Quod Erat Demonstrandum:
From Herodotus' Ethnographic Journeys to Cross-Cultural Research

Introduction and Overview

Contrary to optimistic views, entering the 21st century left many unanswerable questions and brought even more worries. What kind of society are we to face in the next few decades? How can we throw away our industrial-age remains of the 'take, make, waste' linear process? How can we resolve complexity stemming from our affluent, disconnected way of living in a dissipative structure far away from its equilibrium? Is then global similarity a solution? Diversity, amongst other complexity parameters, has been related to dissipation, *but is this so*? How could we *respect* diversity of all kinds in this new era?

A few years ago, the world-famous Greek composer Mikis Theodorakis, in despise of the Greek tendency to haphazardly resort to the ancient 'ancestors' when in need of expressing Greek culture, isolated a single element of cultural identity in Greece, to him a marker of all cultural activities and expression on this land. His basic thought was that each culture bears unique elements which can be traced throughout its history and its evolution. Following Mikis' thoughts, cultural distinctiveness –in any culture– *must* be a product of its cultural inheritance and its roots. The compass for the Chinese, the Arabic, Roman and Greek numerals –and Greek columns of the Poseidon Temple in Sunion cape, the sail-ships uniting the world, old and new, from the Americas to the Oceanic Continent, seem to be such products and are a small part of our sense of cultural distinctiveness and unification, pertaining and *encompassing both contact and diversification*.

Nothing is left to chance; nor was the unending material progress inherited to us, which has recently been described by Senge (1999) as an industrial-age relic to be discarded along with its machine metaphor, leaving space for the 'living system' image (p. 1). Fritjof Capra (2007) can remind us of the 1970's number of techniques and new mathematical language tools devised. Scientists of the time could then understand through those methods the chaotic behavior of non-linear systems as a smoke-screen of an underlying order –some pattern of relationship networks. Then, Systemic Theory journeyed through disciplines to create a set of epistemological principles that may offer answers to the unanswerable questions of western societies in regard to their levels of complexity, nonequilibrium, nonlinearity and diversity. Von Bertalanffy (1968) provided the 'open systems' term, Humberto Maturana (1978) and Francisco Varela (1979) followed with their 'autopoiesis' idea, and Fritjof Capra (2007) stated his three criteria of defining the phenomenon of life –pattern, structure and process. A holistic view of human life as a continuous interaction between ecological-cultural-socioeconomic systems and the individual psycho-social and biological characteristics has to be a fundamental premise in every scientific approach. For many decades Psychology's focus was far from culture-sensitive, but it changed radically in the 1960's to culture-interested.

Klineberg's earlier work, underlining the diversity of human behavior patterns across nations, along with the development of the "hologeistic" research studies (Yale University), and the establishment of the Human Relations Area Files in the 1930s, had set the scene (Segall, Dasen, Berry, & Poortinga, 1993) for Psychology's interest in culture. It is not then by chance that cross-cultural psychology came of age in the era of the 1960s and 1970s, and much more in the

1980s, with cross-cultural theory and research methodology and strategies expanding; these inserted "officially" the need for a global psychology and were developed significantly with two remarkable handbooks: the six volumes "*Handbook of cross-cultural psychology*" (Triandis, Lambert, Berry, Brislin, Draguns, Lonner, & Heron, 1980) and the "*Handbook of cross-cultural human development*" (Munroe, Munroe, & Whiting, 1981). Recent cross-cultural theory and research may compose a fertile ground for promoting a holistic view of human life as a continuous interaction between culture and the individual psycho-social characteristics within a 'universe' in which people have to solve common human problems; in such a sense, we could face the 'similarity' question. Simultaneously though, the development of indigenous psychologies underline psychology's deep interest in cultural diversity, as present in the specific cultural views, theories, assumptions and metaphors emerging from people's daily activities and behaviors. To stress this even further, the term 'indigenous' defines mostly 'traditional world of beliefs and behaviors' of the non-western type countries, but it also concerns 'western' psychology, being an indigenous psychology itself (Berry, Poortinga, Segall, & Dasen, 1992).

