00	
論文發表 5	主 題：團體諮商研究與應用／心理劇 主持人：鄧佩麗
(CR049)	團體諮商員訓練方案設計與評估—以臺灣張老師為例的行動研究 黃素非，陽明大學通識教育中心
(CR056)	團體諮商歷程中領導者技術運用之分析研究 吳秀碧、許育光、洪雅鳳、羅家玲，彰化師範大學輔導與諮商學系
(CR084)	國中中輟學生心理劇治療結果之個案研究 張莉莉，文藻外語學院通識教育中心

五月二十二日 (六) 15:20~16:50	
論文發表 6	主 題：心理諮商在法院中的實施 主持人：彭南元
(CR028)	受保護處分少年家長人格特質、教養態度、親子關係與家庭環境之調查研究 林家興、黃詩殷、洪美鈴，臺灣師範大學心輔系
(CR029)	台北地方法院諮商服務方案之初探 鄒佩麗、陳光寬、黃兆慧、劉于華、郭凡琦，臺灣師範大學心輔系
(CR035)	司法心理治療-受保護管束少年諮商經驗分享 洪雅琴，臺灣師範大學心輔系

五月二十三日 (日) 9:00~9:50	
論文發表 7	主 題：社會變遷中的大陸文化適應與教育改革 主持人：甄曉蘭
(CR004)	經濟全球化中的中國傳統文化 楊宇梅，雲南省玉溪師範學院教育系
(CR006)	大陸社會轉型期公民心理承受力問題初探 李麗，雲南省玉溪師範學院教育系
論文發表 8	主 題：國小教學與評量相關研究 主持人：陳慧
(CR054)	臺灣國小教師學習評量信念與實踐之個案研究 莊明貞，台北師範學院課程與教學研究所；丘愛鈴，高雄師範大學教育學程中心
(CR057)	台北日本與美國僑校小學社會科教學比較研究 李智威，暨南國際大學比較教育學系

五月二十三日 (日) 9:00~9:50	
論文發表 9	主 題：臺灣原住民族的學習行為研究 主持人：張建成 教育大樓 301 室
(CR072)	認同政治與學校教育：以台北市一所高中的原住民為例
(CR016)	鄭勝耀，UCLA 教育研究所博士班、譚光鼎，台灣師範大學教育學系
(CR016)	邱淑芬，中正大學成人及繼續教育系
論文發表 10	主 題：當代社會的婦女婚姻議題 主持人：陳峻眉 教育大樓 304 室
(CR017)	徐西森，高雄應用科大教育學程中心；連廷嘉，屏東師範學院學生輔導中心
(CR043)	陳麗文，南投縣家庭教育中心、空中大學嘉義中心；周克華，中央日報

五月二十三日 (日) 10:00~10:50	
論文發表 11	主 題：多元文化的衝擊與適應研究 主持人：彭森明 教育大樓 104 室
(CR041)	陳慧，北京郵電大學經濟管理學院；車宏生，北京師範大學心理系
(CR067)	朱敏，北京社會科學院社會學所
(CR067)	侯定凱，華東師範大學心理系
論文發表 12	主 題：焦點解決諮商的應用相關研究 主持人：修慧蘭 教育大樓 105 室
(CR039)	許維素，暨南大學輔導與諮商研究所
(CR087)	張德聰，空中大學生活科學系；林世莉，張老師基金會
論文發表 13	主 題：台灣學生心理與社會行為之研究 主持人：孟慶茂 教育大樓 301 室
(CR073)	方紫薇，交通大學教育研究所
(CR081)	黃玉，臺灣師範大學公領系

五月二十三日 (日) 10:00~10:50	
論文發表 14	主 題：諮商中的社會文化議題 主持人：李美枝 教育大樓 302 室
(CR009)	游淑瑜，台北醫學院華人社會-從文化脈絡理解夫妻問題的發生與治療介入
(CR075)	洪莉竹，國立台北師範學院心輔系；陳秉華，臺灣師範大學心輔系

五月二十三日 (日) 11:10~12:00	
海報展示 雙向溝通	教育大樓 3F 中庭
1. (CR008)	E 世代青少年對同性戀的多元文化觀 林曉芳，嶺東技術學院
2. (CR013)	吳淑敏，義守大學 婦女幸福感之研究
3. (CR014)	葉倩亭，政治大學教育研究所 知識管理的另類挑戰-談臺灣地區國民中學教師知識分享的人情困局
4. (CR022)	李增德，金門縣議會 金門宗廟文化社會結構與人際關係之探討
5. (CR027)	張艾如，國防大學醫學院醫學系精神學科、三軍總醫院精神醫學院部 癌症病房護理人員工作壓力研究
6. (CR031)	張艾如，國防大學醫學院醫學系精神學科、三軍總醫院精神醫學院部 金門地區自覺之工作壓力與心理健康之關係探討
7. (CR080)	張艾如，國防大學醫學院醫學系精神學科、三軍總醫院精神醫學院部 男性變性慾患者在柯氏性格量表分量尺得分之分析研究
8. (CR032)	林歐貴英，臺灣師範大學人類發展與家庭系 從生態系統觀看老人獨立生活的意涵-跨文化的個案研究
9. (CR047)	黃振豐，臺灣師範大學教育系 赫欽斯自由人教育理論
10. (CR048)	楊雅惠，政治大學教育系 專家與生手輔導知識結構之測量
11. (CR066)	黃駿，高雄醫學大學醫學社會學系 文化之自主性探討：由 Geertz 的文化人類學談起
12. (CR074)	楊智先，政大教育系 堅持到底的關鍵-創新團隊生命週期之探究
13. (CR038)	燕良軾，湖南師範大學教育科學學院心理學系 鬼谷子的測識心理思想
14. (CR069)	李暉，天津商學院應用心理系 甘肅四民族學習行為比較研究

<b>五月二十三日 (日) 11:10~12:00</b>	
教育大樓 3F 中庭	
海報展示雙向溝通	
15. (CR070) 班主任教師班級管理效能感對學生學業效能和學習態度之問關係的影響 劉紅雲、孟慶茂，北京師範大學心理學院	
16. (CR085) 大學生人際關係問題與自我和諧水平評價 包陶迅、王穎、丁芳盛，浙江海洋學院心理教育中心	
17. (CR086) 失衡是青少年心理發展的必要前提 孫義農，杭州市學校心理輔導中心	
18. (CR091) 中國大學生對日常行為的責任判斷 林鍾敏，廈門大學高等教育科學研究所	

<b>五月二十三日 (日) 13:30~15:00</b>	
教育大樓 301 室	
論文發表 15 主 題：中國大陸教育與輔導相關研究 主持人：林幸台	
(CR065) 學生價值取向特徵及其與環境狀態關係研究 李曉文，中國華東師範大學心理學系	
(CR010) 團體心理輔導在女性戒除毒癮復中的應用研究 施江玉，雲南省玉溪師範學院教育系	
(CR092) 教育評價的跨文化比較 孟慶茂，北京師範大學心理系	
論文發表 16 主 題：臺灣教育情境相關研究 主持人：李 輝	
(CR045) 網路用語的中文音符化對於閱讀的影響 袁之琦，輔仁大學心理系	
(CR059) 女性校長在校長遴選委員會之敘說研究 黃玉莘，屏東師範學院國民教育研究所	
(CR076) 國民中學教育階段之關鍵能力的發展 賴姿伶，政大心理系博士班、余民寧，政大教育系	
論文發表 17 主 題：企業組織文化與社會服務相關研究 主持人：張德聰	
(CR015) 企業變革的文化面向：次文化的遭遇、衝突與溝通 李志鴻、劉兆明，輔仁大學應用心理研究所	
(CR019) 創業決策之文化價值基礎-跨文化認知模型初探 劉世南，中正大學勞工研究所	
(CR083) 不同國籍民航航師對飛行組織文化之態度差異 程千芳，空軍官校心理諮商科	

<b>五月二十三日 (日) 13:30~15:00</b>	
教育大樓 104 室	
論文發表 18 主 題：台灣大學生的愛情關係與約會暴力相關研究 主持人：李麗	
(CR078) 大學生知覺其人格依附風格對愛情關係適應之影響 王慶福、王郁茗，中山醫學大學心理學系； 陳易芬，台中師範學院諮商與心理輔導研究所	
(CR079) 不同性別與性別角色取向者的人際親密能力及關係適應之差異研究 王慶福、王郁茗，中山醫學大學心理學系	
(CR088) 大學生約會暴力行為模式之驗證 修慧蘭、孫頌賢，政治大學心理學系	
論文發表 19 主 題：心理健康與介入處理之相關研究 主持人：方紫薇	
(CR058) 中西方慢性病患身心復健之因應歷程比較分析 李玉輝，台北護理學院生死教育與輔導研究所	
李智威、羅秀雯，暨南國際大學比較教育學系	
(CR062) 臺灣九二一災後危機處理期之行動方案與介入策略之探討 賴念華，中國文化大學心理系	
(CR082) 美國性侵害犯罪加害人註冊公告與監護處遇制度之台灣研究 陳皎眉，國立政治大學心理系	
黃富源，中央警察大學	
中文座談會 留美打拼 120 年，酸甜苦辣的回顧與前瞻：今後華人 出入國門的借鏡(CR064)	
主持人：曾俊山、賴銘次	
1. 家庭健康與子女成長：黃瑜滿 (生化營養)	
2. 無時壓抑與臨床鬆釋：賴銘次，俄亥俄州肯特市社區心理衛生中心 (心理治療)	
3. 民主自由與森嚴法網：曾俊山，印第安那大學及普渡大學心理系 (民刑法規)	
4. 出國投桃與回國報李：陳皎眉，國立政治大學心理系 (文化建樹)	

<b>五月二十三日 (日) 15:20~16:50</b>	
教育大樓 301 室	
論文發表 20 主 題：大陸教育改革與實踐研究 主持人：黃炳煌	
(CR089) 創建學校效能管理模式的實踐研究 李鑫富，浙江省新昌縣澄潭中學	
(CR090) 依託心理教育，培養學生創新能力的實踐研究 蔡加業，浙江省新昌縣澄潭中學；曹立人，浙江大學心理系	
(CR071) 教師、家長、學生三維結合促進小學生心理健康的實驗研究 李輝，雲南師範大學教育科學管理學院	

五月二十三日(日) 15:20-16:50		
論文發表 21	主 題：中國大陸兒童社會行為研究 主持人：林邦傑	教育大樓 304 室
(CR002)4-6 歲兒童分享行為的發展及其心理機制分析 王海梅，北京師範大學發展心理所 (CR011)兒童期的社交退縮與問題行為—歷時三年的追蹤研究 孫鈴，北京師範大學發展心理研究所 (CR023)3-5 歲幼兒獨立性結構研究 鄒曉燕，遼寧師範大學教育科學學院 (CR034)兒童兩歲時的自我控制及其對七歲時學校適應的預測 陳會昌，北京師範大學發展心理研究所		
專題研討	主 題：諧和海峽兩岸關係之探討 主持人：簡茂發	教育大樓 201 室
(CR063)兩岸關係的全面諧和：台灣、大陸、香港及美國華人對「四度空間模式架構」的贊同報告 曾俊山，印第安那/普渡大學心理系 孟慶茂，北京師範大學心理系 吳武典，臺灣師範大學特教系		

### Henry C. Karlson

Indiana University School of Law—Indianapolis  
530 W. New York Street  
Indianapolis, IN 46202-3225  
317-274-2298

Henry C. Karlson, Professor of Law, Indiana University School of Law—Indianapolis, served for eight years in the United States Army where he was appointed a Trial Judge as a member of the U.S. Army Trial Judiciary and served as a Trial Judge in Vietnam. Before joining the faculty at Indiana University, he taught at the University of Illinois College of Law. Subjects he has taught include: criminal Law, evidence, trial practice, and a seminar dealing with child abuse. In addition to co-authoring a book on child abuse, articles written by Professor Karlson have appeared in the *APSAC Handbook on Child Maltreatment*, *Indiana Law Review*, the *Journal of Child Abuse and Neglect*, the *Annals of Emergency Medicine* and the *Defense Law Journal*. In addition, he has delivered papers at more than one hundred continuing legal education programs. Professor Karlson has been qualified as an expert witness on the issue of the proper methods for questioning very young children, and on the issue of lawyer competency.

Professor Karlson is a member of the National Association of Counsel for Children, the American Professional Society on the Abuse of Children, the Association of Trial Lawyers of America, the Order of the Coif and a former member of Indiana Supreme Court Committee on Rules of Evidence and the Board of Examiners of the National Board of Trial advocacy.

## Harmonizing Diversities: History's Successes and Failures

Henry C. Karlson, J.D.

Indiana University Law School at Indianapolis

Lawrence W. Inlow Hall, Room 209

530 W. New York St.

Indianapolis, IN 46202, U.S.A.

Phone: (317) 274-2298

E-Mail: [hkarlson@iupui.edu](mailto:hkarlson@iupui.edu)

### Abstract

Throughout history nation states, empires and multinational political entities have been formed from diverse racial and cultural populations. Methods employed to join together within one political unit populations containing different traditions, cultures, races and languages have ranged from intentional genocide to harmonizing differences through emphasis on common needs and goals, combined with respect for a broad spectrum of points of view. Although force, and often genocide, have been traditional methods used by nation states to expand their control over other populations, these methods tend to create unstable political entities and risk grave consequences. Given the nature of rapid communications and rapid transportation created by the science of the twentieth century the need to find methods of bringing together diverse populations by methods other than force is of critical importance in the twenty-first century.

Diversity in culture, religion, race and language is reflected in many nation states, multination organizations and multinational political entities at the start of the twenty-first century. Creation of the European Economic Community was achieved by bringing together traditional enemies, who had for hundreds of years sought to destroy each other. Membership in the United Nations has grown from fifty-one nations in 1945 to 191 nations in 2002 as former colonies achieved the status of independent nation states. Each of the nation states comprising the membership of the United Nations is itself a combination of diverse populations, with the larger nations containing hundreds of cultures, religions and languages. In excess of 6800 languages and dialects exist, each reflecting a unique cultural tradition. This paper is a historical overview of the successes and failures of attempts to bring together diverse populations. Success is defined as creation of a stable nation, empire or multinational political entity without the intentional destruction of a race, culture or religious group. Failure is defined as creation of an unstable nation, empire or multination entity, or the creation of a stable

political entity only through the intentional destruction of a race, culture or religious group.

Contained within this paper is an analysis of the bringing together of diverse populations, on five continents, from 100 B.C. (Rome) to 2000 A.D. (European Union). Examination of the history of bringing together diverse populations to form a stable political entity starts with an examination of the structure of the Roman Empire, as it created a stable political association containing populations as diverse as the barbarians of the British Isles and the cultures of Greece and Egypt. In addition the history of the formation of other nations, empires and multinational organizations will be examined including: the Union of Soviet Socialist Republics, the European Economic Community, the United Nations, The United States, the British Empire, Canada, Mexico, South Africa, Yugoslavia, Turkey, and France. The purpose of this historical analysis is to disclose methods that have been useful in harmonizing diversities and methods that have proven to be counter productive. In particular we examine whether a system in which power is centered at the apex of the political structure is more efficient in harmonizing diversity or a system in which power flows from bottom of the political structure to the top is more efficient for this purpose. The importance of mutual respect between diverse groups and the recognition of the right of diverse views and cultures to exist will also be examined to determine their impact on the creation of stable, productive political entities.

## Harry C. Triandis

University of Illinois at Urbana-Champaign  
Champaign, IL 61820, U.S.A.

Harry C. Triandis is Professor Emeritus of Psychology at the University of Illinois. His 1958 PhD is from Cornell University in Ithaca, New York. He is the author of numerous books, including *Attitudes and Attitude Change* (1971) which became a citation classic. His *Analysis of Subjective Culture* (1972) included extensive empirical work done in Greece with Vasso Vassilious, and resulted in an honorary degree from the University of Athens in 1987. In addition, he published *Interpersonal Behavior* (1977), *Variations in Black and White Perceptions of the Social Environment* (1976), *Culture and Social Behavior* (1994) and *Individualism and Collectivism* (1995). He was the general editor of the six-volume *Handbook of Cross-cultural Psychology* and co-editor (with Dunnette and Hough) of Volume 4 of the *Handbook of Industrial and Organizational Psychology* (1994).

Triandis was Chairman and Secretary General of the Society of Experimental Social Psychology (1972-74); President of the International Association of Cross-cultural Psychology (1976), the Interamerican Society of Psychology (1987-89), and the International Association of Applied Psychology (1990-94), as well as of Divisions 8 and 9 of the American Psychological Association.

His other honors include Fellow of the Center for International Studies (Cornell University, 1968-69), Guggenheim Fellow (1972-73), Center for Advanced Studies of the University of Illinois (1972-80), the Interamerican Society of Psychology Award (1981), Fellow of the American Association for the Advancement of Science (1984), The American Psychological Association's Distinguished Contributions to International Psychology Award (1995), and American Psychological Society's James M. Cattell Award (1996).

## EFFECTIVE CROSS-CULTURAL TRAINING: Harmonizing isomorphic attributions, information sampling and social/organizational strategies

Harry C. Triandis  
University of Illinois

In an important new book, Earley & Ang (2003) discuss the concept of cultural intelligence. They argue that there are many kinds of intelligence, and cultural intelligence is the ability to be successful in interactions with others in different cultures. Furthermore, cultural intelligence has genetic, personality, and training elements, as well as cognitive, motivational and behavioral aspects.

Earley and Ang propose that cultural intelligence (CI) has (1) a Cognitive Facet that includes knowledge of the self, the cultural environment, and the information handling and reasoning that is needed for effective interaction. In addition culturally intelligent people can harmonize different aspects of novel cultural information with strategies that can achieve specific goals in different cultural contexts, (2) a Motivational Facet, related to self-efficacy, which includes the confidence that one can do well in different cultural contexts, and (3) a Behavioral Facet, which includes the ability to acquire behaviors that are appropriate in the new culture, and behaviors that put the person from the other culture at ease.

In this talk I will attempt to answer the question How can cross-cultural training increase cultural intelligence? The answer, in brief, is to harmonize cognitive, motivational and behavioral strategies. This can be done by teaching people to make isomorphic attributions, to learn about cultural differences in the way people sample information from the environment, and to understand how personality and culture fit or do not fit to produce effective behavior in different social environments.

### The Cognitive Facet

Isomorphic attributions. People understand the behavior of others according to the attributions that they make. For example, you see another person behave in a culturally inappropriate way. It makes a large difference if you make the attribution "he does not know better" versus "he deliberately is trying to insult me." Cultures differ in the kinds of attributions that people make. For example, people in individualist cultures, such as those of West and North Europe, North America (excluding Mexico), Australia and New Zealand, tend to make internal attributions (e.g., the behavior is caused by attitudes, beliefs, personality, values and the like). They see behavior as determined largely by attitudes (what do I like to do?) People in collectivist cultures, such as East Asia and most non-Western cultures, tend to make external attributions (e.g., he acted under pressure from others, his group membership or role required this behavior, and the like). They see behavior determined by both attitudes (what do I want to do?) and norms (what should I do?) In the case of many behaviors norms are more important than attitudes. Conformity to ingroup members is high.

Thus when people from individualist cultures meet people from collectivist cultures they are likely to make non-isomorphic attributions, thinking that what the other person does reflects internal factors such as attitudes, beliefs, personality, while in fact the other person's behavior is determined by external factors, such as norms and roles, group memberships, and the actions of ingroup

members. The culturally intelligent person learns to make isomorphic attributions, and thus to understand the other person's behavior the way the actor understands it.

The culturally intelligent person knows a great deal about her own culture as well as the other culture. She knows about individualism and collectivism, for instance, but also knows that there is a great deal of within culture variability, so that the corresponding personalities of idiocentrics (people who feel and behave the way individualists do) and allocentrics (people whose personality is similar to that of collectivists) can be found in all cultures. Furthermore, behavior is a function of both personality and the situation. In fact, in most cases, the situation determines more of the variance of behavior than does personality. Of course, there are more idiocentrics in individualist and more allocentrics in collectivist cultures. But there are minorities that are counter-cultural in all cultures. Thus, the job of the culturally intelligent person is to use other cues—social behaviors, demographics— to place the other person in the correct position on the dimension from very allocentric to very idiocentric, and to do so tentatively, until other data confirm the placement. Among the clues that can be used to increase the perceived probability that the other person is idiocentric are affluence, high level of education, and whether the person has done much international travel. In addition, people in leadership positions, or those who have been socially mobile, or those who have had large exposures to Western-made mass media, are likely to be idiocentric. Living in a multicultural environment also increases idiocentrism.

On the other hand, if the person is not affluent and widely traveled, and has lived with the same ingroup all her life the probability is high that the person will be allocentric. Those who are financially dependent on others, of low social class, are also likely to be allocentric. Furthermore, those who are traditionally religious, relatively old, and have been raised in a culture that has a unilateral family structure (e.g., only the father's relatives participate in socialization), are likely to be allocentric.

The history of where the person has lived in one or another culture can also be a useful clue. People from individualist cultures who have lived for years in collectivist cultures or vice versa acquire the characteristics of the culture in which they resided for a long time.

In short, the culturally intelligent person does not jump to the conclusion that because a person comes from a particular country the person will be making internal or external attributions. The culturally intelligent considers many demographic and other attributes of the person before making that judgment. And even then the judgment is tentative.

Knowing the Language of the host. The culturally intelligent person knows that she must learn as much as possible about the language of the host. Language gives clues about how the pie of experience is cut up. For example, traditional Pawnee used the same term for "mother's brother's wife", "ego's wife" and "sisters of ego's wife." Thus, these women are categorized differently from the way they are categorized in the West. More importantly: the traditional Pawnee had sexual relationships with all these women. Thus, the categorization and the behavior matched.

To take an example of more differentiation in a non-Western culture and less differentiation in the West, consider the 8 terms of "interrelatedness" found in the Philippines, from "involved with the other" through "identify with the other" to "complete unity with the other." The culturally intelligent person asks How do you define this or that term? What are the typical associations that people make to that term? What are the links between behavior and consequences? How are these consequences evaluated in your culture?

Such questions are especially important when the situation is ambiguous and confusing. Then, the culturally intelligent person knows to wait until the situation becomes clear.

Here is a story that tells us about the importance of suspending judgment, until one understands what is going on. A Scottish business who was very culturally intelligent visited Japan. From the first day he lived in Japanese riokans, ate Japanese food, and did things together with his Japanese counterpart. After a few days, his Japanese friend said: "I would like to sleep with you." But the Scottish businessman did not jump to the conclusion that the statement meant in Japan what it means in Scotland. Patience paid, because he was informed that the expression comes from the time of the Samurai. In Japan it simply means "I trust you." In short, I know that you are not going to kill me in my sleep.

