

CROSS-CULTURAL PSYCHOLOGY BULLETIN

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Thailand Somalia Myanmar
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TSUNAMI

AUGUSTINUS SUPRATIKNYA

Between a painful blessing
and a curse: The tragedy of
the tsunami is interwoven
with Indonesian politics and
the nation's many tribulations.

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Florida Institute of Technology, U.S.A.

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

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If the Universe Contains Only a Fixed Number of Electrons, is IACCP Using Them Wisely?

Editor

Welcome to Version 4.3 of the *Cross-Cultural Psychology Bulletin*. This version is a cosmetic makeover of the previous two versions, with little change in content or philosophy, as it were. This issue has been a long time in preparation, not so much because of the redesign as the editor’s ongoing distraction by other responsibilities. So...don’t blame your beleaguered post office for its slow service; blame the editor instead. Our larger “cut size” will accommodate a greater variety of design elements in a more readable form than the previous size. Other characteristics of the redesign are patterned after (please, don’t say “plagiarized from”) contemporary styles in similar types of publications. In contrast to the editor, some members of my immediate family are skilled in graphical design and art: my brother, Mark Gabrenya, helped in the redesign of the body of the *Bulletin* and my son, Will, redesigned the cover and contributed this issue’s cover art.

Microsoft announced its new Origami “ultramobile PC” a few months ago, and several manufacturers have announced specific products based on the concept.

The Bulletin, in versions

V	Years	Editor(s)	Events
1.0	1967-1968	Harry Triandis	Cross-Cultural Social Psychology Newsletter founded (APA supported)
1.1	1968-1972	Yasumasa Tanaka	
2.0	1972	John Dawson & Brian Young	Becomes official publication of IACCP
2.1	1972 - 1976	Dawson & Young	Cross-Cultural Psychology Newsletter
2.2	1976-1980	Frances Aboud & Donald Taylor	
3.0	1981-1989	Jeane-Claude Lasry; Lasry & Robert Annis; Annis & Barry Corenblum	Cross-Cultural Psychology Bulletin
4.0	1990-1994	John Adamopolous	
5.0	1995-2000	Bill Gabrenya	Content and style changes; goes online
5.1	2000-2004	(redesign)	
5.2	2005 - ?	(redesign)	
6.0	???	Electronic publication	

I am once again uncomfortably reminded of my 1995 assertion that the *Bulletin* would be a wholly electronic publication by the year 2000. Perhaps a more talented hardware manufacturer, such as Apple or Sony, will take off on the Origami design and produce a practical eBook reader to which we can begin to transition our print publications. Meanwhile, it looks like we'll be in print for several more years.

Spending Electrons

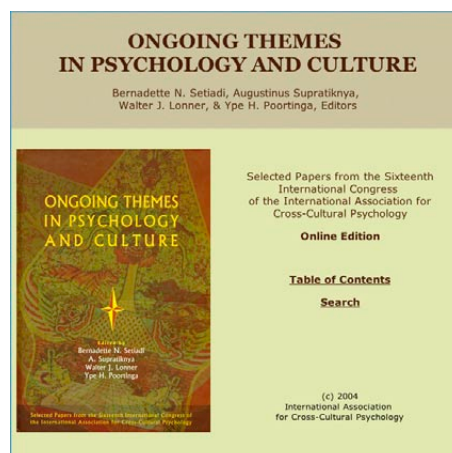
The Association's online resources are developing rapidly following several years of relative stability (read: stagnation). The web site was rewritten as a content management system (CMS) last year. A CMS allows anyone with appropriate permissions to add and edit content. Our goal is to produce a cultural portal that brings together a variety of resources for cultural researchers, as well as non-researchers looking for information about things cultural. Some components of the CMS are not yet complete, such as a teaching section that will allow members to upload teaching resources such as syllabi, film reviews, and ideas. A longer range plan is to integrate the web site (iaccp.org) with the online directory (iaccp-directory.org) in order to afford additional resources and benefits to Association members.