How do we then respect diversity in Cross-Cultural Research? Do we simply return to the 'differences' quest? Do we explain diversity in terms of non-similarity? What is the framework in our global research projects, the holistic approach or the indigenous one –non-western or western? the cultural, the overall, the pancultural approach? the multilevel approach? Galton can raise his hand at the last rows of the auditorium and 'proximitize'-'vessel-communize' peoples. Pearson and Galton can then look for similarities and diversities in heredity and Spearman can set the basic principles in searching for the structure of constructs across groups, countries, and continents. Has this been enough? *Definitely not*, in such a complex, still 'take, make, waste'-bound world. Novel, experimental –possibly even precarious– methods have been considered necessary to forward cross-cultural research. *But it has taken some time*.

A proper historic description of the evolution of the methods would not be appropriate here; breakthrough research methods and statistical-metric procedures employed in Cross-Cultural psychology are widely used today with rejoiced outcomes and are very well known. We shall instead briefly refer to just one of these methods, a rather contemporary one, which we consider important in respect to the questions raised earlier on. In this vein, this method, along with its 'adversary-theories' in the quest for truth-corroboration, might be one way of addressing our 'respect for diversity' issue. Georgas and Berry (1995) managed to show that clusters of countries could statistically and hermeneutically 'behave' in a better way than a set of autonomous countries compared under a cross-cultural research scope, as their ecocultural taxonomy might enhance explicitness of their common characteristics without destroying the diversity elements. The idea was 'half-baked' a few years (probably decades) ago at that time. Schwartz had already (1992 and earlier) presented his universal value system, which comprised *sets* of values, with peoples endorsing or rejecting these sets of values to a lesser or to a larger extent. Poortinga and Van de Vijver (1987) had already presented their own theses on possible metric reactions to bias in terms of culture, in their attempt to reduce or eliminate cultural effects, *wherever possible*. The Georgas and Berry attempt was an alternative way and it taxonomized countries on external (eco-cultural) factors to take into account both similarities and diversities. Other attempts followed: One of the most well-known ones was the Leung and Bond (2004) approach; they defined their social axioms' dimensions through homogeneous subsets of the 41 countries involved in their studies. These clusters might share common grounds on social axioms in a clearer sense than the 41 separate counties set. Such 'clustering' has also been applied to the individualism-collectivism theory, family values, and personality factors (big-five). Then, other country-clustering attempts have been conducted on exploratory factor analysis information and alternative through multidimensional scaling solutions on such information. These 'clustering' techniques can really emphasize two issues mostly: **a**) methodology in Cross-Cultural psychology is not only important, but it is a vital part in this branch of research as it really has pioneered in introducing methods that should be employed also –if not already– in cultural and indigenous psychology research,

b) although different or opposing opinions may of course exist, the clustering idea has initiated attempts towards aggregation paths which are of course related also to the broader methodological practice of multilevel research (Van de Vijver, Van Hemert & Poortinga, 2008).

All such thoughts direct us to one simple –but very interesting– image of today's Cross-Cultural Research, the image of similarity-differences questioning discipline, which is really a quest for unavoidable homogeneous sets of behavioral characteristics –not necessarily geographical or even eco-cultural– but, definitely *sets*, sharing their background in terms of history and other culture characteristics, and in terms of their current position in human civilization and their future prospects and capabilities.

Cross-cultural research in Greece

Cross-cultural research in Greece was not active until the late eighties. However, the theoretical basis for initiating cross-cultural studies was tempting Greek scientists, as Professor Emeritus of the Illinois University Harry Triandis along with Vasso Vassiliou, Clinical Psychologist-Psychotherapist, had already 'started the fire' by involving Greek cultural aspects in their own, earlier, cross-cultural studies (Triandis & Vassiliou, 1967; Triandis & Vassiliou, 1972a, 1972b, Triandis, Vassiliou, & Nassiakou, 1968; Triandis, Vassiliou, Vassiliou, Tanaka, & Shanmugam, 1972). By the 80's, when cross cultural psychology had come of age with the publication of the first two handbooks on cross-cultural psychology, striking examples for cross-cultural research appeared in Greece with cross-cultural studies and Ph.D. research projects on family values, family function and structure, acculturation and remigration (Georgas, 1989; 1991; 1999; Georgas, Bafiti, Papademou, & Mylonas, 2004; Wechsler, 1997 [Georgas, Paraskevopoulos, Besevegis, & Giannitsas, Trans.]), while a Ph.D. study was conducted in Paris, University Rene Descartes-Paris V, with an emphasis in national and European identity construction in Greece (Chryssochoou, 1999). Two highlights of the above work resulted later in two books: children's intelligence, a cross-cultural analysis of the WISC-III (Georgas, Weiss, van de Vijver & Saklofske, 2003), and psychological studying of family function and structure in 30 nations (Georgas, Berry, van de Vijver, Kagitcibasi, & Poortinga, 2006), a volume awarded with the Ursula Gielen Global Psychology Book 2007 Award (APA, Division 52).