People in different cultures sample different kinds of information. The culturally intelligent person knows that. She looks for clues for what kinds of information is sampled, and how much are different kinds of information weighted. For example, many collectivist cultures sample the context more than the content of any message. In short, people in such cultures pay more attention to how something was said than to what was said. People in collectivist cultures are more sensitive to co-variation among events than do people in individualist cultures.

The culturally intelligent person knows that cultures vary along such dimensions as cultural complexity, tightness, and individualism-collectivism. The information that is sampled matches to some extent these dimensions. For example, in simple cultures the concepts that are sampled are simpler than in information societies. In tight cultures people sample the behavior of other people in great detail—How did someone smile? How did that person bow? In loose cultures people pay less attention to such details. Furthermore, in tight cultures there are major consequences if one does not observe the norms. In loose cultures the consequences are less extreme. There is a correlation between tightness and collectivism, but it is not high.

In collectivist cultures people define themselves by using group memberships, roles, relationships (e.g., I am an uncle, I am a member of the communist party, I am Amy's girlfriend). One test that has been widely used requires participants to complete 20 statements that begin with the words "I am...". Content analyses of the responses show that the average social content in collectivist cultures is around 35%; in individualist cultures it is around 15%. There are also large individual differences. In collectivist cultures one finds individuals whose responses are social at levels between 15 and 100 percent. In individualist cultures one finds individuals whose responses contain social content at level that range from zero to 35%. College students have percentages around 20 percent in collectivist cultures; in Illinois the mode of 500 students was zero. People from collectivist cultures who migrated to individualist cultures give responses with a social content that starts to be like the percentage in their own collectivist cultures, but then become closer and closer to the percentages of those in the culture to which they migrated.

In individualist cultures people define themselves with traits (I am busy, I am anxious). In collectivist cultures people sample duties, obligations, interdependence, family relationships group memberships more than in individualist cultures. They see themselves like other members of their ingroups. They explain success by pointing to the help received from others, and failure by blaming themselves for not having tried hard enough. They think of people as changeable, and ready to fit into groups. They have more interpersonally engaged emotions (e.g., sympathy) than in individualist cultures.

In individualist cultures people sample achievement, personal interest and beliefs, self-reliance, competition, uniqueness, hedonism, emotional distance from ingroups. They get very upset when there is cognitive inconsistency, while in collectivist cultures such inconsistency is tolerated because any entity in one context is very different from what it is in another context. People in individualist cultures sample previous commitments as clues for future behavior (How did I act before?), while in collectivist cultures they sample What do members of my ingroup do? and What are the norms of proper behavior in this situation? In individualist cultures people sample How many choices are there? because they want to have many choices. They pay much attention to whether they are going to have fun, and see success as due to their personal attributes, and failure as due to external factors.

In individualist cultures people conceive of individuals as unique and immutable, and of situations as changeable (e.g., if you do not like your job you change it). They use disengaged emotions frequently, such as pride. In collectivist cultures they use socially engaged emotions, such as sympathy. They attribute success to the help received from others and failure to their personal shortcomings.

Individualists give priority to individual rather than group goals. Collectivists give priority to group rather than individual goals.

Thinking.

Research shows that there are cultural differences in the way people think. In the West there is a strong tendency toward linear thinking—if something is good, it will become very good, and then extremely good. In East Asia circular thinking is more common—if something is good it will probably become bad and then good again.

#### **Motivation Facet**

An important form of training is to allow the trainee to experience much success in entering and leaving intercultural relationships. The procedures developed by Bryan Wedge provide an example. He had his students “enter” many groups in the city where he taught. They had to be waiters, stevedores, firemen, policemen, etc. Each of these groups has a culture. Learning how to get into the culture and be successful in it increased the self-efficacy of the trainee. I must admit that I never dared to use Bryan’s methods, because I had worries about the students getting heart. Bryan told me of the time a student who wanted to become a stevedore was attacked by some stevedores with a knife. Nevertheless, the idea is valid. One needs to see if it can be made practical.

In collectivist cultures the main motives are linked to preserving relationships and the ingroup. One acts to please ingroups. One examines behavior in the context of the preservation of relationships and the ingroup. The culturally intelligent person is aware of the extent her own culture influences her motivation, and the way the other culture’s attributes influence the motivation of the people in the other culture.

#### **Behavioral Facet**

Behavior is a function of norms, role definitions, self-perceptions, the affect toward the behavior and the perceived consequences of the behavior. In individualist cultures it is virtuous to be assertive, dominant, open to new experiences, self-reliant, and one helps people one likes. In collectivist cultures it is virtuous to be modest, to emphasize harmony within the ingroup, to keep

relationships intact, to be responsive to the needs of others, and one helps those with whom one has an established relationship, such as ingroup membership, friendship, or previous obligations. These differences result in misunderstandings and make interpersonal relationships difficult.

An excellent example of this difficulty was provided by Kowner (2002) who reported that Japanese avoid contact with non-Japanese because the way many non-Japanese act makes many Japanese feel that they lose status. Japanese feel that they behave in meek and humble ways, while non-Japanese behave in ways that are obtrusive and inconsiderate. The study compared the perception of verbal and non-verbal behavior of lower and higher status people in asymmetric dyadic interactions. The questionnaire had 105 bipolar scales. The participants were asked to imagine an encounter between a Japanese and a Westerner. Westerners were perceived as speaking a lot, loudly, aggressively, and fast, while the Japanese remained silent. They saw Westerners using humor, expressing their own opinions, arguing, deleting the suffix from their partner’s name, and giving commands. Also, the Westerners crossed their legs, moved their hands, kept their hands in their pockets, made gestures, did not cover their mouth while speaking, did not blush, looked at their partner with a coercive face, did not restrain themselves, hit their partner’s back, did not wait for their partner to talk, challenged their partner, were tall, etc. In short the Japanese lost status in that kind of interaction. This is a specific list of behaviors that Westerners will have to change in order not to put down their Japanese counterparts.

Behavior modification techniques would be appropriate, where the trainer rewards the trainee for emitting the correct behavior and draws attention to ineffective behavior.

Certain social and organizational arrangements help certain behaviors to occur, while other arrangements inhibit it. Thus, social arrangements that increase the salience of ingroups and outgroups tend to increase the probability of positive behaviors (e.g., self-sacrifice for others) and negative behavior toward outgroups in collectivist cultures. This is not nearly as important in individualist cultures where the distance of self and all others is great, but the distance between ingroup and outgroup is not as great as it is in collectivist cultures.

Saving face is important in all cultures, but especially so in collectivist cultures. How does one criticize in a collectivist culture? It depends on whether it is a culture where one is supposed to be open and to communicate criticism, or one in which one communicates indirectly. There are many kinds of individualist and collectivist cultures. One variety is the horizontal/vertical one. Horizontal collectivists, like the Israeli kibbutz, are different from vertical collectivists like traditional Indian or Chinese cultures. Similarly, horizontal individualist cultures, like Sweden where one is not supposed to stick out, are different from vertical individualist cultures where sticking out is good. Again, the culturally intelligent person knows about different kinds of individualism and collectivism.

#### **The Harmonization of These Tendencies.**

The culturally intelligent person is able to harmonize these tendencies. This is obviously a very complex undertaking, since it must harmonize contradictory tendencies between cognitions, emotions, motivations and behavioral tendencies. In addition the fit between culture and personality is important. An idiocentric person in a collectivist culture feels oppressed, and is strongly motivated to change the way the world is. There is some evidence that the September 11 terrorists were idiocentrics in a collectivist culture, Saudi Arabia. They were greatly aroused toward modifying that culture, but they had been expelled from it and had trouble doing it. Since the USA was perceived as

the major force keeping that regime in place, it was appropriate to attack the US. This was a typical Freudian displacement mechanism, which increased in probability because the US had an objectionable policy in Palestine, and kept troops on the "sacred" soil of their fatherland. Had they been allocentrics in a collectivist culture they would have conformed without asking too many questions.

In sum, the culturally intelligent person has learned to harmonize a number of factors such as cultural differences in the way people make attributions, how information is sampled from the social environment, and the interactions of personality, culture and situation.

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#### PERSONAL INFORMATION

Birth Date: November 6, 1945

Address:

Department of Psychology  
National Taiwan University  
Taipei, Taiwan, R.O.C.

E-mail: kkhwang@ccms.ntu.edu.tw

(Office)Tel : (+886-2)8369-1640

Fax : (+886-2)2362-9909

(Home) Tel : (+886-2)2363-3956

#### EDUCATION

Jun. 1976	Ph.D	Social Psychology	University of Hawaii
Jun. 1971	M.S.	Psychology	National Taiwan University
Jun. 1969	B.A.	Psychology	National Taiwan University

#### CURRENT POSITION

Professor, Department of Psychology, National Taiwan University

National Chair Professor, ROC Ministry of Education

Specially-invited Researcher, ROC National Science Council

Principle Investigator, In Search of Excellence for Indigenous Psychological Research Project, Ministry of Education

#### PROFESSIONAL ORIGANIZATIONS

Member (since 1976)	Chinese Psychological Association, Taiwan
Member (since 1980)	Mental Health Association in Taiwan
Member (since 1983)	Taiwanese Sociological Association
Member (since 1997)	Asian Association of Social Psychology

#### PROFESSIONAL EXPERIENCE

Aug. 1981-present	Professor	Department of Psychology National Taiwan University
Aug. 1977-July 1981	Assistant Professor	
Aug. 1976-July 1977	Lecture	
Sep. 1993-Sep. 1994	Visiting Scholar	East West Center
May. 1986-July 1986	Alumni-in-residence	East West Center
	Fellow	
Sep. 1985-April 1986	Visiting Scholar	Chinese Studies Center

University of Michigan

Sep. 1983–Sep. 1986	President	Mental Health Association in Taiwan
Aug. 1999–	President-elect	Asian Association of Social Psychology

AWARDS.FELLOWSHIPS

1997–1999, 2000-present	National Lecture chair Professor Ministry of Education, R.O.C.
1997	Outstanding Alumni Award East West Center
1988–1991, 1992–1995, 1996–present	Outstanding Research Award National Science Council, R.O.C.
May 31–July 31, 1986	Alumni-in-Residence Fellowship
1977–1987	General Research Award National Science Council, R.O.C.

PROFESSIONAL SERVICE

Executive Editor (1974-1976)	Chinese Journal of Psychology
Consulting Editor (1993-present)	Indigenous Psychological Research on Chinese Societies
Consulting Editor (1997-present)	Asian Journal of Social Psychology
External Reviewer,	Journal of Cross-Cultural Psychology Journal of Personality Journal for the Theory of Social Behaviour International Journal of Leadership in Education

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**Confucian Relationalism and Moral Action: An Indigenous Approach to Social Psychology\***

**Kwang-Kuo Hwang**                      **Chih-Fen Wei**  
 Department of Psychology  
 National Taiwan University

**Mei-Chih Li**  
 Department of Psychology  
 National Chengchi University

**Yao-Chia Chuang**  
 Educational Psychology & Counseling  
 Nat'l Pingtung Teachers College

**Abstract**

In order to achieve the epistemological goal of developing a universal psychology, indigenous psychologists should construct formal theories on the functioning of the universal mind that are supposed to be applicable to various cultures, and then use these theories to interpret the specific mentalities of people in a given indigenous culture. Hwang's (1995, 1997-8, 2000, 2001) theoretical models on Confucian Relationalism are used to illustrate this argument, and review the findings of a series of empirical studies to show that the moral behavior of practicing positive duties entails the universal phenomenon of allocating more resources to those with whom one has a closer relationship. The most significant difference between Chinese and Americans in their moral judgments lies in their attitudes towards other people's violation of negative duties. Americans tend towards universalism, while Chinese tend to be particularistic.

Key words: global psychology, positive duty, negative duty, universalism, particularism.

\* This paper was written while the authors were supported by a grant from Ministry of Education, Republic of China, 89-H-FA01-2-4-2. The author wishes to express his sincere gratitude to Dr. Olwen Bedford for her constructive comments on an earlier version of this manuscript.

## I. Introduction: An Epistemological Strategy for Developing Indigenous Psychology

Since the emergence of indigenous psychology in early 1980s, indigenous psychologists have had dual goals: On the one hand they aim to understand local people in their local context. They advocate “a bottom-up model building paradigm” (Kim, 2000, p. 265), promote “the study of human behavior and mental processes within a cultural context that relies on values, concepts, belief systems, methodologies, and other resources” (Ho, 1998, p. 94), and treat people “as interactive and proactive agents of their own actions” that occur in a meaningful context (Kim, Park & Park, 2000, p. 71). They conduct “scientific study of human behavior (or the mind) that is native, that is not transported from other regions, and that is designed for its peoples” (Kim & Berry, 1993, p. 2) in order to develop “a psychology based on and responsive to indigenous culture and indigenous realities” (Enriquez, 1993, p. 158). On the other hand, the final goal of indigenous psychology goes beyond disjointed understanding of various local contexts. The final goal is to develop an Asian psychology (Ho, 1998), a global psychology (Enriquez, 1993; K. S. Yang, 1993; 2000), a human psychology (K. S. Yang, 1993), or a universal psychology (Berry & Kim, 1993) that can be used to understand the minds of all human beings.

In order to achieve these dual goals, Hwang (2001) proposed an epistemological strategy, for indigenous psychologists: First construct formal theories about functions of the human mind that are supposed to be applicable to various cultures, then use these theories to interpret the specific mentalities of people in a given culture. This article provides an illustration of this approach: The first section demonstrates construction of a formal universal theory, and the second, use of this theory in the context of a particular culture. The remaining three sections review several empirical studies illustrating indigenous application of the resulting conceptualization to a particular local context.

## II. Building a Universal Theory: The Face and Favor Model

The first step in our approach to indigenous psychology is to construct a formal theory about functions of the human mind that is supposed to be applicable to various cultures. Hwang (1987) constructed a theoretical model of Face and Favor on the philosophical basis of scientific realism to diagram social exchange behaviors (see Fig. 1). In this model, the two parties of an interaction are defined as the *petitioner* and the *resource allocator*.

When a petitioner requests that the resource allocator distribute the resources in her control in a manner beneficial to the petitioner, the first cognitive process of the resource allocator is to judge the degree of closeness of the relationship. The allocator must ask herself, “What is the relationship between us?”

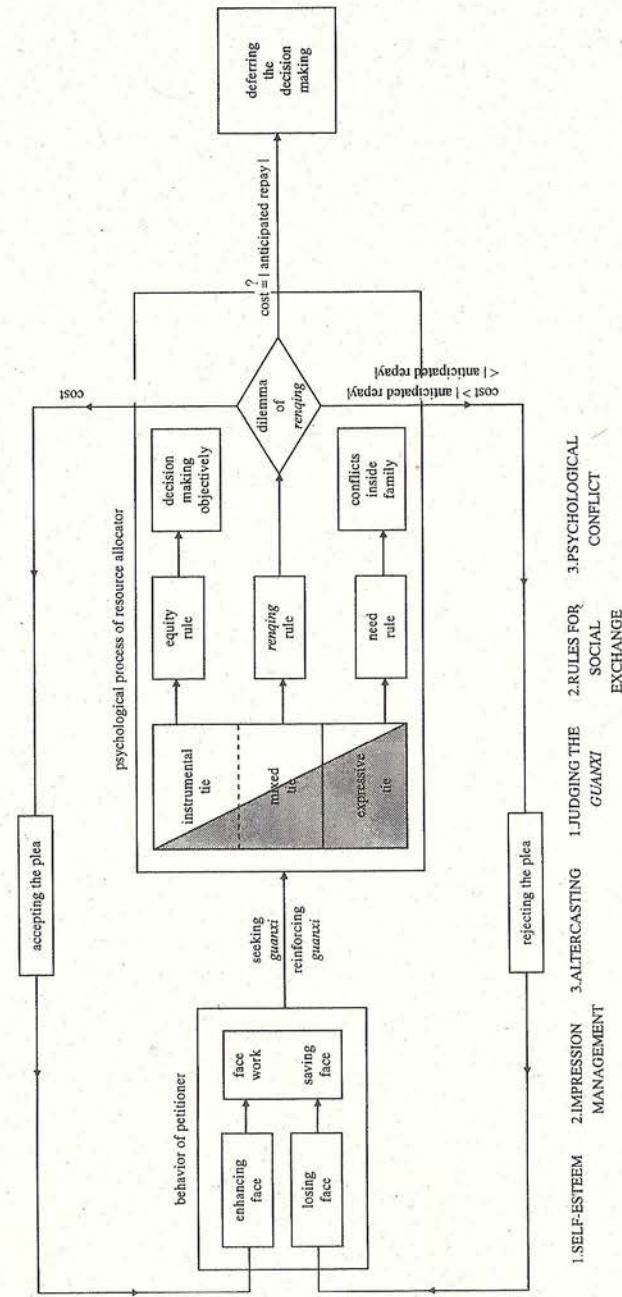


Figure 1: A theoretical model of face and favor in Chinese society (Adopted from Hwang 1987: 948).

In this model, the relationship is represented by the long vertical rectangular box presented in Figure 1. The shaded area of the rectangle denotes the *expressive* component, and represents the tendency to consider the welfare of the opposite party. The blank portion of the rectangle is the *instrumental* component, which represents the attempt to use the relationship to attain a personal goal. Interpersonal relationships can be classified according to the proportions of these two components into one of three categories: expressive ties, instrumental ties, or mixed ties.

Classification of interpersonal relationships into these three categories incorporates some important concepts of Western justice theory. Researchers working with justice theory have identified prototypes for various relationships that entail different standards of justice. For example, Lerner (1981) classified individual interpersonal relationships into three categories in accordance with the individual's sequence of development. In the earliest stage, an individual shares emotional responses with those of *identical* relationship. When the person grows up, gradually increasing contact with more kinds of people, *unit* and *nonunit* relationships are formed. Unit relationships are with people similar to oneself in age, sexual distinction, or residence. Nonunit relationships are with others more obviously different from oneself.

Psychological studies on the connection between interpersonal relationships and standards of justice indicate that although more than ten standards of justice have been identified in human societies (for example, Reis, 1984), there are only three elementary forms: the need rule, the equality rule, and the equity rule. In an identical relationship, in which an individual cares about the development and welfare of the opposite party, a person will likely use the *need rule* to allocate resources according to who has the greatest need for them. In a unit relationship, in which the importance of maintaining a harmonious relationship is emphasized, the *equality rule* ensures all receive equal resources and so is most likely to be applied. In nonunit relationships, both parties of the interaction consider only their own roles and emphasize the efficiency of tasks performed, so the *equity rule*, which emphasizes fairness, is most commonly used (Deutsch, 1975; Greenberg & Cohen, 1982; Lerner, 1975, 1977, Leventhal, 1976).

In the Face and Favor model, interpersonal relationships are classified into three categories, expressive ties, mixed ties, and instrumental ties, which are parallel to the identical, unit, and nonunit relationships described above. The model assumes that an individual may use the need rule, the equality rule, or the equity rule to interact with people of the three respective relationships. That is, in interacting with people of the three kinds of relationships, one may consider the *cost* to be paid, as well as the *repayment* that might be obtained from the other party, and then calculate the likely *outcome* of the social exchange. Because an individual expects to associate with others of mixed ties again in the future, when facing a request for a favor from a person of this kind of ties, the affective ingredient of the relationship is taken into consideration. As a result, the decision may not be rational, and could result in

conflict. In contrast, when interacting with another of instrumental ties, only a rational act of calculation is necessary, so an objective decision can be made.

The discourse above illuminates how the Face and Favor model was constructed by integrating the core concepts of social exchange theory and justice theory. Formal theory constructed in this manner is supposed to be universal and applicable to various cultures. An understanding of Confucian ethics for ordinary people and the five cardinal rules of Confucianism demonstrates the relevance of the model to social behaviors in Chinese culture.

### III. Confucian Relationalism

Hwang used his Face and Favor model as a framework for analysis of the deep structure of Confucianism to construct a series of theoretical models on Confucian relationalism (Hwang, 1997-8; 2000, 2001). As the space of this article is limited, discussion of Confucian relationalism is restricted to Confucian ethics for ordinary people, which explains the deep cultural structure relating to the five cardinal rules of Confucianism. The isomorphism between the model of Face and Favor and Confucian ethics for ordinary people enables social psychologists to understand the social behaviors of East Asian people with a global perspective.

#### III. 1. Confucian Ethics for Ordinary People

According to Hwang's (1995, 2001) analysis, the ethical arrangements for interpersonal relationships proposed by Confucianism can be subdivided into two categories: ethics for ordinary people, and ethics for scholars. The former category, which should be followed by everyone including scholars, is best described by the following propositions in The Golden Mean:

Benevolence is the characteristic attribute of personhood. The first priority of its expression is showing affection to those closely related to us. Righteousness means appropriateness; respecting the superior is its most important rule. Loving others according to who they are, and respecting superiors according to their ranks gives rise to the forms and distinctions of propriety (*li*) in social life. Unless social inequities have a true moral basis, government of the people is impossibility (Chapter 20). These statements illustrate the crucial relationship among the concepts of benevolence, righteousness, and propriety. Confucius advised that social interaction should begin with an assessment of the role relationship between oneself and others along two social dimensions: intimacy/distance and superiority/inferiority. Behavior that favors people with whom one has a close relationship can be termed benevolence (*ren*); respecting those for whom respect is required by the relationship is called righteousness (*yi*); and acting according to previously established rites or social norms is called propriety (*li*).

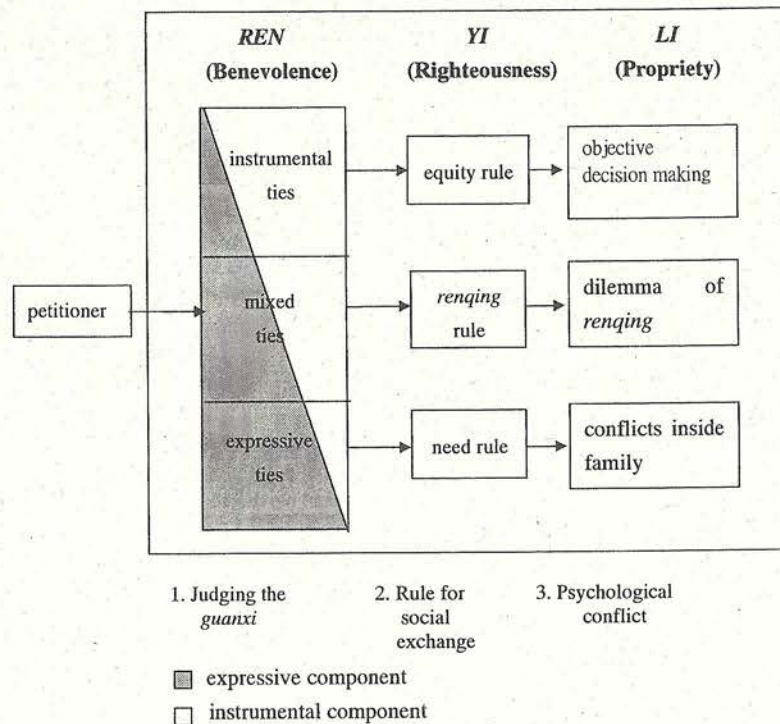


Figure 2: The Confucian ethical system of benevolence-righteousness-propriety for ordinary people (Adapted from Hwang 1995: 233).