The screenshot shows the IACCP website homepage. The header features the IACCP logo and the full name 'International Association for Cross-Cultural Psychology'. The main content area is divided into two columns. The left column contains a vertical list of links: About IACCP, Calendar, Publications, Regional Reports, Officers, Member Activities, Member Resources, Awards, Education, Conferences, Membership, Contact, and Login. The right column features a large photo of Michael Bond holding an award, with a caption identifying him as a Fellow Status recipient. Below the photo is a 'News of the Association' section with several bullet points: Yogyakarta Earthquake Fund, Mexico Regional Congress 2007, Yogyakarta Proceedings Book Online, Geert Hofstede Chair on Cultural Diversity, and China 2004 Congress Photos Online. The footer contains copyright information for 2004.

Online Proceedings Volumes

The Yogyakarta Congress (2002) proceedings book, *Ongoing themes in psychology and culture* (edited by Bernadette Setiadi, Augustinus Supratiknya, Walt Lonner, and Ype Poortinga) is now online as an eBook. The Executive Council voted last year to publish Congress proceedings volumes both online and in print, and to transition to an all-online medium. Printed proceedings books, in print runs of only a few hundred copies, receive little attention in the academic literature despite the enormous human resources needed to produce a handsome volume. Free eBooks, exposed to search engines



The image shows the cover of the eBook 'ONGOING THEMES IN PSYCHOLOGY AND CULTURE'. The cover has a green and yellow color scheme with a central graphic of a person's head in profile. Text on the cover includes the title, editors' names (Bernadette N. Setiadi, Augustinus Supratiknya, Walter J. Lonner, & Ype H. Poortinga), and a description: 'Selected Papers from the Sixteenth International Congress of the International Association for Cross-Cultural Psychology'. It also mentions 'Online Edition', 'Table of Contents', and 'Search'. The bottom of the cover states '(c) 2004 International Association for Cross-Cultural Psychology'.

such as Google, attract considerable attention. The *Bulletin* is published online (iaccp.org/bulletin) in PDF format and is downloaded about 10-20 times per week. You can see the Yogyakarta eBook at iaccp.org/ebook.

Publications Committee Reorganized

The Association voted in 2004 to approve a reorganization of the Publications Committee, now the "Communications and Publications Committee," in order to reflect a broader range of Association media efforts. The new committee has been constituted. It includes: Bill Gabrenya (chair, *Bulletin* editor), Dharm Bhawuk (Treasurer), Ron Fischer, Heidi Keller, Walt Lonner, Junko Tanaka-Matsumi, Nathalie van Meurs, and Fons van de Vijver (JCCP editor).

Kudos to Regional Representatives

The sole structured activities requested of IACCP Regional Reps are to attend Executive Council meetings at Association conferences and help evaluate submissions to the Harry and Pola Triandis Doctoral Thesis Award. The Deputy Secretary General, Nandita Chaudhary, chairs the Triandis Award committee. The Association would like to thank Nandita and those Regional Reps who freely volunteered their time to this effort over the last several months. Not all Regional Reps were forthcoming, but a fine few contributed to the success of the evaluation process this year.

May 17, 2006

IACCP Archives: A Proposal

John Berry and Walt Lonner

The formation of IACCP in 1972 was a milestone in the development of the scientific understanding of the relationships between cultural contexts and the development and display of human behaviour. These interests had existed for decades prior to this date, but IACCP served to consolidate many activities, bringing together disparate initiatives, including informal networks of individuals around the world, directories, newsletters, bulletins, journals and international and regional conferences.

We believe that it is now appropriate to draw information on all these activities together in the form of IACCP Archives. These would include materials from the period prior to the formal founding of IACCP (starting in the 1950s), the flurry of activity surrounding its formation (late 1960's to 1972), and all subsequent materials. They should also make provision for future additions.

The archives could include materials held by members of the Executive and various other committees, particularly the Presidents, Secretaries General and Treasurers, Editors of the *Newsletter/Bulletin*, the *Journal of Cross-Cultural Psychology*, and *Monographs*, and others who have participated in the work of the Association.