Meantime, *"Human Behaviour in Global Perspective"* (Segall, Dasen, Berry, & Poortinga, 1990) was the first cross-cultural psychology book to be translated in Greek and edited by James Georgas and a team of collaborators (1993). The next translated book appeared approximately ten years later, originally authored by Peter Smith and Michael Bond (2005), under the title "Social Psychology across Cultures" and edited by Antonia Papastylianou. In the fields of cultural and cross-cultural psychiatry, the first book in Greek was published in 2003 by Miltos Livaditis, Neurologist-Psychiatrist and Associate Professor at the Thrace University, under the title "Culture and Psychiatry" while two important articles had been published in international journals on personality differences between Greek and English samples by E. Dimitriou and S. Eysenck (Dimitriou & Eysenck, 1978; Eysenck & Dimitriou, 1984). Recently, two more books were edited in the Greek language, in the broader area of Social and Cross-Cultural Psychology: the *"Cultural Diversity: Its Social Psychology"* published by Xenia Chryssochoou (2005) and the *"Cross-Cultural Trips. Repatriation and Psychological Adaptation"* edited by Antonia Papastylianou (2005). An attempt to translate and edit for the Greek scientific community the *Multilevel Analysis of Individuals and cultures*, originally edited by van de Vijver, Poortinga and van Hemert (2008) is also currently in progress. The *present volume*, a succession of the 2006 IACCP Congress in Spetses, is a selection of chapters on cross-cultural theory, methodology and research as presented by distinguished scholars and colleagues. These chapters are certainly a contribution to the ongoing gradual development of cross-cultural psychology in Greece.

The interest exhibited and activities undertaken by the Hellenic Psychological Society in the area of cross-cultural psychology also seem to gradually expand. A Cross-Cultural Psychology Division has been established and activated within the Society (Board of Directors' unanimous

decision of July 2nd, 2007). This initiative was taken a few months after the 18th International Congress, as we had experienced the Society's members zest and we had sensed even our own need to keep cross-cultural research interests going. Additionally, within 2009, a special issue of the *"Psychology"* Journal, *the Journal of the Hellenic Psychological Society*, will be published. Under the title "Cross-cultural research: Studies in four continents", the issue will include research studies in the areas of social psychology, clinical intervention and cognitive-behavioral therapy, and research methods and statistical analysis techniques, written by colleagues from Africa, Asia, USA and Europe, all participants in the 18th IACCP International Congress.

The 18th IACCP congress

The approximately 750 presentations of the 18th International IACCP congress in Spetses, of 661 participants from 50 countries of five continents underlined its strong international character. For this international congress, we had the collaboration of the International Union of Psychological Science (IUPsyS), the Hellenic Psychological Society (HPS), the Department of Psychology of the University of Athens, and the Department of Chemistry of the University of Athens. The continuous presence of many interested Greek participants, mainly members of the Hellenic Psychological Society, persuaded us of the cross-cultural research interest exhibited by Greek psychologists and for the necessity of offering chances of promoting such an interest.

Our Spetses Congress (July 2006) was oriented towards the presentation of a set of currently interesting to the international Ψ community cultural and cross-cultural psychology themes on important areas of psychological theory, methodology and research. Its theme **"***From Herodotus' ethnographic journeys to Cross-Cultural Research"* portrayed the long and arduous march of cross-cultural theory and research through time, starting from Herodotus' global ethno-psychological thought (*Histories*, around 440 B.C.) and reaching recent scientific exploration among different ethnocultural groups across a variety of nations, based on all fields of psychology.