According to Western justice theory, according to which the concept of justice is divided into two categories, *procedural justice* refers to the types of procedures that should be used by members of a group to determine methods of resource distribution. *Distributive justice* is the particular method of resource distribution that is accepted by group members (Leventhal, 1976, 1980).

Confucian ethics for ordinary people advocated that procedural justice in social interaction should follow the principle of respecting the superior. The person who occupies the superior position should play the role of the resource allocator. In choosing an appropriate method for distributive justice, the resource allocator should follow the principle of favoring the intimate. Furthermore, from the Confucian perspective it is righteous to make decisions in this way.

Confucian ethics for ordinary people can be mapped into the Face and Favor model, which diagrams the dynamics of resource allocation (Hwang, 1987). When a

petitioner asks the resource allocator to distribute a resource in favor of the petitioner, the resource allocator tends to interact with the opposite party in terms of the need rule, the equality rule, or the equity rule, depending on the relationship between them. The equality rule takes the form of the *renqing rule* in Chinese cultures. *Renqing* connotes obligation out of duty and affection instead of obligation to maintain equality. In the psychological process of the resource allocator, the expressive component of the relationship (*guanxi*) corresponds to the concept of *ren*. *Yi* is to choose an appropriate rule for exchange by considering the expressive component (or affection) between the actors. After careful consideration, the final behavior should follow the social norm of politeness (*li*).

### III. 2. The Five Cardinal Rules of Confucianism

Emphasizing the principle of respecting the superior in procedural justice and the principle of favoring the intimate in distributive justice constitutes the formal structure of Confucian ethics for ordinary people. While this formal structure is manifest in many types of interpersonal relationships, Confucians made additional specific ethical demands on particular relationships. Confucians conceived five cardinal rules for the five major dyadic relationships in Chinese society, proposing that social interaction between members of each pair should proceed according to the Way of Humanity.

Three of these rules were designed for regulating interpersonal relationships with the family (expressive ties). The other two are for mixed ties--friends and sovereign/subordinate. It should also be noted that, except for the relationship between friends, the relationships are all vertical ones between superiors and inferiors.

What are the things which humans consider righteous (*yi*)? Kindness on the part of the father, and filial duty on that of the son; gentleness on the part of the elder brother, and obedience on that of the younger; righteousness on the part of the husband, and submission on that of the wife; kindness on the part of the elders, and deference on that of juniors; benevolence on the part of the ruler, and loyalty on that of the minister. These are the ten things which humans consider being right (Li Chi, Chapter 9: Li Yun).

The passage above, which does not include a reference to relationships between friends, promotes the idea that social interaction should follow the principle of respecting the superior. In accordance with the idea of "the ten things of righteousness (*yi*)," persons who assume the roles of father, elder brother, husband, elders, or ruler should make decisions in line with the principles of kindness, gentleness, righteousness, kindness, and benevolence respectively. And for those who assume the roles of son, younger brother, wife, juniors, or minister, the principles of filial duty, obedience, submission, deference, loyalty and obedience to the instructions of the former group apply.

Among "the ten things of righteousness," Confucians most emphasized the importance of "kindness on the part of the father, and filial duty on that of the son." The reason the ethical arrangements between parents and child receive greatest

emphasis in Confucianism is related to the Confucian ontology of life. In contemplating the origin of one's own life, Confucians do not suppose that there is a creator independently existing outside the world as Christians do. On the contrary, they recognize a simple and clear-cut fact on the basis of their cosmology. One's life is inherited from one's parents and ancestors. All Confucian ideas about filial piety are derived from this simple and indisputable fact, while the arrangement of all other important interpersonal relationships (*guanxi*) are designated by the five Confucian cardinal rules.

### III.3. Synchronic Deep Structure and Its Derivative Surface Structure

From the viewpoint structuralism, the deep structure of Confucianism is synchronic in the sense that it does not change as time goes by. However, the derivative surface structures change from time to time, and place to place. For example, many East Asian countries have developed a variety of language games that provide rules for members of the same cultural group to follow in interacting with others. Language games evolved from the same deep structure of a given culture are similar in some of their features. Wittgenstein (1945) labels these similarities *family resemblance*. They constitute forms of life in Confucian cultures and enable researchers to see the specific features of the Confucian cultural tradition.

Cultural ideas supporting language games are transmitted to the individuals through various channels, such as fiction, drama, folk stories, customs, and mythology, and might affect their actions unconsciously. The actors may be unaware of the existence of any model or structure. In the terminology of Levi-Strauss (1976), the model built by members of a given culture in their daily lives is called a *conscious model*, while that revealed by social scientists in a given domain for cognitive interest is called an *unconscious model*. The deep structure of a given culture is created with rationality by a cultural group, but the structure cannot be recognized intuitively through the rationality of ordinary people. The structure can only be recognized when revealed and reinterpreted by a researcher.

A variety of language games can be derived from the deep structure of an unconscious model and become a conscious model in unlimited spheres or domains of peoples' lifeworlds. When a researcher reveals such a structure via the method of structuralism, it enables not only examination of the significant features of the culture, but also derivation of hypotheses to be tested by empirical research in the indigenous society. Thus, the major task for the development of indigenous psychology is to construct cultural theories that connect with the social cognitions of ordinary people in different domains of life, and to demonstrate that these principles of social cognition may give rise to cultural theories in specific contexts (Hong et al., 2000; Hong, 2001).

Confucian ethics for ordinary people is just such a cultural theory. In terms of the framework of this article, under the influence of Confucian relationalism, the interpersonal relationship (*guanxi*) is the main principle of social cognition that has a profound influence on the quality of social interaction in Chinese society. When individuals acknowledge their role relationships with a social target, they may follow

a particular cultural rule for interaction.

In the following sections we review several empirical studies to illuminate how the cognitive principle of *guanxi* (relationships) influences Chinese social behavior. First, we discuss the cognitive structure of various role relationships in Chinese society and review the connection between relationships and resource allocation, and relationships and helping behavior. The positive and negative duties required by morality and the Chinese concepts of *qing-li* and *fa-li* are discussed in the final sections to illuminate concepts specific to Chinese cultures.

### IV. The Cognitive Structure of Role Relationships in Chinese Society

Y. C. Chuang (1998) believed that if subjects were asked to determine the similarity of various role relationships without being provided any rules for judgment, results would be freed from the leading effect of a measurement scale and instead reflect participants' implicit cognitions, which are more spontaneous and more salient. Chuang adopted two different methods to explore the implicit and explicit cognitive structures of Chinese people for perceiving various role relationships.

To assess the implicit cognitive structure, he asked 87 elementary school teachers and 68 college students in southern Taiwan to judge similarity in terms of the norms for dyad interaction between each pair of 28 role relationships that were presented on a computer screen. The 28 role pairs included not only important role relationships within the family such as father and son, elder brother and younger brother, but also teacher and student, friends, supervisor and subordinate. In addition to the traditional five cardinal relations, the pairs also included such important role relationships in modern society as employee and employer, neighbors, and strangers. These role relationships contained several representative categories along such dimensions as closeness-distance, dominance-submission, and heterosexual relationships. Each pair of roles was stated as the relationship between the actor and the target, both roles were also specified in the presentation, for instance, the father-son relationship was further divided into "father and son" and "son and father."

Each participant had to make 378 ( $28 \times 27/2$ ) pair-wise similarity judgments. The two elements of each stimulus pair were presented on the left and the right sides of a computer screen. For instance, "mother to son" was presented on the left, and "father to son" on the right. A 7-point scale was shown at the bottom of the screen anchored with "should be completely different" at one and "should be completely the same" at seven. The data were analyzed with the INDSCAL (Individual Difference Multidimensional Scaling) method and two salient dimensions were obtained: Closeness-Distance and Dominance-Submission.

The first dimension was clearly related to the closeness-distance dimension of role relationships. For the college student sample, at the positive end of this dimension were role relationships that are close relations or core family members, such as mother-son (1.14), daughter-father (1.03), son-mother (1.00), and grandfather-grandson (1.03). The value on this dimension decreased according to the proximity of blood linkage. For example, the value of elder brother-younger brother

(.50) was less than that of mother-in-law-son-in-law (.68), and that of teacher-student was .03. Most values of non-family relationships were negative, such as friend-friend (-.06), neighbor-neighbor (-.58), colleague-colleague (-.93), superior-subordinate (-1.38) and subordinate-superior (-1.44). Exactly as expected, the value of stranger-stranger was ranked lowest on this dimension, implying that strangers are supposed to treat each other in accordance with the most distant norm.

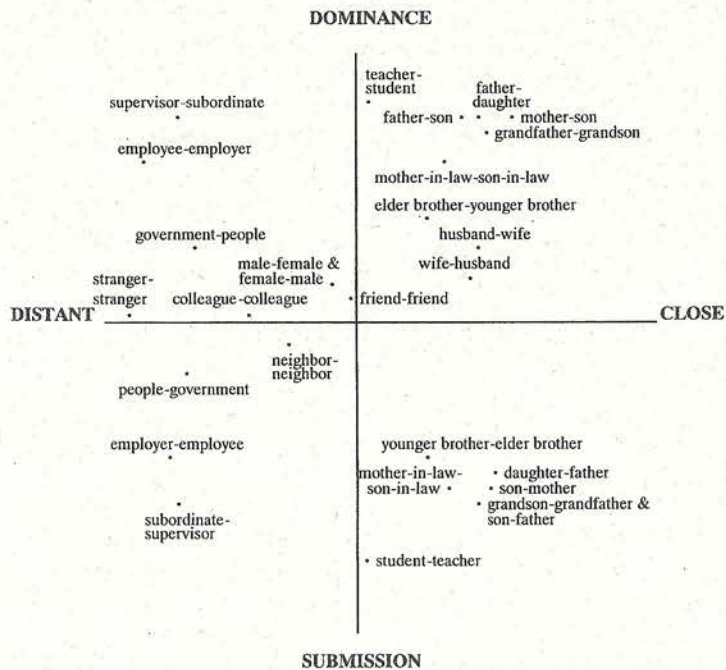


Figure 3: Two-dimensional representation of the implicit cognitive space for role norms (college students) (Adopted from Chuang, 1998: 244).

The first dimension for the adult sample was also Closeness-Distance. Adults and college students located the 28 relationships along this dimension in a similar order ( $r = .79, p < .001$ ), deciding appropriate role behaviors and attitudes toward others on the basis of differentiation between in-group kinships and out-group relationships. All kin relationships were located on positive end of the first dimension, while most acquaintances or out-group relationships were negative.

All participants generally followed the Chinese norm of reciprocity (*pao*) or the principle of equality matching on this dimension. College students and adults all

believed that the degree to which "a father should care for or help his son" is nearly equal to "what a son is supposed to return." Other relationships generally followed the norm of equally return, a specific form of equality matching. For instance, college students consider the closeness with which "a teacher treats his students" to be almost equal to "what a student is supposed to return." Adults believed that the closeness of how "a supervisor should treat his subordinates" is nearly equal to the degree of closeness of "a subordinate toward the supervisor."

Dimension 2 clearly represented the dominance-submission aspect of role relationships. At the positive end of this dimension were the role relationships in which the actor should play the superior or authoritative role, while the negative end reflected the inferior or humble roles. For example, in the student sample, father to son was 1.30, but son to father was -1.30. Supervisor to subordinate was 1.27, but subordinate to supervisor was -1.35. And, teacher to student was 1.38, but student to teacher was -1.70. The same situation was found in the adult sample.

College students and adults located role relationships along the Dominance-Submission dimension in a similar way. The correlation coefficient was as high as .94. For the role relationships of father to son, father to daughter, mother to son, elder brother to younger brother, grandfather to grandson, mother-in-law to son-in-law, teacher to student, supervisor to subordinate, government to people, and employer to employee, both samples believed that the former are supposed to play the superior or authoritative role, while the latter are supposed to play the submissive role.

Cognitive norms for supposedly equal relationships, including neighbors, friends, colleagues, and strangers, corresponded to the expectation of equality. For marriage relationships, both the college students and the adults believed that couples should be mostly equal, but that the husband has slightly more power. For the college student sample, the value of "husband to wife" was .45, but "wife to husband" decreased to .14. For the adult sample, the value of "husband to wife" was .81, but "wife to husband" only decreased to .59. Results of this research indicate that under the influence of Confucian ethics that emphasize the principles of respecting the superior and favoring the intimate, Taiwanese tend to perceive important role relationships along the cognitive dimensions of interpersonal closeness and dominance as advocated by Confucians. The behavioral implications of this cognitive structure are demonstrated in the studies discussed in the next sections.

### V. Relationships and Resource Allocation

As discussed, according to the universal Face and Favor model (Hwang, 1987), a resource allocator is very likely to adopt different rules of social exchange for different people. The research described above indicates that Chinese differentiate relationships along the dimensions of closeness and dominance. Behavioral implications of these principles were addressed in Chu and Yang's (1976) research on work contribution and reward allocation. They found that Taiwanese prefer to allocate rewards according to the equity rule when their own contribution is less than that of

their coworkers'. However, they prefer the equality rule for reward allocation when their own contribution is greater than their coworkers'. Results of their study indicated that Taiwanese tend to consider the other person's benefit in making decisions of resource allocation. However, the relationship between the allocator and the coworker was not specified in the study.

Leung and Bond's (1984) cross-cultural study revealed that Chinese and Americans follow different norms of resource allocation for various partners. Compared to Americans, Chinese have a greater preference for the equity rule when interacting with strangers, and a greater preference for the equality rule with friends, especially when their own contribution is higher than that of the friend's. These results suggest that the tendency for Chinese people to consider the other's benefit is more tenable when interacting with acquaintances than with strangers, clarifying Chu and Yang's earlier study. Similar results were obtained in Hui, Triandis, and Yee's (1991) cross-cultural study.

Zhang and Yang (1998) were the first to explore the relation between various social relationships and resource allocation using a scenario methodology. They divided 228 adult participants in Beijing into six groups and asked them to read a scenario and then answer some questions. The scenario described two individuals collaborating on a task for their company to obtain a 100¥RMB bonus upon completion. Their respective contributions to the task were 70% and 30%. Each participant was instructed to assume the role of the high performer and divide the bonus for each of six cases in which the lower performing coworker was designated as a different relational partner. Coworker roles included parent, sibling, friend, colleague, casual acquaintance, and stranger. Each participant in five of the groups was instructed to allocate the reward to the possible six coworkers according to one of the following norms: *he li* (fairness), *he qing he li* (reasonableness), *renqing* (affection), *ying gai* (deservedness or ought to), and *gong zheng* (equity). The sixth group acted as a control group in which participants were given no specific instructions for their distributions.

Results indicated that allocations under the control condition, the *he qing he li* (reasonableness), and the *ying-gai* (deservedness or ought to) norms did not differ. In other words, what Chinese individuals thought they would do in the situation offered by the researchers was consistent with what they thought they should do morally. What they thought they should do morally was to deal with the other person in a reasonable way by accommodating affective (*qing*) and rational (*li*) considerations. Thus, the *qing* (affection) component is excluded from both the *he li* (fairness) and *qong zheng* (equity) norms, which take only impartiality into consideration. Allocations under these the *he li* (fairness) and *qong zheng* (equity) conditions did not differ. Participants' allocations in the first three conditions, in the *renqing* (affection) condition, and in the *gongzheng* (equity) and *he li* (fairness) conditions are provided in Figure 4.

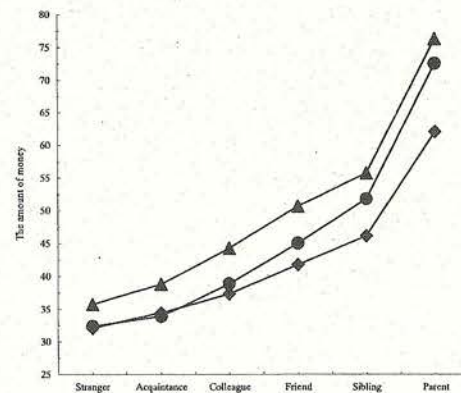


Figure 4: Allocations for the six coworkers (Adopted from Zhang and Yang, 1998: 262).

Figure 4 displays the influence of Confucian relationalism on Chinese reward allocation. The relationship (*guanxi*) clearly has an influence on reward allocation. Although the six possible coworkers were described as making the same contribution, participants made quite different allocations corresponding to the closeness of the individual's *guanxi* with them. The closer the *guanxi*, the more they awarded the coworker. If the participant judged that a certain *guanxi* entailed strong obligation (such as a family member), they took the opportunity to do a favor for the person when asked to divide the reward. In contrast, if the *guanxi* implied a weak obligation (such as a casual acquaintance or stranger), they tended to make the distribution according to contribution, obeying the equity norm.

The influence of *renqing* and equity (*gong zheng*) on award allocation should be emphasized. According to the Face and Favor model (Hwang, 1987), *guanxi* contains an expressive component with a tendency to consider the partner's welfare, and an instrumental component entailing a tendency to use others as instruments to gain personal benefit in all conditions of interpersonal interactions. Whatever the interpersonal relationship, the allocator may care more about the partner's welfare and give the other more reward when the cognitive principle of *renqing* is emphasized. Allocators consider both parties' contributions and allocate more reward to themselves when the cognitive principle of *gong zheng* is emphasized.

#### VI. Relationships and Helping Behavior

Bestowing resources with a consideration of the closeness of the interpersonal relationship is not a unique phenomenon existing only in Confucian societies, but a common phenomenon found in many societies. For instance, Clark and Mills (1979) made a distinction between communal and exchange relationships. In communal relationships, such as those between family members, romantic partners and friends, people tend to feel that they are responsible for the partner's welfare and desire to help the partner when he or she has a need. In contrast, in exchange relationships,

such as those between strangers or those in business together, people do not feel any specific responsibility for other's welfare. They may give benefits to each other under such conditions in response to favors received in the past or in expectation of receiving benefits in the future (Clark, Ouellette, Powell & Milberg, 1987).

Many anthropological studies have revealed that the exchange relationships of giving and receiving are more common between kin than between non-kin. Mutual aid among kin was less conditional and less tied to reciprocity. The exchange of costly and important gifts is much more frequent among kin than non-kin (Essock-Vitale & McGuire, 1980, 1985). Allocating more resources to members of one's in-group seems a universal pattern of social exchange with only context-specific cross-cultural variation (Van den Heuvel & Poortinga, 1999). In his literature review, Cunningham (1986) indicated that the closeness of kinship is related to the willingness to provide aid and the expectation to obtain aid from others. Findings of empirical research comparing interaction between friends and strangers has also indicated that friends are expected to be more helpful to one another than are strangers (Bar-Tal, Bar-Zohar, Greenberg & Herman, 1979). In fact, friends are more helpful than strangers in many situations, except when the situation implies a threat to a person's self-image (Tesser, Miller & Moore, 1988; Tesser & Smith, 1980). Friends are more likely to take the partner's needs into account when dividing money (Lamm & Schwinger, 1980, 1983), while strangers more closely monitor contributions to joint tasks in similar situations (Clark, 1984; Clark, Mills & Corcoran, 1989).

The helping behavior among members of communal relationships may be due to an individual's felt obligations toward different social targets. Rossi and Rossi (1990) asked an adult sample to report their felt obligations toward different relatives in various situations and to record the intensity of the felt obligation. They found that people usually have the strongest felt obligation towards their own parents and children, followed by children-in-law, stepchildren, parents-in-law, brothers-and-sisters, grandparents, and grandchildren. The felt obligation towards friends is lower than that towards all kinds of relatives.

Such felt obligations are closely related to peoples' helping behaviors in their daily lives. Amato (1985, 1990) made a distinction between two categories of helping behavior: planned and spontaneous. Using college students and adults in the U.S. as subjects, his research showed that most helping behaviors in daily life were planned by the help givers and provided mainly to friends, family members, and other acquaintances in the organization. Helping strangers accounted for only a small portion of helping behaviors in daily life. Therefore, he concluded that helping behaviors in daily life are mainly manifested as a response to role requirements and determined by social relationships.

Cantor (1979) studied support given to the elderly and developed a hierarchical compensatory model that advocated support giving as a function of the closeness and primacy of the provider's relationship to the recipient. The most appropriate care-giver is kin, followed by significant others, and then a formal organization. Waite and Harrison (1992) studied the social contacts of 3,677 middle-aged women by

analyzing data collected by U.S. Census Bureau in the National Longitudinal Study of Mature Women. They also proposed a similar hierarchical model from their research.

This phenomenon had been explained by many scholars in terms of sociobiology (e.g. Cunningham, 1986; Essock-Vitale & McGuire, 1980, 1985) or reinforcement theory (e.g. Clark, Ouellette, Powell & Milberg, 1987; Dovidio, Piliavin, Gaertner, Schroeder & Clark, 1991). In other words, it seems that helping behaviors among close relationships are universal phenomena. How can they be used to explain the specific features of Chinese social behaviors?

#### VII. Moral Behavior: Positive Duties and Negative Duties

Bestowing favor by giving various resources to another in accordance with the closeness of the relationship seems to be a universal principle applicable to various cultures. However, many scholars say that *renqing* is emphasized extraordinarily in traditional Chinese culture, while law is emphasized in the imported Western culture. These two concepts imply a difference between particularism and universalism. The significance of this difference in emphasis is made clear through examination of moral behavior in Chinese and Western cultures.

Moral behavior can be classified into two broad categories, namely, practicing positive duties and not-violating negative duties. Positive duties, or duties of commission, are supposed to be practiced by all people to all social targets. In both cultures, given the freedom to make the decision, a resource allocator will tend to allocate more resources to those of closer relationships. The difference between particularism and universalism in Chinese and Western cultures does not manifest in positive duties. Rather, it is with violation of negative duties, or duties of omission, that the difference is clear. People in cultures of particularism tend to make moral judgments according to their relationship with the party involved in the event. People in a culture of universalism tend to make consistent judgments with the same moral standards for everybody. This argument is illustrated with a cross-cultural study comparing moral judgments made by college students in Taiwan and the U.S.A. (Wei & Hwang, 1998).