To further this proposal to develop these Archives, we invite all members to participate in an Open Forum to be organized at the IACCP Conference in Spetses, Greece next July where comments and suggestions will be welcomed. If you are not able to attend, your comments, questions, or advice can be sent by e-mail to either John Berry or Walt Lonner, or both.

John Berry berryj@king.igs.net

Walt Lonner Walt.Lonner@wwu.edu

Message From the President

Shalom Schwartz
Jerusalem, Israel

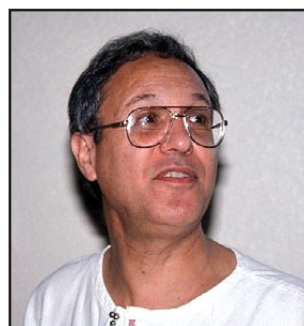
Over a year has passed since I took on the presidency of IACCP, an exciting year for me and for our organization. My predecessor, Peter Smith, and his team of dedicated officers guided IACCP with exemplary care, devotion, and skill. They turned over to me a thriving organization ready to undertake new initiatives. In this message, I'd like to describe some of what we have been doing and some of our plans and challenges.

The recent event most likely to influence the future of IACCP is the sale of our flagship journal, the *Journal of Cross-Cultural Psychology*, by Western Washington University to Sage Publications. Subsequently, IACCP signed a publishing contract with Sage that grants us full editorial control of JCCP and, for the first time, pays royalties to IACCP. This will provide us with an annual income after expenses of \$20,000 or more that we can devote to new initiatives aimed at enhancing our programs and more fully attaining our goals. Signing that contract was my first official act as president. I felt truly privileged. One person deserves the lasting gratitude of IACCP for founding the *Journal*, shepherding it for 32 years as editor and then senior editor, and for steering it through the contracts with Sage. That person is Walt Lonner.

While speaking of JCCP, let me also note its increasing success. The *Journal* has enjoyed a steadily rising impact factor, a sign of the growing influence of its articles on researchers in psychology. The number of submissions has been rising steadily and, along with it, the quality of the papers that it publishes. Kudos to Fons van de Vijver, his associate editors, and to the many IACCP members who have submitted articles and provided peer reviews.

Thanks, Michele

After four years in which she brought IAACP's dues payment system on-line and introduced other changes that have made our association more efficient, Michele Gelfand stepped down as treasurer in August. Thanks, Michele, for a terrific job and for leaving us in good financial shape. And thanks for managing a smooth transition in turning over your responsibilities to Dharm Bhawuk. Welcome aboard, Bhawuk.



Financial Planning

A financial planning committee was set up at our meetings in Xi'an to advise the Executive Committee (EC) on how to use the newly available funds from Sage. With the aid of suggestions from many of you, a long list of fine proposals emerged, sufficient to spend our funds for many years to come. At our recent meetings in San Sebastian, the EC approved the following recommendations for now:

1. Add money to the Witkin/Okonji Fund to enable us to support the participation of a larger number of members from less developed areas of the world who would otherwise be unable to attend our international congresses.

2. Provide money to cover the full travel costs of the winners of the Triandis Prize for the best dissertation in culture and psychology every two years. This should facilitate their attendance at our international congresses.

3. Establish the Walter J. Lonner Distinguished Lecture Series to add to the intellectual ferment of our international congresses and to honor Walt for his many contributions to cross-cultural psychology. This series will bring us outstanding researchers from outside IACCP whose work is likely to stimulate our own. Professor Paul Baltes of the Max Planck Institute for Human Development will deliver the inaugural lecture at our Spetses meetings next July on 'Adventures in cultural psychology: The psychology of wisdom and lifespan longing (Sehnsucht)'.

4. Award monetary prizes for the best 2,000 word essay/paper on a topic related to cross-cultural psychology in each of our regions every other year. This initiative aims to increase study of cross-cultural issues and awareness of IACCP among students around the world. Regional representatives will send you details of the procedures for entering your students into this competition when they are worked out.