> *This congress was heavily marked by two distressing events: just before the Congress, an earthquake hit parts of the Yogyakarta regions and the city itself in Indonesia, and just four months after the congress, Maria Ros passed away.*

In May 2006, the city of Yogyakarta and the area around the city were devastated by a strong earthquake claiming thousands of lives and leaving homeless victims in panic. This city was the 16th IACCP's International Congress venue (2002). Following the disaster, a counseling project was organized and funded by IACCP, to provide psychological support to children, along with adult groups. The project was accomplished thanks to the initiative and actions taken by the Department of Psychology of the Sanata Dharma University, in collaboration with other university departments. More than 200 children, along with 120 adults, and 60 primary school teachers took part in the project activities and learned how to cope with psychological traumas and negative feelings.

On December 1st, 2006, four months after the Congess in Spetses, Maria Ros died after an acute illness. "`She had passed through the dusk … Darkness falls from the air`".[1] On December 4, James Georgas, President of IACCP at the time, notified all IACCP members of this tragic event through the Association's discussion list. He announced Maria Ros' loss, reminding all of her significant research

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[1] J. Joyce (1977). *A Portrait of the Artist as a Young Man,* pp. 210. London: Panther Books (first published in 1917).

contribution in cross-cultural psychology and her valued IACCP Executive Council membership, as a European regional representative. Her passing away was unbelievable news… we still remember Maria's pleasant laughter, warmth, optimism, and vividness.

Overview of the Book

Selected Chapters from the Eighteenth International Congress of the International Association for Cross-Cultural Psychology (IACCP)

The IACCP tradition in respect to Congress Book titles follows an alphabetical destiny. Since the previous Congress Book title started with a "*P*" the 18th Congress Book title had to start with a "*Q*". It had to be Latin.

As we think that *the answer to the whys and hows during the long lasting journey of Cross-Cultural Psychology is the journey itself,* the Title for this Book of Selected chapters would be no other than "Quod Erat Demonstrandum" (*QED*)…, meaning 'which had to be proved'; the Congress theme followed, portraying the journey itself: "From Herodotus' Ethnographic Journeys to Cross-Cultural Research", a theme emphasizing the process which can by itself prove all truths discovered during these journeys. K. P. Kavafis, a rejoiced Greek poet (1863-1933), has also described –in his own *QED* sense– Ulysses' return to 'Ithaca', suggesting that *it is the journey itself that matters most*.

The volume consists of 40 selected chapters.[2] Submitted manuscripts were blind peer reviewed by members of the International and the Local Scientific Committees. A total of 96 submissions (under specific restrictions too) were initially received up to the January 2007 deadline. At this point we can only stress all reviewers' irreplaceable contribution, which was clearly invaluable in our editorial efforts; they provided even step-to-step-guidance to authors whenever necessary, along with their succinct comments and suggestions in accordance to everyone's attempts to improve the standards of this book. We are truly grateful to all of the reviewers appearing in the front pages of the book, and we deeply thank them all for their work, really looking forward to future collaborations. Eight thematic sections comprise the volume. The first section is composed by four chapters: The Presidential Speech, the W. J. Lonner Distinguished Lecture Series Inaugural Speech, and two Keynote Speeches. The second section refers to past issues, present concers and future perspectives. Six more sections follow covering specific theoretical, research and application areas in Cross-Cultural Psychology. The specific areas in these sections are: Cognitive Processes; Methodology, Statistics, and Psychometrics; Social Psychology: Attitudes, Values, and Social Axioms; Acculturation Research & Identity; Self-concept & Personal Relationships; and finally, Cross-Cultural Psychology and Community Psychology: Research and Psychological Intervention. A brief overview of all Sections and Chapters follows.

In the first section, *Shalom Schwartz* in his Presidential Speech chapter examines the pace of culture change and its implications for identifying the sources of cultural differences. Prominent explanations of cultural differences and their shortcomings are considered. The characteristics of factors that could provide better causal explanations are then illustrated along with the overall approach by proposing theoretical explanations for national differences in one cultural orientation, embeddedness. This is achieved through hypothesis testing procedures in regard to the causes of cultural embeddedness; during these procedures, empirical evidence from 74 countries is considered and implications for future work on causal sources of culture are discussed. *Gustav Jahoda* in his "W. J. Lonner Distinguished Lecture Series" Inaugural Speech chapter reflects on two IACCP ancestors, William Halse Rivers and Richard Thurnwald. Rivers is considered having been a pioneer who carried out the first systematic and experimental series of studies in a non-western culture, and is thus regarded as the first cross-cultural psychologist. Richard Thurnwald's work is then outlined as mainly concerned with the higher mental processes, and as exploring the respective Ethno-Psychological differences or –to a lesser extent– universals. Memory, Counting, Experimental drawing, Word associations, and Transmission of reports are