In the first part of the study, 194 Taiwanese and American college students were asked to evaluate the appropriateness of practicing 14 positive duties to different social targets. Their responses were subjected to factor analysis. Two factors were obtained, the Principle of Obligatory Devotion and the Principle of Reciprocity and Fairness. The factor scores reflecting subjects' evaluations of the appropriateness of applying each of these two factors are diagrammed in Figures 5 and 6. Results indicated that both Taiwanese and American subjects tend to consider the intimacy of their relationship with the social target in judging their obligation to practice positive duties. They all agreed that the Principle of Obligatory Devotion should be applied to one's parents, spouse, and children without calculation of one's own interests (Figure 5). In contrast, the Principle of Reciprocity and Fairness should be used to interact with unfamiliar friends, colleagues, strangers, and competitors (Figure 6), or those with whom one has instrumental ties. In other words, both Taiwanese and American subjects were particularistic in the sense of practicing positive duties through

consideration of one's relationship with the social target. The more intimate the relationship, the stronger the pressure for fulfilling one's social obligation.

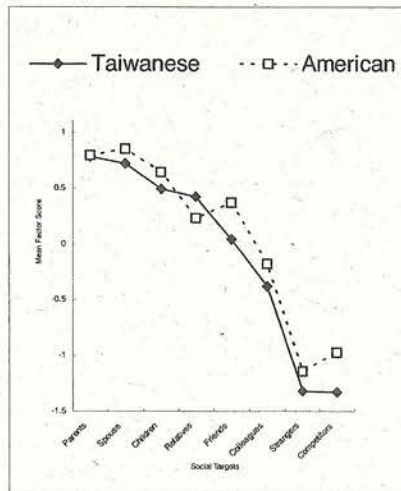


Figure 5: Taiwanese and American Scores for different social targets on the Obligatory Devotion factor (Adopted from Wei and Hwang, 1998: 146).

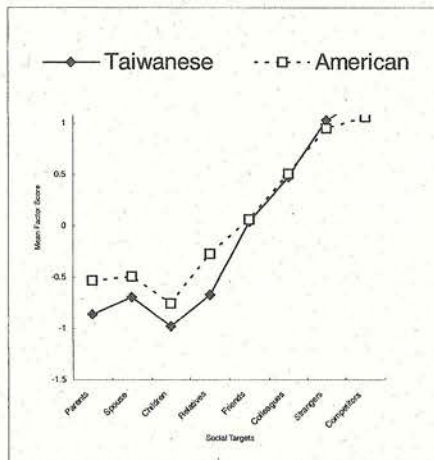


Figure 6: Taiwanese and American Scores for different social targets on the Reciprocity and Fairness factor (Adopted from Wei and Hwang, 1998: 145).

These results are consistent with the findings mentioned in previous sections of this article. Many empirical studies by Western social psychologists have shown that a person will do many kinds of favors for a social target as long as the person has a

sense of obligation towards the target. Further, the nature of the relationship with one's relatives is closely connected to a person's sense of obligation. People tend to have the strongest sense of obligation towards their parents and children, followed by relatives, and those who have relationships with one's children, parents, or spouse. The sense of obligation elicited by distant relatives is of the same level as that of friends and neighbors, while a divorced spouse gets only the lowest obligation (Amato, 1990; Cunningham, 1986; Dovidio, 1984; Dovidio, et al., 1991; Waite & Hanison, 1992).

The difference in particularism and universalism between Chinese and Western cultures manifests quantitatively but not qualitatively in the positive duties practiced towards different social targets. However, it is fully manifest in the negative duties that one is morally not allowed to do. In the second part of the study, Wei and Hwang asked subjects to evaluate the extent of wrongness involved when a person violates negative duties towards different social targets. Responses to 20 items were subjected to factor analysis and three factors obtained.

Factor 1 was labeled Violating the Law and entailed behaviors that either destroy the social order or are prohibited by the law. It consisted of six items including "giving a gift to bribe someone or being bribed," "trying to be first and not standing in a queue," "tax evasion," "using insider information to make a profit in the stock market," "littering," and "maltreating one's child."

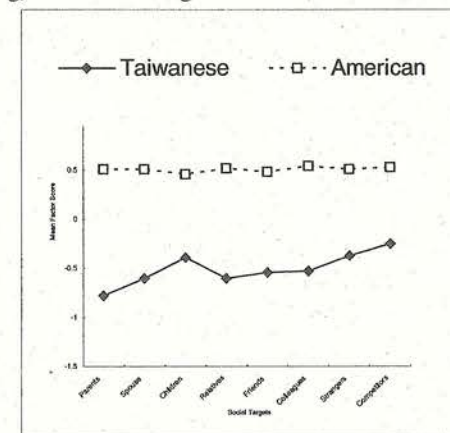


Figure 7: Taiwanese and American judgment for different social targets of the wrongness of violating law (Adopted from Wei and Hwang, 1998: 149).

American subjects evaluated all behaviors described by items of this factor as having a higher degree of wrongness than did Chinese subjects, no matter who the transgressor was (see Figure 7). American subjects gave the different social targets only minor differences in scores, while Taiwanese allocated scores that increased as a function of the remoteness of the relationship with the transgressor. In other words, American college students tend to adopt a consistent standard to judge the wrongness

of illegal behaviors, regardless of their relationships with the transgressor. However, Taiwanese college students tend to judge an illegal behavior as more wrong when it is done by a person outside his family, while they held a more lenient attitude towards the misconduct of family members.

Seven items had a high loading on Factor 2, Violating Family Ethics. These items included "cohabiting with the opposite sex without marriage," "not holding a memorial ceremony for ancestors," and "divorce due to incongruence of opinion between spouses." These items are related to the maintenance of marriage and harmonious relationships within the family. A low score on this factor implied inability to fulfill positive duties to some specific social target such as a family member, rather than a violation of negative duties. From the perspective of Western ethics, this type of behavior entails a lack of virtue, but is not a crime.

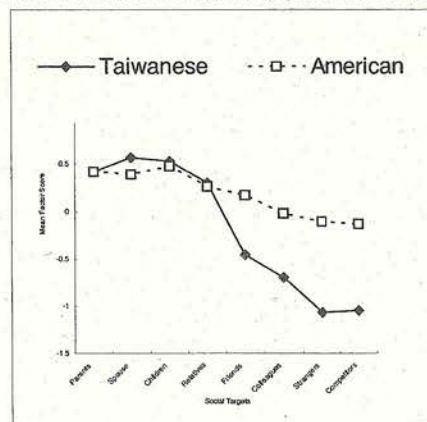


Figure 8: Taiwanese and American judgment of the wrongness of different social targets in violating family ethics (Adopted from Wei and Hwang, 1998: 149).

Generally speaking, this category of behaviors was evaluated as more wrong by American than Taiwanese respondents (see Figure 8). But special attention should be paid to implications of the interaction effects. Comparing the scores given to different social targets by all subjects, it is clear that offspring, spouses, parents, and family members belong to a group of higher scores, while scores for relatives, friends, and colleagues are lower, and competitors and strangers were given the lowest scores. Because this kind of behavior only involves family members, if any family member destroys the family ethics, whether intentionally or unintentionally, all other members may become victims. Therefore, it might be expected that people would hold a harsher attitude towards transgressions by other family members.

In contrast, if someone outside one's family transgresses, it is irrelevant to one's own life, and it might even be unwise to offer wonton criticism. People may thus be expected to hold a more tolerant attitude toward the latter. A post hoc comparison indicated that the difference in scores between Taiwanese and American respondents

for evaluating the wrongness of a spouse reached a statistically significant level ( $F=7.03, p<0.05$ ). Taiwanese students hold a harsher attitude than their American counterparts towards the case when one's spouse violates the family ethics. In addition, the trend in the curve in Figure 6 indicated that the scores given by these two groups of subjects are very close when violators are family members. But, when the violator is somebody outside one's family, Taiwanese subjects gave a significantly lower score than did their American counterparts. This fact implies that Taiwanese tend to hold a more lenient attitude when they find their friends, colleagues, or competitors violate family ethics.

Contents of items heavily loaded on Factor 3 concerned behaviors Infringing on Other's Personal Rights such as "misappropriating valuable goods lost by others," "smoking in a forbidden area," and "borrowing others' objects without permission." Content of items on this factor as with those of Factor 1 violate negative duties. Whereas most items on Factor 1 are related to a disruption of social order and are thus forbidden by law, most items on this factor depict behaviors that are simply infringements on the rights of a particular person. The domain of impact for each of these two categories of behavior is different. Moreover, behaviors related to Factor 3 infringe upon the rights of others in general, not a particular category of social targets such as family members. Behaviors in this factor violate moral standards, but do not constitute a failure to fulfill one's obligations.

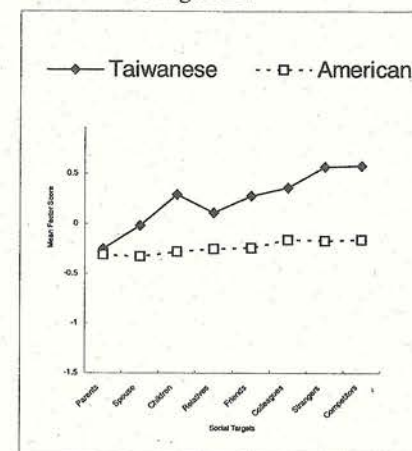


Figure 9: Taiwanese and American judgment of the wrongness of different social targets in infringing on other's personal rights (Adopted from Wei & Hwang, 1998: 150).

The results of post hoc comparison indicated that there was no significant difference between Chinese and American respondents in evaluating the extent of wrongness when these behaviors were made by their parents ( $F=0.54, n.s.$ ). But for other actors, the same behaviors were evaluated as more wrong by Taiwanese than Americans, and the discrepancy between scores given by the two groups increased as

a function of the distance of the social relationship. In other words, the more remote the relationship between the actor and the respondent, the more strongly Taiwanese evaluated the conduct as wrong.

Findings of this study have very important implications for understanding some fundamental cultural issues in Chinese society. Both Factor 1 and Factor 3 consist of items that are related to infringement on others' rights. Essentially they entail violation of negative duties or duties of omission in Western ethics. Items in Factor 2 are related to failure to fulfill one's obligation to family members, which are positive duties or duties of commission emphasized in Confucian culture.

Comparison of the judgments made by Taiwanese and Americans of the wrongness of the second categories of behavior reveals that both groups tend to consider their relationships with the transgressors, and make different judgments on the same behavior, but Taiwanese tend to hold a more lenient attitude with their acquaintances. However, for conduct violating negative duties, American students tended to make consistent judgments no matter what their relationship with the actor, while Taiwanese students tended to make different judgments depending on the intimacy/remoteness of their relationship with the actor.

#### VII. *Qing-li* and *Fa-li*

Wei and Hwang's (1998) cross-cultural research makes clear that the difference between particularism and universalism in Chinese and Western cultures is not manifest in the conduct entailed in allocating resources under one's control to others in the practice of positive duties, but in the moral judgments on others' behavior that violate negative duties.

S. P. Lin's (1999) research illustrates what kind of moral reasoning may be used when a Chinese person is dealing with the illegal behavior of others of particular relationships. In Chinese society, there are two principles of social cognition for the reasonableness of a social event: *qing-li* (reasoning by affection) and *fa-li* (reasoning by law). According to the conceptual framework of Confucian relationalism, when a Chinese person has to judge the reasonableness of a social event, that person must play the role of a resource allocator who must take into consideration the situations of all parties in his psychosociogram of that event. If the allocator has a relationship consisting of instrumental ties with the party involved, judgments are made in accordance with the universal equity rule or *fa-li*. In contrast, if the involved party maintains an affection-based or mixed tie relationship, the *qing-li* (affection), *renqing* or need rule is used in making the judgment.

Based on this concept, Lin (1999) developed four scenarios using common social events in Taiwanese society as scripts. The major actor in each scenario had done something illegal for personal gain by accident that caused harm to general others. The transgression is discovered and dealt with by an authority figure, who handles the case by emphasizing either the *fa-li* of universal law, or the *qing-li* of the particular situation. Respondents were asked to make a judgment about the reasonableness of the authority figure's way of handling the case. For example:

A drunk driver in a truck running a red light hits a Honda car at a crossroads. The

truck driver died on the spot because of his high speed, and the Honda driver fractured his right hand. The conciliation committee was asked to arbitrate the dispute between the Honda driver and the truck driver's family. They determined that the Honda driver should compensate the truck driver's family.

Researchers sampled 157 residents from Taipei, the capital city of Taiwan, and Mazu, a Taiwanese fishing village located on an isolated island near mainland China, asking respondents to rate the reasonableness of the determination of the conciliation committee on a four-point Likert scale. The four possible responses were *very unreasonable*, *somewhat unreasonable*, *somewhat reasonable*, and *very reasonable*. Subjects were asked to respond from the perspective of either the family involved or that of an onlooker. The results indicated that the respondents designated to respond from an onlooker's viewpoint tended to emphasize *fa-li* (law) much more than when they were designated as representing the standpoint of the involved family (Figure 10). Moreover, the respondents from Mazu tended to emphasize *qing-li* much more than those from Taipei. In other words, findings of this study revealed that *guanxi* (relationship) is a salient social cognitive principle for Taiwanese people. Judgements tended to emphasize the importance of *qing-li* when the respondent had an affection-based relationship with the persons involved, and tended to emphasize universal *fa-li* when the relationship contained no affection component. However, the development of a certain principle of social cognition is closely related to personal experience in one's own lifeworld. In their daily lives, residents in Mazu mostly interact with persons in their intimate societies. They tended to emphasize the value of *qing-li* in gauging the reasonableness of a social event. Residents in Taipei have more opportunity to interact with persons of instrumental relationship in the operating society, so they tended to emphasize the importance of *fa-li* or the equity rule.

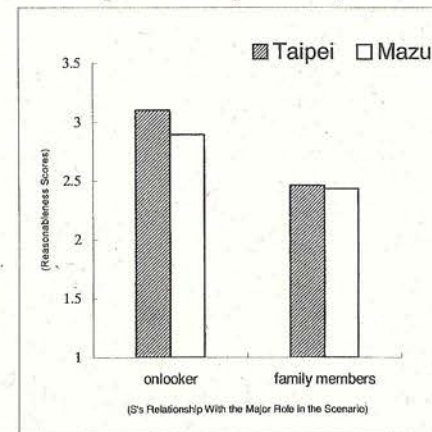


Figure 10: Judgment of the Reasonableness of an Arbitrator's Decision Emphasizing *Fa-li* (Adopted from Lin, 1999: 12).

### VIII. Relationism and Individualism: The Boundary of Self

Mei-Chih Li used a scenario experiment (1993a, b) to examine the difference in moral judgments in responding to illegal behavior violating negative duties conducted by others of various relationships under the cultural influence of Chinese relationalism and American individualism. Her experiment used a 3x2 factorial design. The first independent variable was the social target committing the illegal behavior, who was designated as either the participant, the participant's father, or a stranger. The second independent variable was the behavior of social target, which was divided into improper and proper. For each of the six experimental situations, Li drew up a story of a traffic accident.

For the improper behavior scenario, the social target glimpsed a beautiful panorama while driving on a highway. Wanting to see and enjoy it, the target stopped at the roadside suddenly without taking the proper measure of warning. A truck behind the target braked suddenly, and several cars behind the truck crashed into each other. Though there was no casualty in this traffic accident, but four cars were slightly damaged. After the accident, the target sped away.

For the proper behavior scenario, the traffic accident was the same. But the story stated clearly that the accident was the fault of the drivers behind the social target, because they did not keep a safe distance from other vehicles as they should. After reading this story, participants were asked to imagine that this accident happened to them, and then were required to answer several questions. Some of these questions were used as dependent variable for statistical analysis.

132 students in a social psychology course in a national university in the North of Taiwan, and 66 students from Pennsylvania State University participated. A between-subjects design was adopted with 22 Chinese and 11 American participants in each cell. Every participant had to answer two questions: (1) Is it fair for the social target to flee safely from the scene after causing an accident? (Participants evaluated the degree of fairness on a seven-point scale.) (2) How much of a fine should be imposed on the violator? The range of the fine was from NT\$ 1,000 to NT\$ 100,000. The amount of fine was converted into normal scores in analyzing the data to compare the different currencies.

The cultural group and social target were set as independent variables, and the participants' judgments of fairness and the amounts of the fine as dependent variables. The results of the ANOVA indicated that both interaction effects of these two independent variables on the sense of fairness ( $F(2,186)=8.96, P<.001$ ) and the fine ( $F(2,930)=5.70, P<.005$ ) reached the statistic level of significance. Responses on these two independent measures by cultural group are represented in Figure 11. The results of a multi-comparison indicated that American participants did not favor family members in deciding fines. In fact, Americans fined their fathers almost equal amounts as they fined strangers. In contrast, Chinese participants showed an obvious tendency to favor family members. When their fathers violated either morality or law, the degree of fairness as judged by the Chinese participants was higher, and the amount of fine was lower than when the violator was a stranger. The results support

the hypothesis that Americans have a tendency towards universalism in dealing with social events entailing violation of law or morality, and they treat strangers in the same way as family members. In contrast, Chinese participants showed their cultural tradition of particularism by making moral judgments with a consideration of who the actor is.

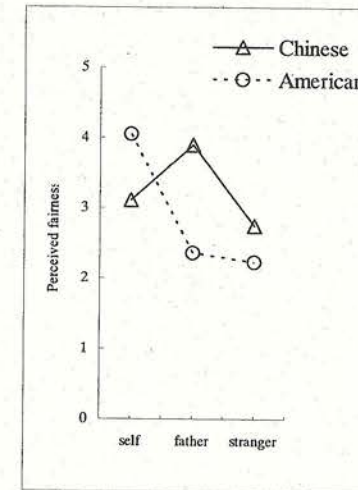


Figure 11: Fairness of immoral acts by different social targets as perceived by Chinese and Americans (Adopted from Li, 1992: 178).

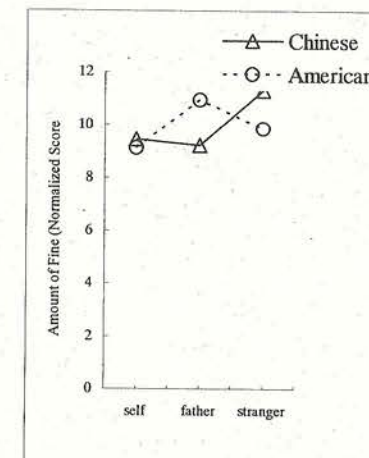


Figure 12: Amount of fine assigned to different social targets by Chinese and Americans (Adopted from Li, 1993: 283).

Interestingly, further analysis that included the case in which the participants themselves were regarded as the social target showed that the American universalism and fairness orientation is restricted to situations in which they themselves are not involved. Chinese participants' judgment of fairness with respect to their fathers was significantly higher than for strangers. American participants judged the degree of fairness as highest for themselves, but there was no significant difference between their judgments of their fathers and strangers. By the same token, Chinese participants tended to favor their fathers over strangers in assigning the amount of fine, but American didn't favor their fathers.

Results of this study support the argument of Triandis and his colleagues that the American culture of individualism is characterized by caring about the self and maintaining psychological distance with in-group members (Triandis et al., 1988; Triandis, 1989; Triandis, McCusker & Hui, 1990). They draw the boundary of self around the immediate surface of a person's body (Shweder, Mahapatra, Miller, 1990). In contrast, under the influence of Confucian relationalism, Chinese tend to consider their own lives as an inheritance from their parents, the self and the parents are conceptualized as an inseparable unit. So, Chinese include their parents into the boundary of their selves no matter under what situation (Hwang, 1998; 1999). Chinese even emphasize their parents' interests over their own as part of the duty of filial piety.

Results of this research are reminiscent of the famous moral dilemma in the Confucian classics when Shun's father killed a person. In the Devotion chapter of the book Mencius wrote:

Tao-in tells Meng-tz a fictitious story: "Shun is the emperor and Kau-yiau is the chief judicial officer for Shun. If Shun's father Koo-so kills a person, what should be done?" Mencius answers that Shun should let Kao-yiau arrest the criminal as the law orders. Tao-in then asks again: "Then what should Shun do?" Mencius answers: "Shun should discard his kingdom like a pair of broken shoes and run to where the law does not rule and lead a peaceful and content life."

It is quite clear in Confucianism that killing is a negative duty that should not be done by anyone. However, when this negative duty is in conflict with one's affection-based family ties, Confucianism holds that a person should protect the family member under any condition.

#### **IX. Conclusion**

This article begins with the quandary faced by indigenous psychologists in developing a global psychology. In order to resolve the quandary, we advocate that indigenous psychologists construct formal theoretical models on psychological mechanisms of mind that are applicable to various cultures, and then use these models to analyze the mentalities of people in particular indigenous cultures. The chief mission of indigenous psychology is to construct cultural theories in various domains of life that are connected with the individual's principal social cognitions, and to explain how these cultural theories can be elicited by principal social cognitions in a

particular context.

Using Hwang's series of theoretical models of Confucian relationalism (1995, 1997-8, 2000, 2001), we have demonstrated that *guanxi* is one of the principal social cognitions in Chinese culture, and that it may elicit many cultural theories stored in the unconsciousness of East-Asian people. Specifically, according to Hwang's analysis of Confucian cultural tradition, the difference between Chinese and Americans on the dimension of particularism/universalism is mainly manifest in responses to other people's violation of negative duties, and not in the personal practice of positive duties towards different social targets. This new approach to research enables psychologists to understand the cultural uniqueness of the mentalities of any society against the background of commonalities in the psychological mechanisms of the universal mind, and paves a new path for the development of indigenous psychology.