Two other approved recommendations apply to the region in which regional congresses are held in odd-numbered years—when we have no international congress.

5. Award up to five prizes to students within the region on the basis of a 5,000 word essay/paper on a cross-cultural topic. In addition to a monetary award, winners will receive congress registration, travel funding, and a pack of key books. They will jointly present a symposium at the congress. This should help to spark interest and participation in our regional congresses by students from the region and their mentors.

6. Provide \$5000 of financial support to regional congresses to meet special needs. For example, to promote wider participation in regions where many potential attendees do not speak English, money could be spent on translation between English and the local language.

The Financial Planning Committee would welcome any ideas you may have for creative projects we might undertake in the future if funds are available. Write to Walt Lonner, chair of the committee, with your ideas (Walter.Lonner@wwu.edu). [In case you wondered, the committee developed the plan to honor Walt behind his back.]

Those of you who were in San Sebastian for our European Regional Congress in July know what a glorious site that is. Despite the lure of the beach, however, attendance at sessions was good, discussions were lively, and the intellectual level was higher than ever. Many first-timers commented to me on the unusually friendly and welcoming atmosphere of the congress. That same atmosphere attracted me to IACCP at my first congress in Newcastle, Australia, in 1988. Having visited Spetses, where our next international congress will take place next July, I know that the organizers and the site guarantee that we will have another warm and stimulating meeting. Do your best to come!

Looking further into the future, planning is underway for our next regional congress in 2007. This time we will meet in Mexico as part of our efforts to spread the word of IACCP around the world. This congress will be linked to the Interamerican Congress of Psychology in Mexico City. Our next international congress, in the summer of 2008, will take place in Bremen, in northern Germany, just before or after the International Congress of Psychology. So plan ahead.

Goals

A major goal of IACCP that I seek to promote is to enhance knowledge of cross-cultural theories, research, and methodological skills among psychologists in parts of the world where these are difficult to acquire. A second goal is to “sell” or, better yet, to give away cross-cultural psychology to researchers and policy makers in parts of the world where it is little known. Pursuit of these goals took me as a representative of IACCP to Dubai for the first Middle-East and North African Regional Congress of Psychology (especially exciting because of the complications and fears (unwarranted) of being an Israeli in an Arab country). I also represented IACCP at the recent Interamerican Congress of Psychology in Buenos Aires. At each of these congresses, our members planned and participated in symposia and gave keynote addresses. We look forward to doing this again in Bangkok at a congress this coming November. There, both Jim Georgas, our president-elect, and I will also give workshops. Being president of IACCP is clearly a job for people who like to travel.

The very success of cross-cultural psychology in penetrating the mainstream of psychology in recent years, as psychologists have become aware of global interdependence, similarities, and differences, poses a challenge to IACCP. We cannot rest on our laurels. With our skills and sophistication drawn from experience in cross-cultural work,

The Tsunami:

Between a Painful Blessing and a Curse

Augustinus Supratiknya
Yogyakarta, Indonesia

When most of the peoples of the world were celebrating or making their final preparation to celebrate year-end fiestas, Christmas, the New Year, or both, some of their brothers and sisters who live around the Gulf of Andaman were struck by one of the worst natural disasters in history—the December 26, 2004 tsunami.

A series of three strong underwater earthquakes at the junction of the Indo-Australian sea plate and the Eurasian continent plate hit west of Nanggroe Aceh Darussalam at 7:58 am, near the Andaman Islands at 9:15 am, and near the Nicobar Islands at 9:22 am. The quakes created horrific sea waves of 10-20 meters high, travelling at about 900 km per hour, that swept over several coastal areas in Indonesia, Malaysia, Thailand, Bangladesh, India, Sri Lanka, and Maldives.