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[2] The views expressed in these 40 chapters are not necessarily the views of the Editors of this volume.

some of Thurnwald's research endeavours presented in this Chapter as a token of Thurnwald's hopes that Ethopsychological research would some day lead to an 'exact cultural psychology'. *Heidi Keller* in her "Cultures of Infancy" chapter argues that cultural systems of shared meanings and shared practices represent adaptations to sociodemographic contexts that change as these contexts change. Developmental pathways regarding self recognition and self regulation, autobiographical memory and theory of mind development are then examined in relation to the two cultural construals of the self and the respective parenting strategies, as expressed within urban middle-class and rural subsistence-based farming families in traditional societies. *Keller* concludes that "Continuity of cultural messages and thus children's experiences are the foundation of developmental pathways". In the final chapter of this section, *John Adamopoulos* describes an approach designed to explain the emergence of the meaning of interpersonal behavior in its triple-fold universality (association, superordination, and intimacy), a universality founded both on contemporary theory and on diachronic literary grounds (Homer, Hesiod, Theophrastus, two medieval European literature pieces and a 1895 Stephen Crane novel). This approach on interpersonal interaction is based on the assumption that social behavior involves the exchange of material and psychological resources, a process guided by a number of natural constraints operating on human interaction. Finally, the proposed approach is associated with various social-psychological phenomena, in a quest to culturally account for them.

The second section is titled *IACCP: Past, Present and 'Electronic Future'*. It is composed by two 'past' chapters, one 'present' chapter and a chapter connecting our 'present' with the 'future' –preferably electronic. Specifically, *Rolando Diaz-Loving* and *Ignacio Lozano* provide a brief review of Rogelio Diaz Guerrero's work along with a very useful reference-list is the extension of the Memorial Symposium held at the Spetses Congress (July, 2006). Rogelio's major contribution to psychology development and cultural research in Mexico is portrayed in this chapter. Next, *John Berry* and *Walter Lonner* present the "IACCP Archives Project". This chapter, based on the Archives Invited Symposium, describes an ambitious and very important attempt to give IACCP's past a readily accessible, dominative place, so that new researchers are guided by the historical facts involved and are facilitated in using the archives components. The working dimensions for this task are presented, namely the Archive components, the key individuals for the initial collection of materials, housing and funding, and possible future steps. *John Adair*, *Yoshi Kashima*, *Maria Regina Maluf* and *Janak Pandey*, providing an overview for a selection of 16 Premier/APA journals of the 80's, 90's and the current decade, investigate the degree in which East and South Asian, Latin American and Caribbean countries are represented in international psychology publications. For this cross-cultural issue of psychological research dissemination –of recent and present importance, they conclude that East Asian psychology appears to have a greater global presence than either Latin American or South Asian psychology do, confirming the global trend toward increasing internationalization of psychological knowledge. *William Gabrenya*, *Nathalie van Meurs* and *Ronald Fischer* refer to the three main goals of the IACCP members – communication, collaboration and community– and how new technologies could enhance the accomplishment of these goals. They highlight challenges posed by presently emerging technologies (internet communication, electronic publications, online readings) and some intriguing opportunities for the future, projecting their thoughts at least up to "the near future of 2018" (e.g. "Wikicultural").