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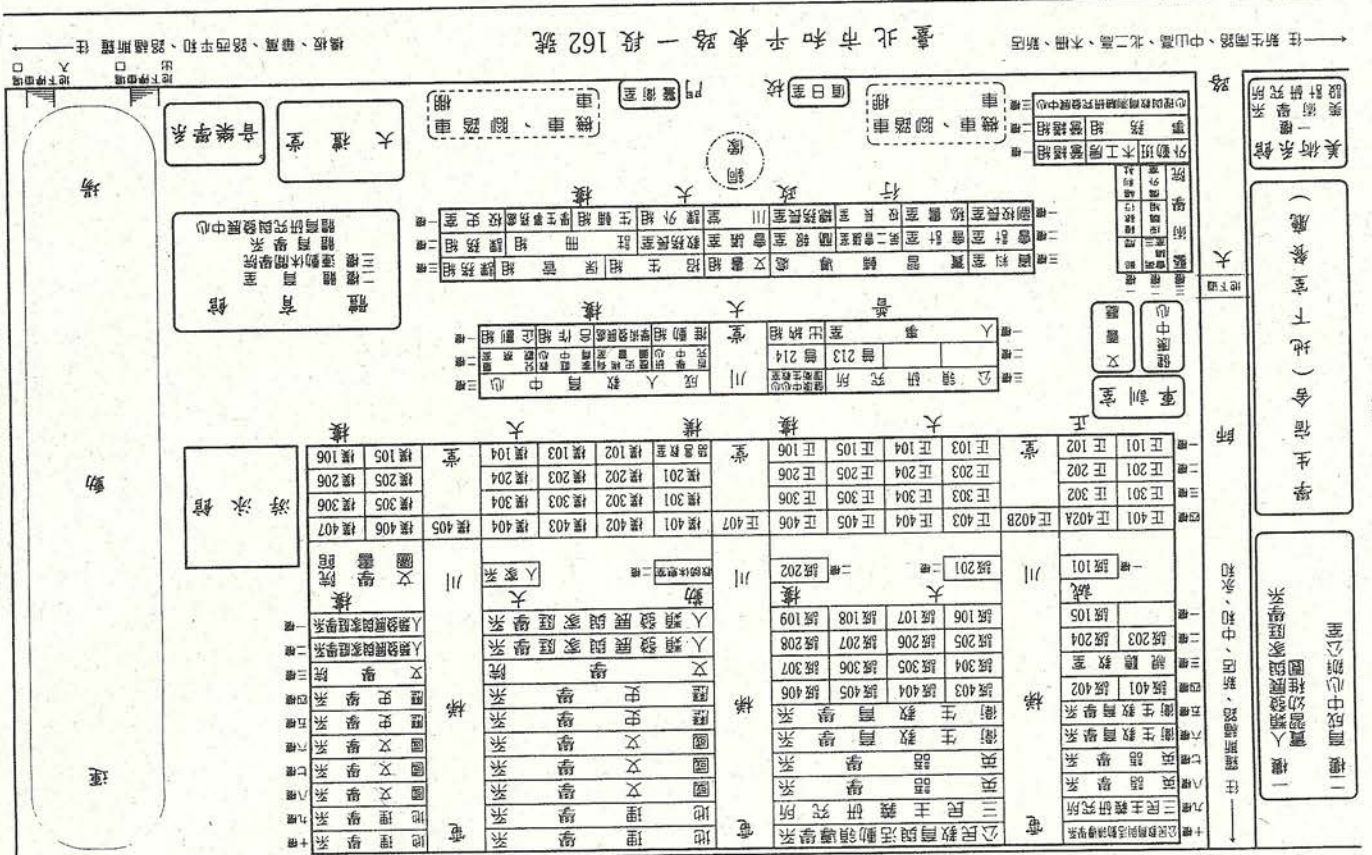
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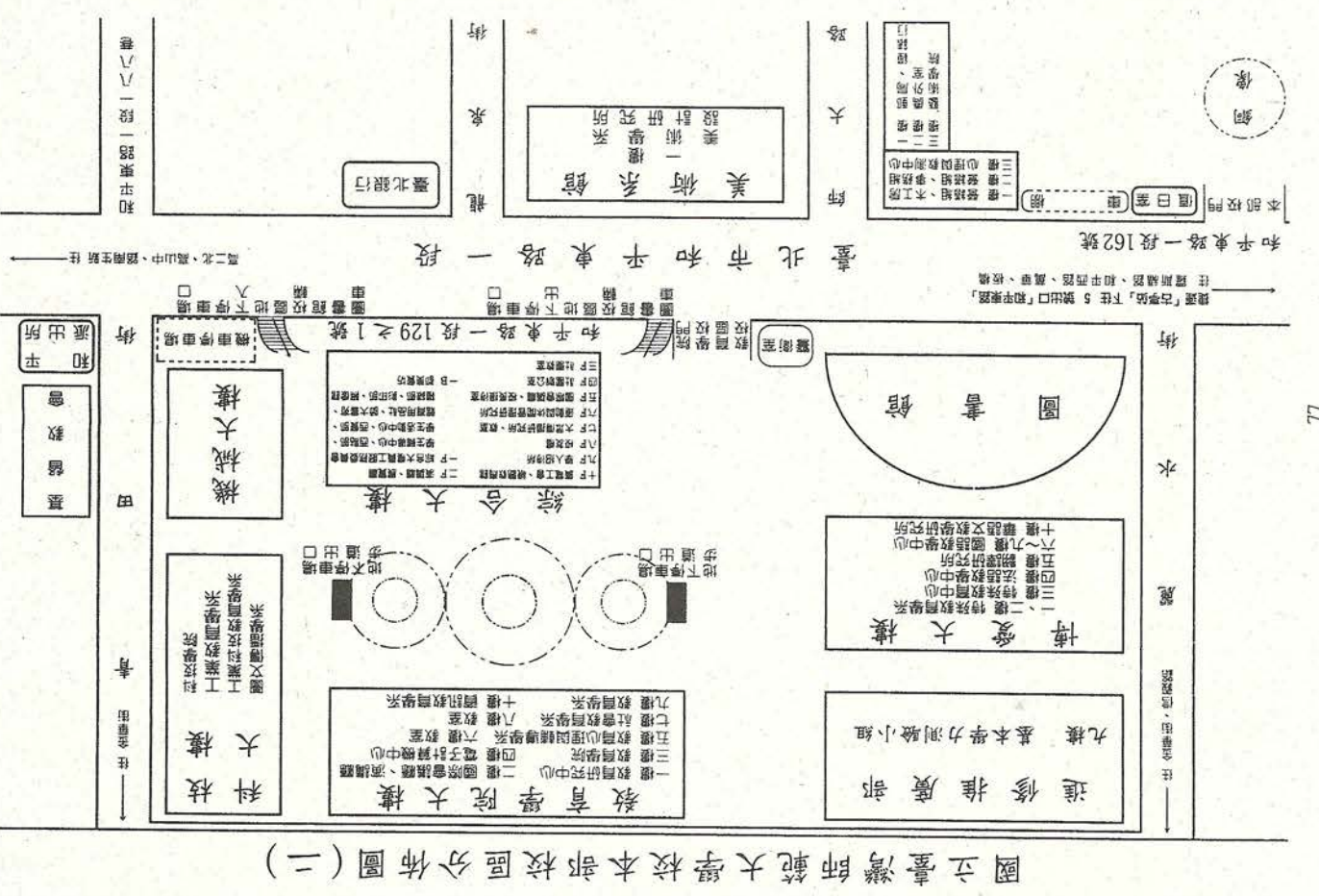
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國立臺灣師範大學校本部校區分佈圖(一)



校區分佈圖&樓層介紹



## Tour Program

### Post-Conference Field Visit (pre-registration required)

08:00am May 25<sup>th</sup> to 05:30pm, May 27<sup>th</sup>, 2004

- May 25<sup>th</sup> Taipei (NTNU, Departure time 08:00am) → (1) Sanyi (the Museum of Wood Sculpture) → (2) Puli Town (Sun Moon Lake -- National Scenic Area) → (3) Lodging: Carp Lake(Liyu Tan Hotel)
- May 26<sup>th</sup> (4) Puli (The Chungtai Temple) → (5) Formosan Aboriginal Cultural Village → (6) The Old Town of Lukan → (7) Lodging: Lukan Town
- May 27<sup>th</sup> (8) ChungHua (the Folk Cultural Village) → (9) Taipei County (Yingko Ceramic Museum) → Taipei (NTNU at about 05:30pm)

### The Introduction of Scenic Spots

#### 三義木雕博物館

#### (The Museum of Wood Sculpture at Miaoli)

The purpose of establishment:

The Museum, subordinated to the culture division of Miaoli, is found in April, 1995. It is the place of storing, exhibiting, researching, and promoting wood sculpture in Taiwan. Moreover, in order to integrate the local culture into the wood industry, and also to raise the national living quality, the museum blends with lots of local resources.

Treasure exhibited:

1. The wood sculptures of Ming, Ching and Taiwan early days. (most of them are Sculpture of spirit)
2. The nation wood sculptures of Southern Taiwan
3. Prized wood sculptures and lacquer sculptures.
4. The wood sculptures of Taiwan houses, temples, architectures, home furniture and home decoration.
5. The wood implements of Taiwan folk belief, and the wood sculptures of local drama.
6. The wood sculptures of 三義 early days.
7. Specimens, implementing tools and semi-finished works of woods.
8. Nation wood sculptures of China.
9. The wood sculptures of Find art artists.

#### 日月潭 (Sun Moon Lake)

The old name for Sun Moon Lake was "Where water and sand meet". Can you imagine what this immense stretch of deep blue-green water looked like in earlier times when it was a shallow marsh covered with vibrant green water plants? According to historical records, before you stand today,



historical records, before you stand today.

Many have heard of Guang-hua Island, but only few people realize that the rest of the island, now covered with water, once stood tall like a pyramid. The base of this pyramid was once encircled by a clustered village of thao indigenous people.

Many people like to observe nature, but few people know about the many nature trails at Sun Moon Lake. If you're not careful, you may find yourself walking past jade colored cicadas with fresh new wings as they silently come out of molting by the trail side.

Many have heard of the thao indigenous people's harvest dance where they celebrate the year's harvest while they pound grain, but only few know that while superstitious Han people spend the seventh lunar month (the ghost month) cautiously waiting for the night when the ghost's door closes, on that very night the thao pound grain and sing to sunmoon the spirits of their ancestors.



#### 九族文化村 (Formosan Aboriginal Culture Village)



Our Roots

1986 by its current president, Jung-i Chang. Mr.Chang's vision was to establish a place to both preserve and teach about Taiwan's aboriginal heritagewhile, at the same time, provide a spacious venue for people to spend and enjoy their leisure time. Hisfamily's history has long been intertwined with those of Taiwan's native aborigine cultures. It was his ownancestor, Da-ching Chang, who negotiated with local tribal representatives to open to cultivation the arearound modern Feng-Yuan for Chinese settlers.

Mr. Chang purchased in 1982 the land on which the Formosan Aboriginal Culture Village now stands. After four years of construction work, the Village opened its doors to the public in July 1986.

#### A Multifaceted, Fun-Filled Theme Park

Since first opening in July 1986, the Formosan Aboriginal Culture Village earned renown for its popular theme area introducing Taiwanese aboriginal culture and for its lush forest and beautiful European Garden. An amusement park and other entertainment attractions have been added to the Village since 1992. Today, the large numbers of completed attractions ensure the position of the Formosan Aboriginal Culture Village as a highly competitive and leading edge theme park in Taiwan. The Formosan Aboriginal Culture Village has worked consistently and successfully to upgrade its services and facilities. Such efforts have won numerous honors for the Village, including "Top Taiwan theme park", from government tourism bureau.

To underscore the Village's commitment to quality and safety, the park adopted the ISO 9002 system of quality standards. Truly outstanding cooperation among all staff earned the village ISO 9002 certification after only one year by the British Standard Institute (BSI) in 1998, making the Formosan Aboriginal Culture Village one of the first parks to earn such certification.

#### 台灣民俗村 (Taiwan Folk Village)

Taiwan Folk Village is a theme park that was created to provide a spot where Taiwan tradition folk culture could be gathered and protected, passed on and displayed. It also aims to blend Taiwan traditional culture with modern technology to create a high quality tourist attraction with elements of traditional culture, there are seven major contents in the village: History, Historical relics, Folklore, Culture, Education, Entertainment, Leisure.



Giving tourists a chance to learn and feel the significance of rich folk culture in a relaxed and happy atmosphere.

It will also further one's understanding of traditional culture and lead one to discover the hard work exerted by our forebears so that we will learn to appreciate and cherish culture.

Taiwan Folk Village locates on middle of Taiwan, the distances from Taipei or Kaohsiung to the village is 170 kilometers, its square measure is 52 hectares.

#### 鶯歌陶瓷博物館 (Taipei County Culture Center)

Ceramic is closely related with human life and culture. Different ceramic culture features developed from different families, different people. The uncover of Taiwan pre-history ceramic and the ceramic figurines and ceramic pots of the aboriginal, confirm the independence of Taiwan Culture. The immigrants from Mainland China in the Past 400 years followed the ceramic skills of China, the Japanese ceramic techniques brought in during the Japanese Occupation Period, the western industrial techniques and the development and renovation of modern fuels after the restoration of Taiwan, plus the imported raw materials characterized the development of Taiwan ceramic. And, the Ceramic Museum was born. Located in the center of ceramic industry, Yingge Town, the Yingge Ceramics Museum is the first ceramic theme museum established by county government. It unveils a historical page of Taiwan Ceramic Development. The development goal of Yingge Ceramics Museum is to build the Spirit of Taiwan Ceramic Culture with the joint efforts of industries, the government, and the academy.

#### **Set foot on Taiwan, March to the world.**

• Under the leadership of the team led by County Governor, Mr. Su-Jen-Chang, the expectation of the gents of Yingge Town, the industry and the ceramic art workers, the Ceramic Museum was planned to be a diversified cultural, leisure arts humanity space.

• Yingge Ceramics Museum exhibits the ceramic development of Taiwan people in the past century, exposes the memory and history of life of forefathers of Taiwan.

• The international exhibition activities held at same time enhanced the cultural exchange among the ceramic art workers of different country. It also provides friends from afar the understanding of special features of Taiwan ceramic culture and the development of Yingge ceramic industry, as well as building up own ceramic cultural view of Taiwan.

#### **Community-centered Ecology**

• Residents of Yingge Town, the industry, creators and cultural / historical workers agreed to take the Museum as nuclei to build a concentric grand environment with ecological museum and make it the major direction of Ceramic Museum.

• Provide the space for the creation, research and exhibition for ceramic arts. The local is endeavoring in integrating resources of all kinds to have good interaction with the local community.

• In addition to exhibiting the cultural characteristic of Yingge, the Museum will be used to establish community ecology museum to promote the culture construction and tourism.

### Stressing in Education and Promotion to condense the joint feeling of Taiwan people

Other than recalling the sentimental memories of the senior generation, the Museum has deeper significance in passing experience and tradition for the next generations. Education, promotion and visitors services lead everyone to experience the diversified possibilities of ceramic and stimulate the common feeling of all. The in-depth soul meeting allows people to seek the inside touch in Yingge Ceramics Museum.

### 景點簡介

2004年5月25日8:00am至5月27日5:30pm

#### 5/25

台北集合準備出發 →(1) 三義木雕博物館 →(2)神木村午餐 →(3)日月潭 國家風景特定區 →(4)埔里晚餐，夜宿鯉魚潭飯店

#### 5/26

(5)埔里中台禪寺 →(6)九族文化村 →(7)鹿港老街 →(8)晚餐，夜宿鹿港文教會館

#### 5/27

(9)彰化民俗村 →(10)鶯歌陶瓷博物館 →返回台北

### 三義木雕博物館

成立宗旨：本館成立於民國八十四年四月，隸屬苗栗縣文化局，專司臺灣地區木雕之典藏、展示、研究、推廣，並結合地方資源，俾達產業文化化、文化產業化，以提昇國民生活品質。

典藏重典：

- 一、明、清代及台灣早期木雕(以神像雕刻為主)
- 二、台灣南島民族木雕藝術品
- 三、民族工藝獎、民族藝術薪傳獎、中山文藝獎、吳三連文化獎、台灣區木雕藝術創作比賽等得獎之木雕類及漆作類作品。
- 四、台灣民居與廟宇建築木雕構件及家用器物擺飾木雕
- 五、台灣民間信仰有關之木作器物，及地方戲曲文物之木雕品
- 六、三義早期木雕藝術品
- 七、木材標本、木雕工具、半成品及各種加工過程之標本
- 八、大陸民間木作雕刻
- 九、當代藝師創作木雕作品

### 日月潭

在水沙連廣闊的區域裡，是由連聳的山脈絡，起伏的丘陵，平坦的盆地，以及蜿蜒的河川所構成；這種豐富且多姿的自然環境，在史前時期即有人類來此建立家園，並且創造了豐碩的文化特色。

近百年來，人類學家和考古學家先後在水沙連地區發現許多處史前遺址，這些史前遺址蘊藏著許多石器、陶器和文化現象，這些史前遺址是由那一族(或是那些族)的人類所遺留下來？這批人類是否和邵族有關？都得待考古學家和人類學家進一步的研究與解析，始有答案。

## 發現日月潭

邵族人說他們的祖先原來住在阿里山，也有另外一說，說是原來住在台南府城附近。在很久很久以前，邵族的一隊獵人在山中打獵時，發現了一隻肥碩的大白鹿，大夥兒於是驅趕著獵狗，一路翻山越嶺地追大白鹿，邵族祖先在追逐白鹿進入深山後，沿路在樹林上以獵刀削下一片樹皮做為路標記號，追了好幾天正當大家精疲力盡時，看到眼前竟然展現出一片湖光水色，邵族人追逐的那頭白鹿走投無路，衝入了湖泊之中，一路奔逃的熱蹄被冰冷的湖水一凍，更是僵硬難動了，邵族祖先獵得了白鹿之後，白鹿紅色的血和內臟吸引來多得數不清的魚類爭食，隨行的長者族人把撈得的魚類謹慎地先試食一番，不但沒有中毒，而且發現湖中的魚群美味可口到極點，其後才允許青壯年的族人食用。大家真是高興極了，湖泊區不但景色優美怡人，而且湖中有那麼多取之不盡的魚類，這真是上天賜給族人安居的好處所，於是趕緊循著削下樹皮的記號回到原社去帶來族人，從此邵族就在日月潭定居下來，日月潭變成了他們的故鄉。

## 日月潭的形成

日月潭位處水沙連之軸心地帶，隸屬南投縣魚池鄉，位於台灣中央脊梁山脈的西麓地帶，處在山地與西部平原之間，亦即潭西為平地，潭東即是高山重疊的山地。日月潭大約居南投縣之中央地帶，位於東經 120 度 55 分，北緯 23 度 52 分，北方接埔里鎮，東北鄰仁愛鄉，東南為信義鄉，西南接水里鄉，西北方毗連國姓鄉。

日月潭附近的地形受褶曲、斷層及河川侵蝕等作用，致使境內山丘遍布，其間約羅佈 13 個大小懸殊的盆地，許多的急陡斜坡及崩塌地。境內盆地是屬埔里盆地群的主要分布區，以魚池盆地的面積為最大（21 平方公里），僅日月潭（5.4 平方公里）保持湖泊原貌，而魚池盆地周圍山峰，如過坑山（1331m）、大尖山（2016m）、水社大山（2120m）等屬埔里板岩山地，為烏溪支流南港溪的集水區，而日月潭以南的盆地如頭社（1.6 平方公里）、銃櫃（0.7 平方公里）等則屬濁水溪流域。

日月潭、頭社、魚池及埔里等地，原來均為湖泊，因為此地帶同為第三紀粘板岩層的陷沒地帶，也就是粘板岩層的斷層地帶，由於地殼的變動致不斷的褶曲及陷沒作用後，而形成大、小的盆地，然後蓄水，便形成了山間的湖沼。其蓄水的時期當在洪積世之同時，以後因日長月久於若干年代後，復經填充或決堤作用而乾涸，便又成了肥沃的盆地平原，如今頭社、魚池、埔里便是。其中日月潭被遺留在較高的位置，受盆地之切割作用和河川侵蝕最遲且最少，故仍能蓄存相當的水量，使之不致乾涸，同時又無外來的沙礫填充，並且尚有相當雨水量之流入，且流出之水量又極少，自然保存了日月潭的湖水。

## 日月潭名稱的由來

日月潭為台灣第一大湖泊，以不規則的菱形的日潭與其西細長弧形之月潭構成，故得名。日月潭的邵語稱為 zintun，可能是日月潭最早的稱呼。日月潭名稱

首見於道光元年（1821）北路理番同知鄧傳安之〈遊水裡社記〉文中，在其所著《蠡測彙抄》一書中載有此遊水裡社記云：「其水不知何來，瀦而為潭，長幾十里，闊三之一，水分丹碧二色，故名為日月潭」。其後隨著漢人移墾水沙連，以及歷代政府的治理，和騷人墨客的文藻加以命名，日月潭遂有許多稱呼，諸如水社大湖、水裡湖、水裡社潭、水社海仔、竹湖、龍潭、龍湖等，晚清時更有洋人傳教士來到日月潭，試圖向邵族人傳教，亦將日月潭賦名為 Doagon lake、lake Candidius、Nin-Isivatan lake 等名稱。

日月潭中有一島，是邵族人的舊聚落，亦是邵族人最高祖靈 paclan 的居處，邵語稱為 lalu，清代稱為珠嶼、珠子嶼、珠山、珠子山、珠潭浮嶼等名稱。又有一說，謂邵語稱為 kunbariz 附近之青龍山與邵語稱為 titabu 之崙龍山，此二山恰好將 lalu 島銜在相對之中央，形如二龍戲珠之狀，故稱為珠嶼等名，清光緒來此的洋人，則有 pearl islet（珍珠島）之稱呼，日治時期則稱玉島、水中島，台灣光復後被稱為光華島。

民國 88 年「九二一大地震」後，南投縣政府將光華島正名為拉魯島（Lalu），以表對邵族人的尊重，並且由觀光局日月潭國家風景區管理處規劃為邵族的祖靈島，於民國 89 年 10 月 12 日，藉由「千人植樹、千人護樹」活動，由邵族人種上最高祖靈居處的茄苳樹。

## 九族文化村

達悟族舊稱雅美族，由於族人意識的自覺與主張，已將日據時代的稱述正名，自民國 87 年改稱達悟族。族人分佈在蘭嶼島，背山面海，傳統住屋呈半穴居的地下屋，特殊景觀，可抵抗颱風季節的風害。本村住屋即屬此傳統建築。九族的第一村位於入門後的右下側，可以欣賞到傳統住屋和老山胞雕刻小船，悠美的景緻，是識途老馬的最愛。

阿美族為台灣人口最多的原住民，分佈在立霧溪以南的美東地區，有別於西部社會，他是以母系為主的社會，非常特殊，九族的第二村設在馬雅探險區左後方，步行可達。此村賣店有陳列一些山地傳統月桃編、竹編作品供遊客選購。

泰雅族分佈於埔里以北的山區，是台灣原住民第二大族，以前泰雅族有黥面的習俗，以表示男子善戰，女子善織。織布技巧是各族中最精進的一族。本園的三村即有教導遊客學習簡易的織布方法。