Tsunami is a Japanese word consisting of *tsu*, which means harbour, and *nami* that means wave. Hence tsunami literally means, “harbour wave.” In the last 200 years, 1801-2000, at least 161 tsunamis have occurred around the Indonesian archipelago. The earliest one ever recorded took place on February 17, 1674 in the Banda Sea near West Papua and the Maluku Islands. Despite such a “rich” experience with tsunamis, they are not well documented in Indonesia and are generally unfamiliar to Indonesians. That’s why when the sea water suddenly withdrew from the shore following the earthquake on the morning of December 26, 2004, people who reside along the coastal areas in Aceh and West Sumatra



were happily picking up fish that had

seemingly miraculously floundered on the sand. They were totally unaware of what was transpiring when, about fifteen minutes later, the sea water surged back to shore in waves of unimaginable height and speed. Everything in their path was swept away, precipitating massive death and destruction in an area of about 10,000 square kilometers. Such an area constitutes about one fifth of the total area of the province of Nanggroe Aceh Darussalam, 50,390 square km. In the two worst affected areas in Aceh, Meulaboh and the provincial capital city of Banda Aceh, the waves intruded 5 and 10 km inland, respectively. At least 166,520 casualties, 394,285 refugees, and uncountable material losses and damages were recorded. Aceh was the worst affected area of the regions along the Gulf of Andaman, which include East Africa, Maldives, Sri Lanka, India, Bangladesh, Myanmar, Thailand and Malaysia.

What is the psychological impact on the victims the tsunami, especially the people of Aceh who survived the disaster?



Scene of the tsunami

Suffering: Physical and Psychological Traumas

The direct effects of any disaster on the surviving victims are clearly traumas, both physical and psychological. Patients seen in hospitals around Banda Aceh suffered cuts, wounds, and bone fractures that had become infected and were festering due to delayed proper medical treatment. Many victims, including very young children, bore deep wounds that started producing maggots and a putrid odour. Quite a large number of victims also suffered from internal wounds in their throats, lungs and stomachs due to involuntarily ingesting dirty water and mud (Azis,

2005).

Less salient but no less serious and rampant were the deep psychological traumas the surviving victims experienced due to the extreme panic and fear they felt at the time of the disaster, as well as to their awareness of their sudden loss of both material property and loved ones. Having lost his two-year-old child, his wife, his mother and father, as well as his home and belongings, a young man looked dazed, mute, and petrified with eyes staring blankly. He is now all alone in the world with practically nothing left except the clothes on his back (Sutta Dharmasaputra, 2005). A similar tragedy befell an eight-year-old girl. She was attending a routine Sunday morning physical exercise at her school, located outside the disaster area, when the tsunami struck. Still wearing her exercise suit and looking bewildered, dazed, and depressed, she softly said that her father, mother, brothers and sisters were all dead. No more tears fell on her tiny cheeks (Nur Hidayati, 2005a). Thousands, perhaps tens of thousands, of men, women and children must have had a similar experience given the magnitude of the death toll and physical destruction. It has been reported that, in the areas that were most seriously hit by the tsunami, about 30 to 60 percent of the inhabitants were dead or missing (Neli Triana, 2005; Dody Wisnu Pribadi, 2005). Not surprisingly, many people in Aceh are now terrified at simply hearing the sound of ocean waves (Hartiningsih, 2005). Some children are afraid of the sound of hard rain and running water so they scream wildly when their parents

About the Author

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give them a bath (Indiasari & Susi Ivvaty, 2005). Some people now avoid watching television due to feeling nauseated by the almost continuous and excessive presentation of death and destruction in the days following the disaster (Pudjias-tuti & Sarie Febriane, 2005).

The massive death toll produced a lot of widows and widowers, and especially orphans. Some estimates indicate that hundreds of thousands of orphan children are in refuge camps around the disaster areas (Indiasari & Susi Ivvaty, 2005). Some of them are as young as 18 months old. They can be classified into three groups: (1) those who are wounded or sick, and hence need immediate medical treatment in addition to the fulfilment of other basic needs; (2) those who are physically healthy and hence need immediate support for the fulfilment of their basic needs, namely food and drink, clothes, and shelter; and (3) those who need help in dealing with psychological trauma and in gaining an education (Hartningsih & Ninuk Mardiana Pambudy, 2005). Some children eventually died in hospitals. Others were brought out of Aceh by strangers for either suspected illegal adoption, or worse, for child trafficking. Hence, both children and other adult victims in various areas around the disaster region were terrified by rumours of child kidnappings.