The third section is titled *Cognitive Processes* and deals with different cognitive aspects as studied cross-culturally and as related to cultural representations, concept construction, visuospatial tasks, and spatial-language frames of reference. In the first chapter of this section, *Veronica Benet-Martínez* and *Fiona Lee* are exploring the consequences of biculturalism in respect to cognitive complexity. Cultural representations are of interest, for monocultural (Anglo-Americans) and bicultural (Chinese-American) populations. Multiculturalism is considered a potential benefit source in cognitive terms, as biculturalism affects culture descriptions and

cognitive ability. *Annamária Lammel and Eduardo Márquez* then take the stand to direct our attention to concept construction as exhibited by young adolescents in the Parisian suburbs. They specifically focus on three important aspects in these adolescents' lives, namely violence, religion, and intelligence and they compare the semantic structure networks for adolescents with French parents and adolescents with immigrant parents, with differences observed in concept construction and in semantic organization. The focus is then shifted to neurocognition by *Sylvie Chokron, Seta Kazandjian*, and *Maria De Agostini*. They review studies that target the role of reading direction on visuospatial tasks and they illustrate their theses on the 'subjective middle in space' using research paradigms of their own with right-to-left readers (Israeli) as compared to left-to-right readers (French). *Pierre Dasen, Nilima Changkakoti, Milena Abbiati, Shanta Niraula, Ramesh Mishra*, and *Harold Foy* provide evidence from a large-scale cross-cultural research approach on the development of spatial language and cognition. They suggest that a geocentric frame of reference can be effective in very early stages of life –even at 4 years of age– in cultures such as the Nepalese one and that this frame of reference is contrasted to the predominant in western cultures egocentric gesture system, with the geocentric frame used in gestural deixis even without the support of geocentric language. On the same line of exploring the geocentric frame of reference, *Olivier Le Guen* describes in the final chapter of this section a method of analysis for gestural deixis in Yucatec Maya in of México, as compared to a direction-giving task conducted in Paris. He concludes that the Yucatec Maya rely primarily on a geocentric frame of reference in giving spatial indications of directions, showing that their cognitive maps are in accordance with a non-linguistic geocentric frame of reference, contrary to the observed French egocentric orientation.

The fourth section of the Volume is titled "Methodology, Statistics & Psychometrics". The first chapter by *Ronald Fischer, Johnny Fontaine, Fons van de Vijver* and *Dianne van Hemert* refers to Acquiescent Response Styles in Cross-Cultural Research. A meta-analytical approach is proposed in order to examine the prevalence and nature of acquiescence responding in relation to nation-level indicators. They suggest that acquiescence responding has only a small, but systematic effect on survey responses. *Tobias van Dijk, Femke Datema, Anne-Lieke Piggen, Stephanie Welten*, and *Fons van de Vijver* are also concerned with response styles and focus on acquiescence and extremity scoring. Using data from the International Social Survey Program (ISSP) they suggest that response styles are domain-dependent in the sense that they are more likely in domains with a high personal relevance than in domains with a low personal relevance. Correlations with ecosocial and other variables are also investigated. *Kostas Mylonas* is then turning to another methodological and statistical threat, namely bias in terms of culture. He proposes a statistical method to reduce such bias in order to arrive to safer factor solutions during cross-cultural comparisons and he illustrates his thesis through combinatorial paradigms with quarterts and quintets of countries, as these are derived from an initial analysis for six countries. *Amina Abubakar, Fons van de Vijver, Anneloes van Baar, Patricia Kitsao-Wekulo,* and *Penny Holding* concentrate on the psychological assessment enhancement in sub-Saharan Africa. They argue that participant consultation in the sub-Saharan countries (focus groups, interviews, participant observation) is a major source of item construction and selection, construct definition and methodological flaws' avoidance and that such practice enhances the validity of psychological assessment in the specific region. *Wenshu Luo* and *David Watkins* aim at improving the assessment methods and understanding of self-complexity measures. Working with Chinese college students and contradistinguishing Western findings, they employ the Self Complexity Task –a new measure– to account for the average distinction among self-aspects. In parallel to Linville's *H* measure, the authors discuss implications for cross-cultural research. *Sipko Huismans* and *Wijbrant van Schuur* focus on the Schwartz values in their attempt to take advantage of the value domains' circular structure. The authors propose a method for expressing the value systems of individuals using only one score, suggesting that this score might be independent of response tendencies and cross culturally valid. They also believe that their

method might contribute in solving the "ranking vs. rating values" problem. The method is also illustrated by associating the single value score to a religiosity measure. Finally in this section, *Roges Sages* and *Jonas Lundsten* present Meaning Constitution Analysis and the respective software MCA-Minerva, in accordance to Edmund Husserl's phenomenological theory and the quest for a dynamic view of the ongoing process of constitution of meaning, an approach encompassing cross-cultural specificities, similarities and differences. Text analysis through this software is viewed as a possible source of accessing and reconstructing the different possible worlds each participant conveys.

