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## Personality and Social Introduction

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## INTRODUCTION

During cross-cultural psychology's history – indeed, throughout the history of Western psychology – the study of social psychological topics as well as topics in the area of personality have been ubiquitous. In fact, throughout IACCP's history papers and presentations focusing on perspectives in social psychology and personality have clearly been in the majority during conferences and numerous publications. This strong tradition was unsurprisingly evident during the Yogyakarta Congress, and several of the papers delivered there were selected for inclusion in this volume. Together the six papers in this section form a sample of what was on the congress program. They are also fairly representative of what one finds in the published cross-cultural literature.

The first chapter features social axioms and how they relate to various manifestations of values. Social axioms constitute an emergent "hot" item in cross-cultural psychology, somewhat similar to the way Hofstede's work-related values made their grand entry more than 20 years ago. Klinger, Chaudhary, and Sriram specifically focus on possible relationships between social axioms and values, doing so with data collected from 331 undergraduate college students in Germany and India. The study can be characterized as exploratory, both in an attempt to determine which factors might emerge and in an effort to refine a Social Axioms Survey questionnaire that featured Hofstede's values dimensions.

Boski, Strus, and Tlaga tackled a complex set of interrelationships as explained in the second chapter. Combining such formidable concepts as cultural identity, existential anxiety, traditionalism, gender-role behaviors, and reactions to the climactic events of September 11, 2001, the authors conducted two studies in an effort to uncover relationships among them. The first study was a Polish-Swedish comparison concerning "cultural identity" and "mortality salience." Using traditional social psychological research methodology in relatively standard experimental conditions, they grappled with statistical interrelationships. The second study featured "before and after" effects of September 11, and its focus was on the "social representations" of participants in the multicultural city of Warsaw, Poland as measured by a survey. Here, Boski et al. made an admirable attempt to explain complex interrelationships.

Gender equality was emphasized as part of Soviet ideology during the communist era, but family life reflected traditional gender attitudes. Against that general background, Sethi, Foster, and Best, in the third chapter, examined a set of relationships in post-Soviet life: self-concepts and sex-role ideologies of 194 students from three universities in Eastern Ukraine, almost all of whom were Russian Orthodox. They were administered two self-report questionnaires: the Adjective Check List and the Kalin Sex Role Ideology Questionnaire. Sethi and her coauthors found that Ukrainian women described themselves as more feminine than men yet equal in favorability. Among other reported findings were that women's sex role views were more modern than men's, and that Ukrainian women and men's sex role views were relatively traditional compared with other nations, whose scores were also presented for comparative purposes.

During the past decade or more, Colleen Ward's research has focused on acculturation, intercultural adaptation, contact with other cultures, and related topics. In a continuation of this tradition, she and Anne-Marie Masgoret investigated loneliness, and intra- and intercultural contact which, if not controlled, could lead to depression. Their sample included U.S. nationals who had been residing in Singapore for an average of about 30 months. The data were interpreted using a new model of sojourner adaptation. Ward and Masgoret report that the model provides meaningful interpretations of the interrelationships among numerous variables and how they can be understood when considering the psychological adaptation of sojourners.

In the fifth chapter, Lebedeva and Tatarko present data on various factors related to ethnic intolerance in numerous multicultural regions of Russia. Consistent with social psychological research going back many years, the researchers were interested in the valence and ambivalence of ethnic identity, perceived discrimination, and level of religious identity and how they relate to general ethnic intolerance, ethnic stereotypes, and social distance. A total of 1338 respondents from four major regions of Russia participated. Lebedeva and Tatarko advanced two major hypotheses. Using multiple regression, they demonstrated the direction and degree of the influence of the various predictors and their limitations. Among other things they found that the valence of ethnic identity influenced only one outcome: the more positive one's ethnic identity, the more negative are the ethnic minority stereotypes.

In the final chapter of this section, Halim, Derksen, & Van der Staak describe the development of the revised NEO Personality Inventory for Indonesia. This contribution demonstrates the usefulness of a popular personality measuring device looking into its generalizability to Indonesian samples. The participants in this study were both college students and breast cancer patients. In both Indonesian samples the internal reliabilities for the different domains of personality were relatively similar to those of the U.S. normative group. The factor structure of the Indonesian version of the Revised NEO-PI showed high congruence coefficients at the domain level, with only a few exceptions, such as the Openness domain for breast cancer patients score on "deliberation" when compared to U.S. normative groups.