Older children who were living outside of Aceh, often studying at universities in Java, have been orphaned. Students from throughout Indonesia study in Java's higher quality universities, supported by government scholarships or their own parents and family. Thirty students from Aceh were studying at the state university in Purwokerto, a small city in the Central Java, when the tsunami occurred. Three of them were in their first semester. Never did they suspect that their leave-taking five months earlier would have been forever (Susana Rita, 2005). Hundreds of other Aceh students studying in Java experienced a similar fate. In most cases either the university or the local provincial government took over responsibility for their financial support. But to

those who became orphans, no one could provide the emotional security of their lost families.

What does this tragedy mean to the Aceh people in general? How do the Acehnese who were not direct victims of the disaster make sense of this tragedy?

To the Acehnese: A Painful Blessing

Aceh, or Nanggroe Aceh Darussalam as it is formally called, is a province that is located in the north part of Sumatra Island close to Malaysia. It consists of 3 cities and 18 counties with a total of 4.2 million inhabitants (Bin Saju, 2005b) over an area of 50,390 square km. The native Aceh population is divided into eight ethnic groups including the Aceh, Gayo, Alas, Tamiang, Kenet, Aneuk Jamee, Singkil, and Simileue, each of which includes sub-ethnic groups. As a whole they live peacefully because they share the same

The Acehnese were the first group in the Indonesian archipelago to embrace Islam in the 13th century, a fundamental source of pride among the Acehnese.

religion, Islam. In fact, the Acehnese were the first group in the Indonesian archipelago to embrace Islam in the 13th century. This fact is a fundamental source of pride among the Acehnese. They feel that they are the most religiously observant group in the nation. Tradition closely intermingles with religion in Aceh (Melalatoa, 2005). The Baiturrahman Mosque, the largest and most sacred mosque in the capital city of Banda Aceh, believed to have been founded by one of the first Sultans of Aceh in 1291, symbolizes the aura and spirit of Islam in the region. Inside the Mosque, one may feel like being inside the Masjidil Haram in Mecca, Saudi Arabia. This is why the Aceh region in general, and the provincial capital city of Banda Aceh in particular, are commonly called *Serambi Mekah*, which means the

Veranda of Mecca (Masjid, 2005).

Perhaps it is their history as a powerful Islamic sultanate since at least the 13th century that accounts for the strong Acehese tradition of *Perang Sabilillah*, “making war in God’s way to send away *kaphe*” (the pagans). The Acehese had a long history of fighting against the European conquerors—the Portuguese, the British, the Dutch—before Indonesian independence was proclaimed on August 17, 1945. To this day, all Acehese children are socialized in this tradition. Observing this Acehese cultural characteristic at the turn of the 19th century, the Dutch anthropologist and army consultant Snouck Hurgronje concluded that prolonged pressure from external forces would only harden the hearts and minds of the Acehese to resist. As he predicted, during the revolutionary times of the late 1940’s the Acehese contributed considerably to the newly proclaimed Indonesian government, for example providing it with a presidential airliner (Amir Sodikin, 2005, July 23). However, a split with the central government emerged soon after independence, and this breach eventually grew into a prolonged armed conflict that continues today.