The fifth section "Social Psychology: Attitudes, Values & Social Axioms" highlights issues on values, social axioms and attitudes exploration. *Tejinder Billing*, *Rabi Bhagat, Annamária Lammel,* and *Karen Moustafa Leonard* along with *17 Country-Collaborators* explore the temporal orientation and its relation with vertical and horizontal individualism and collectivism scores in 14 different national contexts in samples of managers and white-collar workers. Their results show that in the participants' attitudes towards time, collectivistic cultural orientation tends to predict and create stronger relationships with three facets of temporal orientation, as compared to individualistic orientation. *Isabelle Albert, Gisela Trommsdorff* and *Lieke Wisnubrata* examine intergenerational transmission of value orientations-individualism/collectivism and children values, with samples of maternal grandmothers, mothers and their children-adolescents of both sexes, in Germany and Indonesia. As value intergenerational transmission is present in both the German and the Indonesian samples, transmission of individualistic values is higher in the Indonesian sample, although individualism is less highly valued by the Indonesian participants, and vice-versa; for the German participants, individualism is highly valued but less strongly transmitted through generations. *Aikaterini Gari, Kostas Mylonas* and *Penny Panagiotopoulou* focusing on the five universal dimensions of social axioms –Social Cynicism, Social Complexity, Reward for Application, Fate Control, and Religiosity, explore the results of some alternative methods of country clustering, based not on the country mean scores on each of the five Social Axioms, but on their factor structure similarity, and specifically on the maximum equivalence with the overall factor structure. *Alice Ramos* and *Jorge Vala*, based on data from the European Social Survey (ESS1) of 9457 individuals, explore the predictors of oppositional attitudes towards immigrants in five European different countries, in regard to their different main policies towards immigrants' integration. They conclude that trust and belonging to social networks are potential elements of more open attitudes towards immigration, while opposition towards immigration is poorly influenced by county of origin. *Félix Neto* suggests in his research project with Portuguese high school youngsters on attitudes towards immigrants assessed in 1999 and in 2006, that integration is the most preferred option, while exclusion is the least preferred, and that youngsters in Potrugal are more tolerant of and more welcoming to immigrants when they feel that their own place is secure in their own plural society.
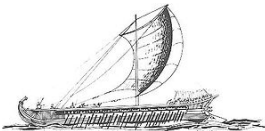
The sixth section comprises three chapters on Acculturation Research & Identity. *Edison Trickett, Irena Persky,* and *Susan Ryerson Espino* question the use of proxy measures during acculturation research, analyzing three-generation refugee data, and they suggest that concepts such as psychological distress resulting from the acculturation process may be masked or impossible to identify. They conclude that the lack of interchangeability among proxies calls for further conceptual and metric deconstruction of the acculturation process. *Velichko Valchev* and *Fons van de Vijver* follow with a study on identity in respect to national and European identity and perceptions of participants' own nation and Europe. Bulgarian and Dutch participants endorsed both identities but were different in the ways they perceive own country and Europe. These findings are in accordance with theories regarding national and supranational identities as compatible. *Rashmi Singla* looks at diasporic processes in respect to young South Asian migrants in Denmark. Using in-depth interviews, the five participants' diasporic identities involving

ancestral countries and Scandinavian societies are described. Evidence is also provided in respect to the reinterpretation of the self, "others" and home in the diasporic families while the "myth of return" is not evident in the migrants' narratives.