在九族中，賽夏族的人口最少，約 4 千多人，分佈於新竹、苗栗山區。矮人際是該族最神秘的特殊祭典，每二年一次。和泰雅族一樣有黥面的習俗。住多以竹、木為建材。九族的四村村位在左線上，旁有一大片綠草如茵的大草坪，景色最優，但為統一動線，該村正遷村中，計劃遷至泰雅村旁連成一氣。

高山青裏的阿里山的姑娘指的就是鄒族的少女。鄒族的分佈在玉山的西南，阿里山一帶。五村中的集會所、神樹，都是按學者考據資料重建的。邵族則是日月潭畔的極少數民族，此村的石音劇場有各種樂器的演奏，遊客還可以去使弄

一番。這裡賣的竹筒飯有原住民風味，小米冰更是受歡迎。位在第五村的石音劇場是一建於水面上的獨立舞台，上有各式不同的原住民傳統打擊、吹奏、撥弦樂器；除了不定時演奏表演外，遊客還有機會上台去親身體驗一下各種樂器的彈奏，其中又以不同長短的木杵、擊石合奏的『杵音』最具特色。

布農族是台灣各族居住海拔最高的一族，該族的祈禱小米豐收歌即是享譽世界的「八部合音」（有人稱爲布農合音），此外布農族的樂器演奏也是各族保存最完整的。在第六村可以吃到原住民的傳統食物：奇那目，一種男方送給女方有情人吃的食物，因此又有情人捲之稱。

卑南族分佈於台東平原，接受漢化及農耕技術的年代很早，在社會組織上，會所是他們的政經中心，從會社制度和宗教傳統可窺其特殊的卑南文化，一般傳承則以母系爲主。七村所建之少年會所，爲目前台灣最完整之卑南傳統建築。

魯凱族分佈於中央山脈的南段，在原始藝術的表現上，非常優秀和細緻，尤其是女人的織布、男人的木雕。在八村可以免費品嚐到依吉蜜（烤蕃薯），參觀燒陶和月桃編的製作，也可以嘗試一下盪鞦韆的滋味。

排灣族的石雕、木雕和織布等原始藝術都非常出色。到九族的第九村，可以參與排灣族占卜的刺福球活動，也可以租件原住民服裝照相一番，而九村再上去一點的娜魯灣劇場歌舞表演，節目內容精彩萬分，享譽國內外，是由九族絕不能錯過的招牌節目。

圖騰的表現往往具有民族、宗教或祭祀的意義，透過圖騰的識別，對文字記錄不發達的族群，能產生鮮明的作用。除了台灣原住民文化以外，在萬山神石上方遊客可以發現一處『印第安圖騰區』，加拿大印第安人的圖騰木柱在此林立，鮮明、豐富的意象，令人印象深刻。萬山神石是依照高雄縣萬山鄉所發現的巨石圖騰和魯凱族的神話傳說，特別在九族復原重現的景觀，大石上，刻了許多蛇紋、人形或同心圓，其來源和意義說法不一。此外，這裏還設了一土地公石和前副總統東閔所提之『飲水思源』碣，以紀念九族文化村建村創園鑿水源的傳奇故事。

#### UFO

這是一具目前台灣最高最大的自由落體遊樂設施，總高度 85 公尺（比國內同類設施高出二、三十公尺），可同時搭載 40 人乘坐（載客量最多），上升時 UFO 載具緩緩旋轉、同時攀升，因此乘員可以順勢盡覽四面八方、360 度全方位的鳥瞰美景，當 UFO 載具升到最高處時，忽然遽降，以重力加速度之勢重返地面下降速度最高達到時速 105 公里，降落煞車區以非電力磁浮系統設計，讓乘員安全舒適地，在聲光炫麗的情境中，完成一趟 21 世紀全新體驗的 UFO 之旅。本設施造價新台幣近三億元，是國內同類設施的二至三倍。從 UFO 的母艦處，你可以俯瞰這片九族文化村的歡樂世界、遠眺文化村的綠林美景！

#### 金礦山探險

乘坐獨木舟，隨流飄盪，沿途欣賞彎曲的金礦山脈坑道，及淘金的各式景象。途經兩處懸崖激流，傾斜角度最高可達 45 度，落差達 15 公尺的大小瀑布，將遊程帶至最高潮。

#### 馬雅探險

台灣唯一的懸吊式雲霄飛車，從 11 層樓高的頂點直衝而下，享受兩腳騰空，飛龍翻騰的快感，乘員需承受 4.5 個 G 重力，心跳每分鐘可達 180 次。

#### 台灣民俗村

台灣民俗村是以歷史、古蹟、民俗、文化、教育、遊樂休閒爲主題的主題樂園，位於彰化縣花壇鄉八卦山脈，四季如春風光明媚，園區計有 52 公頃，除台灣民俗及傳統建築主題區外，在自然教育區內更有水族館、昆蟲館、奇石館、農作物館，及山地歷險樂園機械遊樂設施、航海王主題館、哈酷水上樂園等等，還有台灣傳統的台灣民俗小吃讓您來台灣民俗村有得看有得玩有得學又有得吃。

除了這些之外，園區內遍植四季花草及全省各地移植上百年老樹更是值一看，在這裡賞花、欣賞風景、西眺鹿港夕陽美景、晚間更可賞全國唯一水上芭蕾舞，出讓您的假期過得更加充實更值得回味。

#### 台北縣鶯歌陶瓷博物館

「台北縣鶯歌陶瓷博物館」，是台北縣政府爲保存文化資產，提升地方產業特色，帶動地方繁榮之重要文化建設。耗資五億元規劃興建的陶博館預計將在民國八十八年正式開館，屆時，佔地 1.2 公頃的陶瓷博物館將是台灣首座專業陶瓷產業藝術館。

鶯歌鎮素來以陶瓷聞名中外，行政院文化建設委員會爲突顯地方文化，指定每個文化中心成立特色館，台北縣立文化中心成立了「現代陶瓷館」。現代館對陶瓷之教育、推廣有極大的作用，然而隨著時代變遷，於民國七十九年開幕的現代館，因展示、典藏空間不足，無法充分發揮功能，於是有「鶯歌陶瓷博物館」之規劃，此乃台北縣立文化中心「現代陶瓷館」之二期計劃，並由台北縣立文化中心籌建。陶瓷博物館之營運目標爲：並成爲保存陶瓷文化，與社區有良好互動關係的「社區博物館」。結合藝術、文化、科技與資訊等資源，提升展示內涵與活動品質，並藉博物館館際網路之合作交流，使陶博館成爲具有國際水準的陶瓷專業博物館。

「台北縣鶯歌陶瓷博物館」爲記錄台灣陶瓷文化之博物館。陶博館之特色著重於本土陶瓷文化的保存，陶博館以人文角度記錄陶瓷與人民生活形態，與歷史背景之對照，及現代陶的發展與應用，台灣陶瓷之發展佔展出內容之大部份。

此外，陶博館並設置陶藝教室、電腦學習室、圖書資訊室、多媒體簡介室、等推廣教育功能之設備。陶博館將吸引中、外來賓蒞臨參觀，帶動地方觀光業之發達，並奠定陶博館學術研究地位及振興陶瓷文化。

設計說明-利用黑川紀章(kishokurokawa)早期代謝主義(Metabolism)中細胞成長的結的空間組織觀念是此一設計的特色。引用此一觀念的原因是因爲在原始計劃中經費限制，下而必須分期興建的限制雖然目前已無分期興建的必然性，此細胞的單元模式對展覽主題規模的彈性需求也提供了多重選擇。陶瓷的耐侯性特色在

這裡也影響了展覽空間趨於戶外與自然的感覺。所以自然光的引入與室內空間的流通也是這個設計中展覽空間的特性。

而在建築的整體意象上，用清水混凝土與洗石子的水平飾帶，除弓在材料上與陶瓷的可塑性與質地特的意象配合之外，整個以灰色系為主的低調背景與空間氛圍更是作為展示空所必備的空間特質。

各樓層的規劃如下：

一樓：土與火的魔術－介紹陶藝的起源及古今製陶法。

二樓：台灣的陶瓷發展與應用－展出台灣民間陶瓷、鶯歌陶瓷業、現代陶藝、工業用陶瓷，屬常態展出。

三樓：主題展－以活動式隔板靈活運用，配合國際大型展覽、研究主題展及團體、個人申請展。

## Roster of Authors (English Sessions)

### 英文場次論文發表人名錄

ID	First Name	Last Name	Title	Institution/Affiliation	Country	Email	Format
R001-a	Nancy	Sonleitner	Ph.D.	College of Family Sciences	United Arab Emirates	Nancy.Sonleitner@zu.ac.ae	Paper
R001-b	Maher	Kheilifa		College of Family Sciences	United Arab Emirates	maher.kheilifa@zu.ac.ae	Paper
R002	Patricia A.	Cassiday	Ed.D.	Collaborative Connection/Seattle Univ.	U.S.A.	Cassiday@aol.com	Paper
R003	Nan M.	Sussman	Dr.	City University of New York	U.S.A.	nmsussman@earthlink.net	Paper
R004	Shwu Ming	Wu	Ph.D.	I-Shou Univ., Dept. of General Courses	Taiwan	smwu@isu.edu.tw	Paper
R005	Fang-Yi Flora	Wei		University of Memphis	U.S.A.	fwei@wnm.net	Paper
R007	Robert	Santee	Ph.D.	Director, M.S. in Counseling Psy	U.S.A.	rsantee@chaminade.edu	Paper
R008	Rober J.	Morris	Dr.	University of Hong Kong	Hong Kong SAR	aikancaloha@hotmail.com	Paper
R009-a	Hung-Bin	Sheu	M.Ed.	University of Maryland	U.S.A.	hbsheu@wam.umd.edu	Paper
R009-b	William E.	Sedlacedk	Ph.D.	University of Maryland	U.S.A.	ws12@umail.umd.edu	Paper
R010-a	Sylvia K.	Ngonde	M.Si.	Widya Mandala Surabaya Catholic Univ.	Indonesia	sylvia@mail.wima.ac.id	Paper
R010-b	Paulus H.S.	Winarlin	S.Pd.	Widya Mandala Surabaya Catholic Univ.	Indonesia	hady@mail.wima.ac.id	Paper
R011-a	Laurence A.	French	Ph.D.	Western New Mexico Univ.	U.S.A.	frogwnmu@yahoo.com	Paper
R011-b	Madaleno	Manzanarez	Ph.D.	Western New Mexico Univ.	U.S.A.	manzanarez@silver.wnmu.edu	Paper
R012-a	Igor E.	Klyukanov	Ph.D.	Eastern Washington University	U.S.A.	iklyukanov@mail.ewu.edu	Paper
R012-b	Galina V.	Sinekopova	Ph.D.	Eastern Washington University	U.S.A.	gsinekopova@mail.ewu.edu	Paper
R013	Jia-Chyi	Yan	Dr.	Department of Applied Foreign Languages	Taiwan	jcyan@mail.cyu.edu.tw	Poster
R014-a	Gerald W.	Fry	Ph.D.	University of Minnesota	U.S.A.	gwf@umn.edu	Paper
R014-b	Anna	Vysoka	Ms.	University of Minnesota	U.S.A.	vyos001@umn.edu	Paper
R015-a	Nurjahan	Begum	Ph.D.	Jamia Millia Islamia	India	nurjahan_dr@yahoo.co.in	Paper
R015-b	Mohammad G.	Husain	Ph.D.	Jamia Millia Islamia	India	ghalib_dr@hotmail.com	Paper
R016-a	Mohammad G.	Husain	Ph.D.	Jamia Millia Islamia	India	ghalib_dr@hotmail.com	Paper
R016-b	Authianching	Songput	M.A.	Jamia Millia Islamia	India		Paper
R018	Olga	Makhovskaya		Russian Academy of Sciences	Russia	olyam@psychol.ras.ru	Paper
R019	Romic F.	Littrell		Auckland Univ. of Technology	New Zealand	romielittrell@yahoo.com	Paper
R020	Sally	Huang-Nissen	Ms.	Huang-Nissen & Associates	U.S.A.	shnissen@aol.com	Paper
R022	Reggie	Life			U.S.A.	globalfilmnt@earthlink.net	Film
R024	Virginia	Mulle	Dr.	Department of Social Science	U.S.A.	ginny.mulle@uas.alaska.edu	Paper
R026-a	Edwin S.	Segal	Prof.	University of Louisville	U.S.A.	esegal@louisville.edu	Paper
R026-b	Marcia T.	Segal	Prof.	Office of Academic Affairs	U.S.A.	mtsegal@insightbb.com	Paper
R027-a	Itziar F.	Sedano		Universidad Nacional de Educación a Distancia	Spain	ifernandez@psi.uned.es	Poster
R027-b	Elena G.	Stewart	Ph.D.	Universidad Nacional de Educación a Distancia	Spain	egaviria@psi.uned.es	poster
R028-a	Jeanette	Martin		University of Mississippi	U.S.A.	jmar500@bellsouth.net	Paper
R028-b	Lillian H.	Chaney		The Fogelman College of Bus & Ed	U.S.A.	lchaney@memphis.edu	Paper
R028-c	Tico	Moore		University of Mississippi	U.S.A.		Paper
R029-a	Alexander	Thomas	Dr.	Abteilung Sozialpsychologie	Germany	alexander.thomas@psychologie.uni-regensburg.de	Workshop
R029-b	Stefan	Kammhuber	Dr.	Abteilung Sozialpsychologie	Germany	stefan.kammhuber@psychologie.uni-regensburg.de	Workshop
R029-c	Hora	Tjitra	Dr.	International Management Development	Germany	tjitra@ci-1.com	Workshop

Roster of Authors (English Sessions) (continued)  
英文場次論文發表人名錄

ID	First Name	Last Name	Title	Institution/Affiliation	Country	Email	Format
R029-d	Hana	Panggabean	Dr.	Universitas Katolik Indonesia Atma Jaya	Indonesia	hanaga@fp.aimajaya.ac.id	Workshop
R029-e	Eric	Santosa	Dr.	Universitas Katolik Indonesia Atma Jaya	Indonesia	ericsantosa@fp.aimajaya.ac.id	Workshop
R029-f	Patricia	Simon	Dr.	Ableitung Sozialpsychologie	Germany	patricia.simon@psychologie.uni-regensburg.de	Workshop
R030-a	Nasreen	Sultana	University of Monash	Australia	nasreen.sultana@monash.edu	Paper	
R030-b	Charmine C.E.J.	Hartel	Ph.D.	University of Monash	Australia	charmine.hartel@monash.edu	Paper
R031-a	Levan Z.	Urushadze	Ph.D.	The Int'l Assoc CAUCASUS	Georgia	levan.zurushadze@iacauc.org	Paper
R031-b	Guram I.	Mirskhulava	Ph.D.	The Int'l Assoc CAUCASUS	Georgia	guram.i.mirskhulava@iacauc.org	Paper
R032	Senih	Carusoglu	Dr.	Eastern Mediterranean Univ.	Turkey	senih.carusoglu@emu.edu.tr	Paper
R033	Britta	Kalschauer	FAU University of Erlangen-Nurnberg	Germany	britta.kalschauer@mx.net	Paper	
R034	Angelika	Kuenmerling	Dr.	National Chengchi Univ., Dept. of Psychology	Germany	kuenmerling@nchi.nyu.edu	Paper
R035-a	Jeaw-Mei	Chen	Dr.	National Chengchi Univ., Dept. of Psychology	Taiwan	cmchen2@nccu.edu.tw	Paper
R035-b	Shu-Chuan	Chiu	National Chengchi Univ., Dept. of Psychology	Taiwan	shchiu@psy.nccu.edu.tw	Paper	
R035-c	Mein-Wooi	Suen	University of Birmingham, Edbaston	United Kingdom	mws229@bham.ac.uk	Paper	
R036	Sarawut	Chutiwongpatt	Mr.	8/10 Mahan Kanda Ekachai 1	Thailand	utopia1998@hotmail.com	Paper
R037	Cheryl	van Hook			U.S.A.	vanhook@ohio.edu	Poster
R039	Paul B.	Pedersen	University of Hawaii	U.S.A.	ppedersen@hawaii.edu	Workshop	
R040	Jane	Jackson	Prof.	Chinese Univ. of Hong Kong	U.S.A.	jackson@arts.cuhk.edu.hk	Paper
R043	Michael	DeAngelis	Ph.D.	DePaul University	U.S.A.	mdangel@ddepaul.edu	Paper
R044a	Mohammad G.	Husain	Ph.D.	Jamia Millia Islamia	India	ghaith_dir@hotmail.com	Symposium
R044b	Aunber	Haque	Dr.	Int'l Islamic University Malaysia	Malaysia	amhaque@yahoo.com	Symposium
R045	Nurjahan	Begum	Dr.	Jamia Millia Islamia	India	nurjahan_dir@yahoo.co.in	Symposium
R046	Hanan	Dover	Ms.	University of Western Sydney	Australia	h.dover@uws.edu.au	Symposium
R047-a	Kemeth	Cushman	Kent State University	U.S.A.	kcushman@kent.edu	Panel	
R047-b	Jennifer	Mahon	Grand Valley State Univ.	U.S.A.	mahonj@gvsu.edu	Panel	
R048-a	Kemeth	Cushman	Kent State University	U.S.A.	kcushman@kent.edu	Panel	
R048-b	Jennifer	Mahon	Grand Valley State Univ.	U.S.A.	mahonj@gvsu.edu	Panel	
R049-a	Young Y.	Kim	Dr.	University of Oklahoma	U.S.A.	youngkim@ou.edu	RoundTable
R049-b	Rosita	Albert	Dr.	University of Minnesota	U.S.A.	albert01@umn.edu	RoundTable
R049-c	Janet M.	Bennett	Dr.	The Intercultural Comm. Inst.	U.S.A.	ie@intercultural.org	RoundTable
R049-d	Dharm P.S.	Bhawuk	Dr.	College of Business Administration	U.S.A.	bhawuk@cba.hawaii.edu	RoundTable
R050-a	James H.	Liu	Dr.	Nanyang Business School	Singapore	liu@nbs.nyu.edu.sg	Paper
R050-b	Soon	Ang	Dr.	Broad Graduate School of Management	U.S.A.	vandyne@msu.edu	Paper
R050-c	Linn Van	Dyne	Dr.	Broad Graduate School of Management	U.S.A.	vandyne@msu.edu	Paper
R051	Hazel	Jackson	Ph.D.	California State University	U.S.A.	jacksonh@csulb.edu	Paper
R052-a	Angel	Gomez	Ph.D.	UNED Facultad de Psicologia	Spain	agomez@psi.uned.es	Paper
R052-b	Elena G.	Stewart	Ph.D.	UNED Facultad de Psicologia	Spain	agomez@psi.uned.es	Paper
R053-a	Shelagh	Towson	University of Windsor	Canada	towson@uwindsor.ca	Paper	
R053-b	Kathryn	Lafraniere	University of Windsor	Canada	lafrani@uwindsor.ca	Paper	
R053-c	Lynda Lou	Classens	Bkejwanong First Nation	Canada	classens@mmsi.net	Paper	

Roster of Authors (English Sessions) (continued)  
英文場次論文發表人名錄

ID	First Name	Last Name	Title	Institution/Affiliation	Country	Email	Format
R054	Kaiping G.	Yao	Ph.D.	National Taiwan University	Taiwan	kaiping@ntu.edu.tw	Paper
R055-a	Lisa	Salo-Lee	University of Jyväskylä	Finland	lisa.salolee@cc.jyu.fi	Paper	
R055-b	Zhenyi	Li	Univ. of British Columbia	Canada	Zhenyi.Li@ubc.ca	Paper	
R056	Elsie	Ho	Dr.	Dept. of Geography, University of Waikato	New Zealand	elsieho@waikato.ac.nz	Paper
R057	Catherine	Wen-chu	Ms.	School of Education, Durham University	Taiwan	w.c.ho@durham.ac.uk	Paper
R058	Richard G.	Dillon	Hobart William Smith College	U.S.A.	wer7740@ms9.hinet.net	Paper	
R059-a	Steve	Kulich	Shanghai International Studies University	China	dillon@shisu.edu.cn	Paper	
R059-b	Min	Zhu	Shanghai International Studies University	China	kulis@uninet.com.cn	Paper	
R060-a	Oliver C.S.	Tzeng	Ph.D., J.D.	Osgood Lab for Crosscultural Research	U.S.A.	izz1100@uijui.edu	Symposium
R060-b	Kikuko	Campbell	M.P.H., M.A.	Osgood Lab for Crosscultural Research	U.S.A.	kyamano@uijui.edu	Symposium
R060-c	Kim	Woodrige	Osgood Lab for Crosscultural Research	U.S.A.	kawooldr@uijui.edu	Symposium	
R061-a	Rosita	Albert	Dr.	University of Minnesota	U.S.A.	albert01@umn.edu	Paper
R061-b	Esther	Yook	Speech Center	U.S.A.		Paper	
R062	Jan Pieter	van Oudenhoven	Univ. of Groningen, Dept. of Psychology	Netherlands	j.p.l.van.oudenhoven@ppsw.w.rug.nl	Paper	
R063-a	Jan Pieter	van Oudenhoven	Univ. of Groningen, Dept. of Psychology	Netherlands	j.p.l.van.oudenhoven@ppsw.w.rug.nl	Paper	
R063-b	Karen I.	van der Zee	Univ. of Groningen, Dept. of Psychology	Netherlands	k.i.van.oudenhoven@ppsw.w.rug.nl	Paper	
R064-a	Naoto	Ogawa	University of Oklahoma	U.S.A.	nogawa@ou.edu	Paper	
R064-b	William	Gudykunst	University of Oklahoma	U.S.A.		Paper	
R064-c	Tsukasa	Nishida	University of Oklahoma	U.S.A.		Paper	
R065-a	Mei-Kuei	Huang	National Kaohsiung University	Taiwan	Rosehuang98@hotmail.com	Poster	
R065-b	For-Wey	Lung	Military Kaohsiung General Hospital	Taiwan	forwey@kshs.sced.nct.nw	Poster	
R065-c	Su-Chen	Ho	Fooyin University, Center of General Education	Taiwan	ch064@mail.fy.edu.tw	Poster	
R066	Nurjahan	Begum	Ph.D.	Jamia Millia Islamia	India	nurjahan_dir@yahoo.co.in	Poster
R067-a	Ronald	Fischer	Dr.	Victoria Univ. of Wellington	New Zealand	ronald.fischer@vuw.ac.nz	Paper
R067-b	Maria C.	Ferreira	Prof.	Gamma Filho University	Brazil	mcferri@centroin.com.br	Paper
R067-c	Eveline	Assmar	Prof.	Gamma Filho University	Brazil	assmar@unifs.com.br	Paper
R067-d	Paul	Redford	Dr.	King Alfred's College	United Kingdom	presford@wks.ac.uk	Paper
R067-e	Charles	Harb	Dr.	American University of Beirut	Lebanon	charles.harb@aub.edu.lb	Paper
R067-f	Cheng	Bor-Shiuan	Prof.	National Taiwan University	Taiwan, R.O.C.	chengbor@ccms.ntu.edu.tw	Paper
R067-g	Jiang	Ding-Yu	Prof.	National Taiwan University	Taiwan, R.O.C.	jiangdy12@ms15.hinet.net	Paper
R067-h	Septiana	Runkusari	Lembaga Psikologi	Indonesia	septiana.runkusari@jhuil.co	Paper	
R067-i	Urip	Mologintu	Prof.	Lembaga Psikologi	Indonesia		Paper
R068	Annamaria	Lammel	Psychological Department	France	lammel@free.fr	Paper	
R069	Poi-Yen	Chuang	Dr.	National Tsing Tung Teacher's Col.	Taiwan	siyaya@cc.nttu.edu.tw	Paper
R070	Weining C.	Chang	Ph.D.	National University of Singapore	Singapore	swkweicc@nus.edu.sg	Paper
R071-a	Jessie B.	Kim Koh	M.Soc. Sci.	National University of Singapore	Singapore	swkko@nus.edu.sg	Paper