In the seventh section, *Ulrich Kühnen* argues that the accessibility of either independent or interdependent self-knowledge has a fundamental role for construing the self, although in cross-cultural studies this role cannot directly be tested. For confirming this assumption he reviews a number of studies in the areas of social congnition of the self, the self-construal in relation to value endorsement, attitude formation and attribution processes. *Howard Kaplan, Rachel Kaplan,* and *Diane Kaplan* deal with self-esteem and its assessment, suggesting a confluence of self-evaluative statements and measures of subjective distress towards this end. Longitudinal data are presented in support of this thesis through differentiations across multiple sub-cultural groupings in terms of race/ethnicity, age, gender, social class, and generation. *Andrew Szeto, Richard Sorrentino, Satoru Yasunaga, Yasunao Otsubo,* and *John Nezlek* explore the theory of uncertainty orientation as related to cognition and cognitive processes by reviewing research studies that were conducted in Canada, Japan, and China. They focus on the uncertainty self-regulation styles that distinguish uncertainty-oriented individuals from the certainty-oriented ones and they also discuss the uncertainty orientation framework. *Claudia López Becerra, Isabel Reyes Lagunes,* and *Sofía Rivera Aragón,* exploring how Mexican adults manage to maintain their friendships, they conclude that the most employed strategies are: "emotional support" consisting of behaviors and expressed feelings which encourage the friends' self-esteem; "tolerance" which includes unconditional acceptance, offering help and acting to solve conflicts; "closeness" which consists of establishing deep communication and avoiding conflict. *Zuzanna Wiskiewska* and *Pawel Boski* continue on the same theme of friendship contrasting Equadorians and Poles. Perception of emotional support and conversational intimacy between friends are the main issues of interest. Poles are shown being more sensitive to how the needs of the self-disclosing partner are served by friends, while Ecuadorians pay more attention to the quality of interaction.

The eighth and last section of the volume "Cross-Cultural Psychology & Community Psychology: Research & Psychological Intervention" includes chapters that highlight some 'collaboration paths' for future research and intervention in the fields of community and cross-cultural psychology, namely interdisciplinary collaboration, collaboration between universal and cultural approaches, collaboration between psychology researchers and public policy makers, while the term of community seems to has a central role in most of these collaboration ways. *Gregory Smith, Nichea Spillane* and *Agnes Stairs* highlight the careful consideration of both universal and cultural influences on behavior in the study of psychopathology; they use the methods and research findings of cross-cultural psychology to clarify the risk process for three specific disorders –alcoholism, bulimia nervosa and anorexia nervosa. *Richard Roberts* describes three case studies as examples from recent early childhood-intervention programs. The described programs are related to community support for families in different cultural settings, in order to argue that community and cultural psychology share many basic principles and that culture and community context may enhance the effectiveness of intervention programs in diverse populations. *Eric Mankowski, Gino Galvez* and *Nancy Glass* argue on the need to adopt an interdisciplinary collaboration between community psychology, which generally lacks an adequate treatment of cultural phenomena, and cross-cultural psychology that often fails to draw on community and participatory methods useful for understanding culture in context. Interdisciplinary similarities and differences are briefly presented through a study of intimate partner violence in a community of Latinos in the United States. *Vassos Gavriel* explores how cross-cultural psychology can develop and form policy responses in a multicultural setting. Through the paradigm of the multicultural society in New Zealand and the public policies under which diversity has been addressed, he supports the necessity for a dialogue among academics,

researchers and policy makers and for developing public policy evaluation research projects. *Penny Panagiotopoulou* and *Aikaterini Gari* explore in six European cultural settings and specifically in six different neighbourhoods in Greece, UK and Ireland, how the social, political, and economic aspect of community life is related to community well-being. They focus on community satisfaction, social interaction and safety, involvement in the community decision making processes and economic life. *Genevieve Nelson, Jasmine Green, Dennis McInerney, Martin Dowson* and *Andrew Schauble* investigate motivational goal orientations, learning and self-regulatory processes of Papua New Guinea students. Their effort is focused on the exploration of the psychological processes that contribute to the students'achievement in the context of a majority and developing culture and the potential development of teaching practices and intervention strategies at school community. Finally, *Thomas Demaria* and *Minna Barrett* describe a structured survey conducted by mail, in 2006 and 2007, with 100 bereaved family members-spouses/partners, parents and siblings following the World Trade Center terrorist attacks of September 11, 2001, an international threat to all children and youth. The aim of the survey is the evaluation of the ongoing needs and the satisfaction with counseling services provided by the innovative counseling program employed effectively in the World Trade Center Family Center (WTC FC). As traumatic events can lead to children's psychological and environment dislocation from ethno-cultural support structures and systems of meaning, the WTC FC, operating as a community center after the disaster, offered relief and psychological support to over 600 bereaved children and 2,200 family members.

«Μούσαις, Χάρισι θύε»

Aikaterini Gari
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April 23, 2009

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