## Roster of Authors(English Sessions) (continued)

## 英文場次論文發表人名錄

ID	First Name	Last Name	Title	Institution/Affiliation	Country	Email	Format
R071-b	Weining C.	Chang	Ph.D.	National University of Singapore	Singapore	swkweicc@nus.edu.sg	Paper
R072-a	Thea	Kacharava		Institute of Psychology	Georgia	kachth@yahoo.com	Paper
R072-b	Giorgi	Kipiani	Dr.	Institute of Psychology	Georgia	gkipiani@yahoo.com	Paper
R073	Gunes N.	Berberoglu	Dr.	Anadolu University Yunus Emre Campus	Turkey	gberbero@anadolu.edu.tr	Paper
R074	Elirea	Bornman		Dept. of Communication Science	South Africa	bornme@unisa.ac.za	Paper
R075	Kwang-Kuo	Hwang	Dr.	National Taiwan University	Taiwan	kkhwang@ccms.ntu.edu.tw	Keynote
R076	Kazuhiro	Kudo		Dokkyo University	Japan	hirokudo2000@yahoo.com	Paper
R077-a	Michael J.	Curran	Dr.	Trinity College	Ireland	michaelcurran@btinternet.com	Paper
R077-b	Brendan	Bunting		University of Ulster	Ireland		Paper
R078	Daphne	Lei		U.C. Irvine	U.S.A.	dlei@uci.edu	Paper
R079	Lingfen C.	Chang	Dr.	Ming Hsin Univ. of Sci & Tech	Taiwan	lfchang@must.edu.tw	Paper
R080-a	Colleen	Ward	Dr.	Victoria Univ. of Wellington	New Zealand	Colleen.Ward@vuw.ac.nz	Symposium
R080-b	Catherine	Love		Victoria Univ. of Wellington	New Zealand		Symposium
R080-c	En-Yi	Lia		Victoria Univ. of Wellington	New Zealand	linenyi@student.vuw.ac.nz	Symposium
R080-d	Ann-Marie	Masgoret	Dr.	Victoria Univ. of Wellington	New Zealand	anne-marie.masgoret@vuw.ac.nz	Symposium
R080-e	James H.	Liu		Victoria Univ. of Wellington	New Zealand	James.Liu@vuw.ac.nz	Symposium
R080-f	Susan	Gee		Victoria Univ. of Wellington	New Zealand		Symposium
R080-g	Ronald	Fischer		Victoria Univ. of Wellington	New Zealand	Ronald.Fischer@vuw.ac.nz	Symposium
R080-h	Sik-Hung	Ng		City University of Hong Kong	China		Symposium
R080-i	Paul	Jose		Victoria Univ. of Wellington	New Zealand		Symposium
R080-j	Michelle	Gezentsvey		Victoria Univ. of Wellington	New Zealand		Symposium
R080-k	Chan-Hoong	Leong		Victoria Univ. of Wellington	New Zealand		Symposium
R082-a	Miki	Kakinuma	Prof.	Nippon Vet & Animal Sci University	Japan	kaki@ra2.so-net.ne.jp	Poster
R082-b	Kayoko	Uemura	Prof.	Bunkyo Gakuin University	Japan		Poster
R084-a	Henry B.	Zinglensen		Eaton Consulting Group	Denmark	hzinglensen@eatonconsultinggroup.com	Paper
R084-b	Martina	Harms		University of Hanover	Germany	martina_harms@wa.uni-hannover.de	Paper
R085	Sarah	Moran		Lane 137	Taiwan	sarahvmoran@msn.com	Poster
R086-a	Hsiu-Zu	Ho	Dr.	U.C. Santa Barbara	U.S.A.	ho@education.ucsb.edu	Paper
R086-b	Schee	Hong	Dr.	U.C. Santa Barbara	U.S.A.		Paper
R087-a	Hsin-Yi	Kung	Dr.	Chengshiu Institute of Technology	Taiwan	hykung@cc.csit.edu.tw	Paper
R087-b	Hsiu-Zu	Ho	Dr.	U.C. Santa Barbara	U.S.A.	ho@education.ucsb.edu	Paper
R088	Claudio	Baraldi	Ph.D.	Univ. Modena & Reggio Emilia	Italy	cbaraldi@unimo.it	Paper
R090-a	Deborah K.	LaPointe	Ph.D.	Albuquerque Technical Vocational Institute	U.S.A.	debla@tvi.edu	Poster
R090-b	Katherine R. B.	Greysen	M.Ed.	Org. Learning & Instr. Tech Prgm	U.S.A.	kgreysen@unm.edu	Poster
R090-c	Kerrin A.	Barrett	Ed.M.	Org. Learning & Instr. Tech Prgm	U.S.A.	kbarrett@unm.edu	Poster
R091	Dan	Landis	Ph.D.	University of Hawaii at Hilo	U.S.A.	danl@hawaii.edu	Paper
R092-a	Hsiu-Hua	Hu	Dr.	National Taiwan University	Taiwan	shhu@tpst4.seed.net.tw	Paper
R092-b	Kuo-Long	Huang			Taiwan		Paper

## Roster of Authors(English Sessions) (continued)

## 英文場次論文發表人名錄

ID	First Name	Last Name	Title	Institution/Affiliation	Country	Email	Format
R092-c	Shu-Cheng	Chi			Taiwan		Paper
R094	Haesook	Koo		University of Minnesota	U.S.A.	ko0015@tc.umn.edu	Poster
R095	Ei Sun	Oh		University of Malaysia Sabah	Malaysia	ei.oh@ties.its.int	Paper
R097-a	Mardziah H.	Abdullah		University Putra Malaysia	Malaysia	mardziah@fbm.upm.edu.my	Paper
R097-b	Bee Eng	Wong		University Putra Malaysia	Malaysia	bee@fbm.upm.edu.my	Paper
R097-c	Mei Fung	Yong		University Putra Malaysia	Malaysia	yong@fbm.upm.edu.my	Paper
R098	Wenshen	Jia		SUNY at New Paltz	U.S.A.	wjia66@hotmail.com	Poster
R099-a	Ruby Pi-Ju	Yang		University of Alberta	Canada	piju@ualberta.ca	Paper
R099-b	Kimberly A.	Noels	Dr.	University of Alberta	Canada		Paper
R101	Todd	Sandel		University of Oklahoma	U.S.A.	tsandel@ou.edu	Poster
R102-a	Wolfgang	Frindte	Prof.	University of Jena, Dept. of Psychology	Germany	Wolfgang.Frindte@uni-jena.de	Poster
R102-b	Dorit	Wammetsberger		University of Jena, Dept. of Psychology	Germany	dorit.wammetsberger@uni-jena.de	Poster
R102-c	Susan	Wettig		University of Jena, Dept. of Psychology	Germany	susan.wettig@uni-jena.de	Poster
R103-a	Wolfgang	Frindte	Prof.	Friedrich-Schiller-University Jena	Germany	Wolfgang.Frindte@uni-jena.de	Paper
R103-b	Silke	Zachariae		Friedrich-Schiller-University Jena	Germany		Paper
R103-c	Klaus	Boehnke		International University Bremen	Israel	K.Boehnke@iu-bremen.de	Paper
R104-a	Bee Eng	Wong		University Putra Malaysia	Malaysia	bee@fbm.upm.edu.my	Poster
R104-b	Mardziah H.	Abdullah		University Putra Malaysia	Malaysia	mardziah@fbm.upm.edu.my	Poster
R105-a	Ho-Mao	Wu		National Taiwan University	Taiwan	homao_wu@yahoo.co.jp	Poster
R105-b	Kwang-Kuo	Hwang	Dr.	National Taiwan University	Taiwan	kkhwang@ccms.ntu.edu.tw	Poster
R106-a	Amanda	Daly	Ms.	Christchurch College of Education	New Zealand	Amanda.daly@cce.ac.nz	Paper
R106-b	Ashlea	Troth	Dr.	Griffith University	Australia	a.troth@gu.edu.au	Paper
R106-c	Michelle	Barker	Dr.	Griffith University	Australia	m.barker@gu.edu.au	Paper
R106-d	Liz	Jones	Dr.	Griffith University	Australia	ljones@gu.edu.au	Paper
R107	L. Ripley	Smith		Northwestern College	U.S.A.	lsmith@nwc.edu	Paper
R108	Marie Rose	Wong	Ph.D.	Institute of Public Service	U.S.A.	docwong@seattleu.edu	Poster
R109-a	Rabi S.	Bhagat		Dept. of Management	U.S.A.	rbhagat@memphis.edu	Paper
R109-b	Karen S.	Moustafa		Dept. of Management	U.S.A.	ekmou@hotmail.com	Paper
R110	Rabi S.	Bhagat		Dept. of Management	U.S.A.	rbhagat@memphis.edu	Paper
R111-a	Hsiaowen	Chang		Nan-Hwa University	Taiwan	hwchang@mail.nhu.edu.tw	Poster
R111-b	Brad	Wu		Nan-Hwa University	Taiwan		Poster
R112	Hsiu-Fei	Lee		Dept. of Special Education	Taiwan	fei@cc.ntu.edu.tw	Paper
R113	Catherine	Kwantes	Ph.D.	University of Windsor	Canada	ckwantes@uwindsor.ca	Panel
R114-a	Erol	Eren		Zeamet sk. Achibadem	Turkey	eceren@dogus.edu.tr	Poster
R114-b	Lutfihak	Alpkan		Zeamet sk. Achibadem	Turkey		Poster
R114-c	Ercan	Ergun		Zeamet sk. Achibadem	Turkey		Poster
R115	Layton S.	Curl	Ph.D.	Hobart & William Smith College	U.S.A.	curl@hws.edu	Poster
R116-a	Tehmina B.	Gladman	Ph.D.	Miyazaki International College	Japan	drewmina@netscape.net	Paper
R116-b	Layton S.	Curl	Ph.D.	Hobart & William Smith College	U.S.A.	curl@hws.edu	Paper
R116-c	Dan	Landis	Ph.D.	University of Hawaii at Hilo	U.S.A.	danl@hawaii.edu	Paper

Roster of Authors(English Sessions) (continued)

英文場次論文發表人名錄

ID	First Name	Last Name	Title	Institution/Affiliation	Country	Email	Format
R117	Amirul H.	Ansari	Ph.D.	Center for Management Studies	India	amir_nd@rediffmail.com	Symposium
R118	Yoshiko	Sato		Aichi Syukutoku University	Japan	gz104433@nifty.ne.jp	Poster
R119-a	Christine	Burnett		Queen's University	United Kingdom	c.a.burnett@qub.ac.uk	Poster
R119-b	John	Gardner		Queen's University	United Kingdom		Poster
R120-a	Ying-Chyi	Ho	Dr.	National Taiwan Normal University	Taiwan	hoyc@cc.ntnu.edu.tw	Panel
R120-b	Han-Ying	Chen	Dr.	National Taipei College of Nursing	Taiwan	hanying@ntcn.edu.tw	Panel
R120-c	Sally I-Chun	Kuo		Mt. Holyoke College	U.S.A.	skuo@mtholyoke.edu	Panel
R121	Ben	Kuo	Ph.D.	University of Windsor	Canada	benkuo@uwindsor.ca	Poster
R122	Henry C.	Karlson	J.D.	Indiana University Law School at Indianapolis	U.S.A.	hkarlson@iupui.edu	Keynote
R123-a	Catherine	Kwantes	Ph.D.	University of Windsor	Canada	ckwantes@uwindsor.ca	Paper
R123-b	Cheryl A.	Boglarsky		Human Synergetics International	U.S.A.	cab@humansynergetics.com	Paper
R123-c	Ben	Kuo	Ph.D.	University of Windsor	Canada	benkuo@uwindsor.ca	Paper
R124-a	Oliver C.S.	Tzeng	Ph.D., J.D.	Osgood Lab for Crosscultural Research	U.S.A.	izzj100@iupui.edu	Paper
R124-b	Kim	Wooldrige		Osgood Lab for Crosscultural Research	U.S.A.	kawooldr@iupui.edu	Paper
R124-c	Kikuko	Campbell		Osgood Lab for Crosscultural Research	U.S.A.	kivamame@iupui.edu	Paper
R125	Gary D.	Rosenberg	Ph.D.	IUPUI Dept. of Geology	U.S.A.	Grosenbe@iupui.edu	Paper
R127-a	Shijie	Guan		School of Journalism and Communication	China	guansj@pku.edu.cn	Poster
R127-b	Li	Chingching		School of Journalism and Communication	China		Poster
R128-a	Olwen	Bedford		National Taiwan University	Taiwan	olwenb@yahoo.com	Paper
R128-b	Shu-Ling	Hwang		National Taiwan University	Taiwan	olwenb@yahoo.com	Paper
R129	Olwen	Bedford		National Taiwan University	Taiwan	olwenb@yahoo.com	Poster
R131	(No First Name)	Ezhilarasan M.	Dr.	Ayya Nadar Janaki Ammal College	India	ezhilsakthi@sancharnet.in	Paper
R132	Ai-Lan	Chia		Univ. of Victoria, Dept. of Psychology	Canada	achia@uvic.ca	Paper
R133	Ai-Lan	Chia		Univ. of Victoria, Dept. of Psychology	Canada	achia@uvic.ca	Poster
R134-a	Hans	Everts	Dr.	School of Education, Univ. of Auckland	New Zealand	h.everts@auckland.ac.nz	Paper
R134-b	Wu	Peili	Dr.	Dept. of Ed Psych & Counseling	Taiwan	t05017@cc.ntnu.edu.tw	Paper
R135	Chun-Ming	Ou	Dr.	Kent State University	U.S.A.	kcushner@kent.edu	Poster
R136	Harry C.	Triandis	Dr.	UIUC Dept. of Psychology	U.S.A.	triandis@uiuc.edu	Keynote
R140-a	Dharm P.S.	Bhawuk	Dr.	College of Business Administration	U.S.A.	bhawuk@cba.hawaii.edu	Scholar Forum
R140-b	Dan	Laudis	Dr.	University of Hawaii at Hilo	U.S.A.	dani@hawaii.edu	Scholar Forum
R140-c	Kenneth	Cushner	Dr.	Kent State University	U.S.A.	kcushner@kent.edu	Scholar Forum
R140-d	L. Robert	Kohls	Dr.	The Center for the Pacific Rim	U.S.A.	robkohls@ix.netcom.com	Scholar Forum
R140-e	Daniel J.	Kealey	Dr.	Center for Intercultural Learning	Canada	djkealey@rogers.com	Scholar Forum
R140-f	Janet M.	Bennett	Dr.	Intercultural Communication Institute	U.S.A.	jbennett@intercultural.org	Scholar Forum
R141	Fran	Brew	Dr.	Macquarie University	Australia	Franbrew@psv.mq.edu.au	Dis. Award
R142	M.M.L.	Luo					Poster

中文場次論文發表人名錄

Roster of Authors (Chinese Sessions)

報名序號	論文編號	與會人姓名	機構/單位	所在地	電子郵件地址	發表場次/身份	頁次
1	CR001	孫扶志	朝陽科技大學幼兒保育系	台灣	fcsun@mail.cyut.edu.tw	論2-2	22
2	CR008	林曉芳	嶺東技術學院	台灣	goodly@mail2000.com.tw	海1	25
3	CR009.1	游淑瑜	台北醫學大學通識教育中心	台灣	8840100@cc.ntnu.edu.tw	論14-1	25
4	CR009.2	陳秉華	臺灣師範大學心輔系	台灣	t05010@cc.ntnu.edu.tw	論14-1;14-2	25
5	CR012	周玉秀	台北師範學院初等教育系	台灣	anna@tea.ntpc.edu.tw	論1-1	22
6	CR013	吳淑敏	義守大學	台灣	smwu@isu.edu.tw	海2	25
7	CR014	葉倩亨	政治大學教育研究所	台灣		海3	25
8	CR015	李志鴻	輔仁大學應用心理研究所	台灣	a8835802@stmil.fju.edu.tw	論17-1	26
9	CR016	邱淑芬	中正大學成人及繼續教育系	台灣	xsf232001@yahoo.com.tw	論9-2	24
10	CR017.1	徐西森	高雄應用科大教育學程中心	台灣	paul0805@mail.net.tw	論10-1	24
11	CR019	劉世南	中正大學勞工研究所	台灣	labsnl@cc.edu.tw	論17-2	26
12	CR021.1	胡悅倫	政治大學教育系	台灣	joyhu@nccu.edu.tw	論3-1	22
13	CR021.2	丁敏	政治大學中文系	台灣	yuding@nccu.edu.tw	論3-1	22
14	CR022	李增德	金門縣議會	台灣	tsene@email.kinmen.gov.tw	海4	25
15	CR024.1	吳青蓉	新竹縣忠孝國中	台灣	cjwu@nc.hcc.edu.tw	論2-1	22
16	CR027.31,80	張艾如	國防大學醫學院醫學系 精神學科、三軍總醫院 精神醫院部	台灣	ac.irene@msa.hinet.net	海5~7	25
17	CR028.1	林家興	臺灣師範大學心輔系	台灣	t05011@cc.ntnu.edu.tw	論6-1	23
18	CR028.2	洪美鈴	臺灣師範大學心輔系	台灣	fish329@cml.hinet.net	論6-1	23
19	CR028.3	黃詩殷	臺灣師範大學心輔系	台灣	ingrid218@yahoo.com.tw	論6-1	23
20	CR029.1	鄺佩麗	臺灣師範大學心輔系	台灣	t05017@cc.ntnu.edu.tw	論6-2	23
21	CR032	林歐貴英	臺灣師範大學人類發展與家庭系	台灣	t10027@cc.ntnu.edu.tw	海8	25
22	CR035	洪雅琴	臺灣師範大學心輔系	台灣	yachinh@ms28.hinet.net	論6-3	23
23	CR037.1	高淑清	嘉義大學家庭教育研究所	台灣	kaosc@mail.ncyu.edu.tw	論4-1	22
24	CR037.2	陳美惠	嘉義大學家庭教育研究所	台灣	me.hu@yahoo.com.tw	論4-1	22
25	CR039	許維素	暨南大學輔導與諮商研究所	台灣	wshsu@ncnu.edu.tw	論12-1	24
26	CR042	田秀蘭	臺灣師範大學心輔系	台灣	lamtion@cc.ntnu.edu.tw	論3-2	22
27	CR043.1	陳麗文	南投縣家庭教育中心	台灣	linda221@titan.seed.net.tw	論10-2	24
28	CR044.1	李玉嫻	交通大學管理科學系	台灣	glendy.ms88@nctu.edu.tw	論1-2	21
29	CR044.2	陳曙光	交通大學管理科學系	台灣		論1-2	21
30	CR044.3	洪瑞雲	交通大學工業工程管理系	台灣	kaosc@mail.nycu.edu.tw	論1-2	21
31	CR045	袁之琦	輔仁大學心理系	台灣	yuanjc@msl.hinet.net	論16-1	26
32	CR046	林慧芬	實踐大學家庭研究與兒童發展研究所	台灣	huifen1@ms19.hinet.net	論4-2	22
33	CR047	黃振豐	臺灣師範大學教育系	台灣	iamvin@pchome.com.tw	海9	25
34	CR048	楊雅惠	政治大學教育系	台灣	89132310@ml.cc.nccu.edu.tw	海10	25
35	CR049	黃素菲	陽明大學通識教育中心	台灣	sfhuang@ym.edu.tw	論5-1	23
36	CR054.1	莊明貞	國立台北師範學院課程與教學研究所	台灣	mingjanec@yahoo.com.tw	論8-1	23
37	CR054.2	丘愛鈴	高雄師範大學教育學程中心	台灣		論8-1	23
38	CR056.1	吳秀碧	彰化師範大學輔導與諮商學系	台灣	sophiawu@cc.ncue.edu.tw	論5-2	23
39	CR056.2	許育光	彰化師範大學輔導與諮商學系	台灣		論5-2	23

中文場次論文發表人名錄(續 1)  
Roster of Authors (Chinese Sessions)

報名序號	論文編號	與會人姓名	機構/單位	所在地	電子郵件地址	發表場次/身份	頁次
40	CR056.3	洪雅鳳	彰化師範大學輔導與諮商學系	台灣		論5-2	23
41	CR056.4	羅家玲	彰化師範大學輔導與諮商學系	台灣		論5-2	23
42	CR057	李智威	暨南國際大學比較教育學系	台灣	s1102903@ncnu.edu.tw	論8-2;19-1	23
43	CR058	李玉輝	台北護理學院生死教育與輔導研究所	台灣	yuhchan@ntcn.edu.tw	論19-1	27
44	CR059	黃玉幸	屏東師範學院國民教育研究所	台灣	sing1171@yahoo.com.tw	論16-2	26
45	CR062	賴念華	中國文化大學心輔所	台灣	neis@ms26.hinet.net	論19-2	27
46	CR063.64	曾俊山	印第安那普渡大學心理系	USA	OliverTLaw@aol.com	專題研討, 座談會	27,28
47	CR064	黃瑜滿	印第安那普渡大學	USA	OliverTLaw@aol.com	中文座談會	27
48	CR064	賴銘次	俄亥俄州肯特市社區心理衛生中心	USA	mlila330@aol.com	中文座談會	27
49	CR066	黃駿	高雄醫學大學醫學社會學系	台灣		海11	25
50	CR072.1	譚光鼎	台灣師範大學教育學系	台灣	gdtan@cc.ntnu.edu.tw	論9-1	24
51	CR072.2	鄭勝耀	UCLA教育研究所博士班	台灣	hy3398@ucla.edu	論9-1	24
52	CR073	方紫薇	交通大學教育研究所	台灣	tzuei@mail.nctu.edu.tw	論13-1	24
53	CR074	楊智先	政大教育系	台灣	chtang@mail2000.com.tw	海12	25
54	CR075	洪莉竹	國立台北師範學院心輔系	台灣	tina@tea.ntpc.edu.tw	論14-2	25
55	CR076	賴姿伶	政大心理系博士班	台灣	zlin@psy.nccu.edu.tw	論16-3	26
56	CR077	林文瑛	佛光人文社會學院心理所	台灣	wyinglin@ms68.hinet.net	論4-3	22
57	CR078.079	王慶福	中山醫學大學心理學系	台灣	wcf@csmu.edu.tw	論18-1~2	27
58	CR081	黃玉	臺灣師範大學公領系	台灣	t110182@cc.ntnu.edu.tw	論13-2	24
59	CR082	陳皎眉	國立政治大學心理系	台灣	cmchen2@nccu.edu.tw	論19-3,中文座談	27
60	CR083	程千芳	空軍官校心理諮商科	台灣	anna94@mss@uri.com.tw	論17-3	26
61	CR084	張莉莉	文藻外語學院通識教育中心	台灣	lili@mail.wtuc.edu.tw	論5-3	23
62	CR087	張德聰	空中大學生活科學系	台灣	cdcr@nou.edu.tw	論12-2	24
63	CR087.1	林世莉	張老師基金會	台灣	big-li@yahoo.com.tw	論12-2	24
64	CR088.1	修慧蘭	政治大學心理學系	台灣	hlshiou@nccu.edu.tw	論18-3	27
65	CR088.2	孫頌賢	政治大學心理學系	台灣	g1752501@nccu.edu.tw	論18-3	27
66		蒲忠成	臺灣原住民教育協會理事長	台灣	pasuya@apc.gov.tw	中文論壇	取消
67		張建成	台灣師範大學教育學系	台灣	jchang@cc.ntnu.edu.tw	中文論壇	取消
76	CR002	王海梅	北京師範大學發展心理研究所	大陸	shmmhwang@yahoo.com	論21-1	28
77	CR004	楊宇梅	雲南玉溪師範學院教育系	大陸	sjy412@163.net	論7-1	23
78	CR006	李麗	雲南玉溪師範學院教育系	大陸	lgyisc@yxtc.edu.cn	論7-2	23
79	CR010	施江玉	雲南玉溪師範學院教育系	大陸	sjy412@163.net	論15-2	26
80	CR011	孫鈴	北京師範大學發展心理研究所	大陸	lsun228@sina.com	論21-2	28
81	CR023	鄒曉燕	遼寧師範大學心理系	大陸	xyzou5176@yahoo.com.cn	論21-3	28
82	CR034	陳會昌	北京師範大學發展心理研究所	大陸	chenhc@chenhc.com	論21-4	28
83	CR038	燕良軾	湖南師範大學教育科學學院心理學系	大陸	songmingiky@hotmail.com	海13	25
84	CR041.1	陳慧	北京郵電大學經濟管理學院	大陸	hhuichen@263.net	論11-1	24
85	CR041.2	朱敏	北京市社會科學院社會學所	大陸	zhmmmm@yahoo.com.cn	論11-1	24
86	CR065	李曉文	華東師範大學心理系	大陸	xwji@psy.ecnu.edu.cn	論15-1	26

中文場次論文發表人名錄(續 2)  
Roster of Authors (Chinese Sessions)

報名序號	論文編號	與會人姓名	機構/單位	所在地	電子郵件地址	發表場次/身份	頁次
87	CR067	侯定凱	華東師範大學心理系	大陸	dkhou@ses.ecnu.edu.cn	論11-2	24
88	CR069	李暉	天津商學院	大陸	lihui2002949@sohu.com	海14	25
89	CR070.1	劉紅雲	北京師範大學心理學院	大陸	hyliu@bnu.edu.cn	海15	26
90	CR070.90	孟慶茂	北京師範大學心理學院	大陸	gumeng@263.net	論15-3,海15	26
91	CR071	李輝	雲南師範大學教育科學與管理學院	大陸	sddxy@public.km.vn.cn	論20-3	27
92	CR085.1	包陶迅	浙江海洋學院	大陸	taoxun@vip.sina.com	海16	26
93	CR086.1	孫義農	杭州市學校心理輔導中心	大陸	xxxjin@vup.sina.com	海17	26
94	CR086.2	邢靜南	浙江建德職業技術學院心理健康指導中心	大陸		海17	26
95	CR089	李鑫富	浙江省新昌縣澄潭中學	大陸	Lixf0326@sina.com	論20-1	27
96	CR090.1	蔡加業	浙江省新昌縣澄潭中學	大陸	lirencao@mail.hz.zj.cn	論20-2	27
97	CR090.2	曹立人	浙江大學心理系	大陸	xcct323@163.com	論20-2	27
98	CR091	林鍾敏	廈門大學高教所	大陸	zmlin@public.xm.fj.cn	海19	26

Author Index (English Sessions)

英文場次論文發表人索引

ID	First Name	Last Name	Format	Page	ID	First Name	Last Name	Format	Page
R097-a	Mardziah H.	Abdullah	Paper	13	R120-b	Han-Ying	Chen	Panel	16
R104-b	Mardziah H.	Abdullah	Poster	17	R092-c	Shu-Cheng	Chi	Paper	16
R049-b	Rosita	Albert	RoundTable	18	R132	Ai-Lan	Chia	Paper	15
R061-a	Rosita	Albert	Paper	19	R133	Ai-Lan	Chia	Poster	18
R114-b	Lutfihak	Alpkan	Poster	17	R127-b	Li	Chingching	Poster	17
R050-a	Soon	Ang	Paper	13	R035-b	Shu-Chuan	Chiu	Paper	14
R117	Amirul H.	Ansari	Symposium	18	R069	Pei-Fen	Chuang	Paper	14
R067-c	Eveline	Assmar	Paper	19	R036	Sarawut	Chutiwongpe ti	Paper	14
R088	Claudio	Baraldi	Paper	13	R053-c	Lynda Lou	Classens	Paper	15
R106-c	Michelle	Barker	Paper	14	R115	Layton S.	Curl	Poster	17
R090-c	Kerrin A.	Barrett	Poster	17	R116-b	Layton S.	Curl	Paper	13
R128-a	Olwen	Bedford	Paper	14	R077-a	Michael J.	Curran	Paper	14
R129	Olwen	Bedford	Poster	18	R047-a	Kenneth	Cushner	Panel	15
R015-a	Nurjahan	Begum	Paper	12	R048-a	Kenneth	Cushner	Panel	15
R045	Nurjahan	Begum	Symposium	18	R140-c	Kenneth	Cushner	Scholar Forum	20
R066	Nurjahan	Begum	Poster	17	R106-a	Amanda	Daly	Paper	14
R049-c	Janet M.	Bennett	RoundTable	18	R043	Michael	DeAngelis	Paper	15
R140-f	Janet M.	Bennett	Scholar Forum	20	R058	Richard G.	Dillon	Paper	12
R073	Gunes N.	Berberoglu	Paper	18	R067-g	Jiang	Ding-Yu	Paper	19
R109-a	Rabi S.	Bhagat	Paper	16	R046	Hanan	Dover	Symposium	18
R110	Rabi S.	Bhagat	Paper	16	R050-b	Linn Van	Dyne	Paper	13
R049-d	Dharm P.S.	Bhawuk	RoundTable	18	R114-a	Erol	Eren	Poster	17
R140-a	Dharm P.S.	Bhawuk	Scholar Forum	20	R114-c	Ercan	Ergun	Poster	17
R103-c	Klaus	Boehnke	Paper	13	R134-a	Hans	Everts	Paper	16
R123-b	Cheryl A.	Boglarsky	Paper	17	R131	(No First Name)	Ezhilarasan M.	Paper	16
R074	Elirea	Bornman	Paper	13	R067-b	Maria C.	Ferreira	Paper	19
R067-f	Cheng	Bor-Shiuan	Paper	19	R067-a	Ronald	Fischer	Paper	19
R141	Fran	Brew	Diss.Award	19	R080-g	Ronald	Fischer	Symposium	18
R077-b	Brendan	Bunting	Paper	14	R011-a	Laurence A.	French	Paper	16
R119-a	Christine	Burnett	Poster	20	R102-a	Wolfgang	Frindte	Poster	17
R060-b	Kikuko	Campbell	Symposium	20	R103-a	Wolfgang	Frindte	Paper	13
R124-c	Kikuko	Campbell	Paper	16	R014-a	Gerald W.	Fry	Paper	14
R002	Patricia A.	Cassidy	Paper	19	R119-b	John	Gardner	Poster	14
R032	Senih	Cavusoglu	Paper	15	R080-f	Susan	Gee	Symposium	18
R028-b	Lillian H.	Chaney	Paper	19	R080-j	Michelle	Gezentsvey	Symposium	18
R070	Weining C.	Chang	Paper	12	R116-a	Tehmina B.	Gladman	Paper	13
R071-b	Weining C.	Chang	Paper	19	R052-a	Angel	Gomez	Paper	13
R079	Lingfen C.	Chang	Paper	13	R090-b	Katherine R. B.	Greysen	Poster	17
R111-a	Hsiaowen	Chang	Poster	17	R127-a	Shijie	Guan	Poster	17
R035-a	Jeaw-Mei	Chen	Paper	14	R064-b	William	Gudykunst	Paper	14

Author Index (English Sessions) (continued)

英文場次論文發表人索引

ID	First Name	Last Name	Format	Page	ID	First Name	Last Name	Format	Page
R044b	Amber	Haque	Symposium	18	R076	Kazuhito	Kudo	Paper	13
R067-e	Charles	Harb	Paper	19	R034	Angelika	Kuemmerling	Paper	14
R084-b	Martina	Harms	Paper	13	R059-a	Steve	Kulich	Paper	15
R030-b	Charmine C.E.J.	Hartel	Paper		R087-a	Hsin-Yi	Kung	Paper	14
R056	Elsie	Ho	Paper	15	R120-c	Sally I-Chun	Kuo	Panel	16
R065-c	Su-Chen	Ho	Poster	17	R121	Ben	Kuo	Poster	17
R086-a	Hsiu-Zu	Ho	Paper	19	R123-c	Ben	Kuo	Paper	17
R087-b	Hsiu-Zu	Ho	Paper	14	R113	Catherine	Kwantes	Panel	16
R120-a	Ying-Chyi	Ho	Panel	16	R123-a	Catherine	Kwantes	Paper	17
R086-b	Sehee	Hong	Paper	17	R053-b	Kathryn	Lafreniere	Paper	15
R092-a	Hsiu-Hua	Hu	Paper	16	R068	Annamaria	Lammel	Paper	18
R065-a	Mei-kuei	Huang	Poster	17	R091	Dan	Landis	Paper	16
R092-b	Kuo-Long	Huang	Paper	16	R116-c	Dan	Landis	Paper	13
R020	Sally	Huang-Nissen	Paper	15	R140-b	Dan	Landis	Scholar Forum	20
R015-b	Mohammad G.	Husain	Paper	12	R090-a	Deborah K.	LaPointe	Poster	17
R016-a	Mohammad G.	Husain	Paper	19	R112	Hsiu-Fei	Lee	Paper	19
R044a	Mohammad G.	Husain	Symposium	18	R078	Daphne	Lei	Paper	20
R075	Kwang-Kuo	Hwang	Keynote	12	R080-k	Chan-Hoong	Leong	Symposium	18
R105-b	Kwang-Kuo	Hwang	Poster	17	R055-b	Zhenyi	Li	Paper	19
R128-b	Shu-Ling	Hwang	Paper	14	R022	Reggie	Life	Film	16
R040	Jane	Jackson	Paper	19	R080-c	En-Yi	Lin	Symposium	18
R051	Hazel	Jackson	Paper	14	R019	Romie F.	Littrell	Paper	19
R098	Wenshen	Jia	Poster	17	R049-e	James H.	Liu	RoundTable	18
R106-d	Liz	Jones	Paper	14	R080-e	James H.	Liu	Symposium	18
R080-i	Paul	Jose	Symposium	18	R057	Catherine Wen-chu	Lo	Paper	15
R072-a	Thea	Kacharava	Paper	14	R080-b	Catherine	Love	Symposium	18
R082-a	Miki	Kakunuma	Poster	17	R065-b	For-Wey	Lung	Poster	17
R033	Britta	Kalscheuer	Paper	12	R142	M.M.L.	Luo	Poster	18
R029-b	Stefan	Kammhuber	Workshop	20	R047-b	Jennifer	Mahon	Panel	15
R122	Henry C.	Karlson	Keynote	12	R048-b	Jennifer	Mahon	Panel	15
R140-e	Daniel J.	Kealey	Scholar Forum	20	R018	Olga	Makhovskaya	Paper	13
R001-b	Maher	Kheilifa	Paper	13	R011-b	Madaleno	Manzanarez	Paper	13
R049-a	Young Y.	Kim	RoundTable	18	R028-a	Jeanette	Martin	Paper	19
R071-a	Jessie B.	Kim Koh	Paper	19	R080-d	Ann-Marie	Masgoret	Symposium	18
R072-b	Giorgi	Klipiani	Paper	14	R031-b	Guram I.	Mirtskulava	Paper	14
R012-a	Igor E.	Klyukanov	Paper	16	R067-I	Urip	Mokoginta	Paper	19
R140-d	L. Robert	Kohls	Scholar Forum	20	R028-c	Tico	Moore	Paper	19
R094	Haesook	Koo	Poster	17	R085	Sarah	Moran	Poster	17

Author Index (English Sessions) (continued)  
英文場次論文發表人索引

ID	First Name	Last Name	Page	Format	ID	First Name	Last Name	Page	Format
R008	Robert J.	Morris	12	Paper	R029-a	Alexander	Thomas	20	Workshop
R109-b	Karen S.	Monstafa	16	Paper	R029-c	Hora	Tijtra	20	Workshop
R024	Virginia	Mulle	15	Paper	R053-a	Shelagh	Towson	15	Paper
R080-h	Sik-Hung	Ng	18	Symposium	R136	Harry C.	Triandis	12	Keynote
R010-a	Sylvia K.	Ngoude	16	Paper	R106-b	Ashliea	Troth	14	Paper
R064-c	Tsukasa	Nishida	14	Paper	R060-a	Oliver C.S.	Tzeng	20	Symposium
R099-b	Kimberly A.	Noels	13	Paper	R124-a	Oliver C.S.	Tzeng	16	Paper
R064-a	Naoto	Ogawa	14	Paper	R082-b	Kayoko	Uemura	17	Poster
R095	Ei-Sun	Oh	16	Paper	R031-a	Levan Z.	Urushadze	14	Paper
R135	Chun-Ming	Ou	18	Poster	R063-b	Karen I.	van der Zee	18	Paper
R029-d	Hana	Pauugnbean	20	Workshop	R037	Cheryl	van Hook	17	Poster
R039	Paul B.	Pedersen	20	Workshop	R062	Jan Pieter	van Oudenhoven	15	Paper
R134-b	Wu	Pelli	16	Paper	R063-a	Jan Pieter	van Oudenhoven	18	Paper
R067-d	Paul	Redford	19	Paper	R014-b	Anna	Vysoka	14	Paper
R125	Gary D.	Rosenberg	14	Paper	R102-b	Dorit	Wammetscher	17	Poster
R067-h	Septiana	Runkasari	19	Paper	R080-a	Colleen	Ward	18	Symposium
R055-a	Lisa	Salo-Lee	19	Paper	R005	Fang-Yi Flora	Wei	13	Paper
R101	Todd	Sandel	17	Poster	R102-c	Susan	Wettig	17	Poster
R007	Robert	Santee	19	Paper	R010-b	Paulus H.S.	Winarini	16	Paper
R029-e	Eric	Santosa	20	Workshop	R097-b	Bee Eng	Wong	16	Paper
R118	Yoshiko	Sato	17	Poster	R104-a	Bee Eng	Wong	13	Poster
R027-a	Itziar F.	Sedano	17	Poster	R108	Marie Rose	Wong	17	Poster
R009-b	William E.	Sedlacek	19	Paper	R060-c	Kim	Wondridge	17	Symposium
R026-a	Edwin S.	Segal	12	Paper	R124-b	Kim	Wondridge	16	Paper
R026-b	Marcia T.	Segal	12	Paper	R004	Shwu Ming	Wu	17	Paper
R009-a	Hung-Bin	Shen	19	Paper	R105-a	Ho-Mao	Wu	17	Poster
R029-f	Patricia	Simon	20	Workshop	R111-b	Brad	Wu	17	Poster
R012-b	Galina V.	Sinekopova	16	Paper	R013	Jia-Chyi	Yan	17	Poster
R107	L. Ripley	Smith	14	Paper	R099-a	Ruby Pi-Ju	Yang	13	Paper
R016-b	Aubianching	Songput	19	Paper	R054	Kniping G.	Yao	12	Paper
R001-a	Nancy	Sonleitner	13	Paper	R097-c	Mei Fung	Yong	13	Paper
R027-b	Elena G.	Stewart	17	poster	R061-b	Esther	Yook	19	Paper
R052-b	Elena G.	Stewart	13	Paper	R103-b	Silke	Zachariae	13	Paper
R035-c	Mein-Woei	Suen	14	Paper	R059-b	Min	Zhu	15	Paper
R030-a	Nisreen	Sultana	12	Paper	R084-a	Henry B.	Zinglersen	13	Paper
R003	Nam M.	Sussman	12	Paper					

中文場次論文發表人索引  
Author Index (Chinese Sessions)

報名序號	論文編號	與會人姓名	發表場次	頁次	報名序號	論文編號	與會人姓名	發表場次	頁次
13	CR021.2	丁敏	論3-1	22	64	CR088.1	修慧蘭	論18-3	27
52	CR073	方紫薇	論13-1	24	1	CR001	孫扶志	論2-2	22
76	CR002	王海梅	論21-1	28	93	CR086.1	孫義農	海17	26
57	CR078,079	王慶福	論18-1~2	27	80	CR011	孫鈴	論21-2	28
37	CR054.2	丘愛鈴	論8-1	23	65	CR088.2	孫頌賢	論18-3	27
92	CR085.1	包陶迅	海16	26	10	CR017.1	徐西森	論10-1	24
26	CR042	田秀蘭	論3-2	22	31	CR045	袁之琦	論16-1	26
85	CR041.2	朱敏	論11-1	24	23	CR037.1	高淑清	論4-1	22
38	CR056.1	吳秀碧	論5-2	23	16	CR027,31,80	張艾如	海5~7	25
15	CR024.1	吳青蓉	論2-1	22	67		張建成	中文論壇	取消
6	CR013	吳淑敏	海2	25	61	CR084	張莉莉	論5-3	23
28	CR044.1	李玉嫻	論1-2	21	62	CR087	張德聰	論12-2	24
43	CR058	李玉輝	論19-1	27	97	CR090.2	曹立人	論20-2	27
8	CR015	李志鴻	論17-1	26	36	CR054.1	莊明貞	論8-1	23
42	CR057	李智威	論8-2,19-1	23	39	CR056.2	許育光	論5-2	23
88	CR069	李暉	海14	25	25	CR039	許維素	論12-1	24
14	CR022	李增德	海4	25	4	CR009.2	陳兼華	論14-1,14-2	25
91	CR071	李輝	論20-3	27	24	CR037.2	陳美惠	論4-1	22
86	CR065	李曉文	論15-1	26	59	CR082	陳峻眉	論19-3,中文座談	27
78	CR006	李麗	論7-2	23	82	CR034	陳會昌	論21-4	28
95	CR089	李鑫富	論20-1	27	84	CR041.1	陳慧	論11-1	24
94	CR086.2	邢靜南	海17	26	29	CR044.2	陳曙光	論1-2	21
5	CR012	周玉秀	論1-1	22	27	CR043.1	陳麗文	論10-2	24
90	CR070,90	孟慶茂	論15-3,海15	26	46	CR063,64	曾俊山	專題研討, 座談會	27,28
56	CR077	林文瑛	論4-3	22	3	CR009.1	游淑瑜	論14-1	25
63	CR087.1	林世莉	論12-2	24	60	CR083	程千芳	論17-3	26
17	CR028.1	林家興	論6-1	23	58	CR081	黃玉	論13-2	24
32	CR046	林慧芬	論4-2	22	44	CR059	黃玉幸	論16-2	26
21	CR032	林歡貫英	海8	25	35	CR049	黃素菲	論5-1	23
2	CR008	林曉芳	海1	25	33	CR047	黃振豐	海9	25
98	CR091	林麗敏	海19	26	47	CR064	黃瑜滿	中文座談會	27
9	CR016	邱淑芬	論9-2	24	19	CR028.3	黃詩殷	論6-1	23
79	CR010	施江玉	論15-2	26	49	CR066	黃駿	海11	25
18	CR028.2	洪美鈴	論6-1	23	77	CR004	楊智先	論7-1	23
54	CR075	洪莉竹	論14-2	25	53	CR074	楊宇梅	海12	25
22	CR035	洪雅琴	論6-3	23	34	CR048	楊雅惠	海10	25
40	CR056.3	洪雅雲	論5-2	23	7	CR014	葉倩亨	海3	25
30	CR044.3	洪瑞雲	論1-2	21	81	CR023	鄭曉燕	論21-3	28
12	CR021.1	胡悅倫	論3-1	22	20	CR029.1	鄭佩麗	論6-2	23
87	CR067	侯定凱	論11-2	24	66		蕭志成	中文論壇	取消

中文場次論文發表人索引 (續)

Author Index (Chinese Sessions)

報名序號	論文編號	與會人姓名	發表場次/身份	頁次	報名序號	論文編號	與會人姓名	發表場次/身份	頁次
11	CR019	劉世南	論17-2	26	45	CR062	賴念華	論19-2	27
89	CR070.1	劉紅雲	海15	26	55	CR076	賴姿伶	論16-3	26
96	CR090.1	蔡加業	論20-2	27	48	CR064	賴銜次	中文座談會	27
51	CR072.2	鄭勝耀	論9-1	24	41	CR056.4	羅家玲	論5-2	23
83	CR038	燕良賦	海13	25	50	CR072.1	譚光鼎	論9-1	24