The roots of the conflict, as it has been developing for more than 30 years, are threefold, including political isolation, economic exploitation, and a struggle for an ethnic and religious identity (Dedi Muhtadi, 2005a). After independence the Acehese aspired to be given the status of a separate province, but the Indonesian government made it a part of the North Sumatra province, along with East Sumatra and Tapanuli. Indonesia included ten provinces at that time. The Acehese were very disappointed politically, and the struggle with the (central) Indonesian government began. Despite Aceh having been granted the status of a separate province in 1949, by 1953 the charismatic *ulama* (religious leader) Daud Beureueh led a *Darul Islam/Tentara Islam Indonesia* (Indonesian Islamic Army) rebellion and proclaimed a separate *Negara Islam Indonesia Daerah Aceh* (Islamic Indonesian State of

Aceh Region). The central government tried to accommodate Aceh in 1959 by granting it the status of a special region. While attaining this status might have at least partially satisfied the need for a unique Islamic cultural identity, it did little to fulfil Aceh’s political aspirations, as the special region was under the tight control of the Javanese-dominated central government. Eco-

To the Acehese, the impact of the disaster appears to be inseparable from the misery they have been experiencing for at least the last 30 years of armed conflict.

nomic exploitation continued: although Aceh is rich in natural resources, including oil and natural gas, these resources were under the control of the central government and in the hands of foreign investors. When the gigantic petrochemical industries started operating in Aceh in the 1970’s the Acehese were merely able to look at the dazzling lights of the lucrative industry from afar. Disappointment and dissatisfaction with the central government seem to have abounded in Aceh.

On December 4, 1976, *Gerakan Aceh Merdeka* (GAM)—the Aceh Liberation Movement—was established. Instead of lessening, the conflict between the Acehese and the Indonesian government entered a new phase of open armed confrontation. GAM’s insurgent activities, then led by Hassan Tiro, escalated in the early 1990s in response to which the Indonesian government turned Aceh into *Daerah Operasi Militer* (DOM), a region of military operation. Tired of living in miserable and unsafe conditions due to the armed conflict, some time in the 1990s certain elements of the Aceh people expressed their hatred of Hassan Tiro, who then fled to exile in Finland from where he leads the insurgency (Agus Susanto, 2005, July 23). The Aceh insurgency is very difficult to resolve due to its roots in the struggle for an ethnic and religious identity. On July 19, 2001, the Indonesian par-

liament ratified a bill that granted Aceh special autonomy. Such a status provides the Acehnese with, among other rights, the freedom to apply the *shariah*, Islamic law. Nonetheless, the armed confrontation between GAM and the Indonesian army has escalated since 2003, resulting in deep and prolonged misery for Aceh's common

(Dedi Muhtadi, 2005a). The tsunami, horrible as it was, proved to be a blessing in disguise to the Acehnese and to the Indonesians in general, for it has pushed both GAM and the Indonesian government to make peace. The blessing materialized in what is called *Nota Kesepahaman*, memorandum of understanding, a kind of peace



Australian military searching for survivors

Photo: AusAID/Robyn Davies

people. It was into this desperate situation that the tsunami suddenly intervened on December 26, 2004, driving those who survived into still greater despair.

To the Acehnese, the impact of the disaster appears to be inseparable from the misery they have been experiencing for at least the last 30 years of armed conflict. During those turbulent years at least 15,000 Aceh people were killed and about 8,000-10,000 buildings, including houses and school buildings, were destroyed (Abun Sanda, 2005; Nur Hidayati, 2005b). Life in those years felt like "being imprisoned in uncertainty"

agreement between GAM and the Indonesian government that was reached through a series of tough negotiations sponsored by the Finnish government in January to July of 2005. The peace agreement was finally signed by the representatives of both parties on August 15, 2005, in Helsinki, Finland. To many people the agreement is merely a step in the transformation of the use of violence into the use of political methods for resolving the conflict, even though the conflict itself may persist for decades to come. To most Acehnese, however, the mere intention of both parties to end the conflict has made them feel

reborn (Dedi Muhtadi, 2005b). Thus, for many of the tsunami survivors, the tragedy has apparently been accepted as a moment for repentance, repentance for worldly material greed and a turn toward a truly religious and peaceful life (Hilang, 2005).

What does the tsunami mean to the whole

into what has been called a “multidimensional crisis” that affects practically all spheres of the life of the nation. Aside from the sinking of the national economy, three classes of phenomena stood out as simultaneously symptoms as well as causes of the crisis. These were the decline of what Francis Fukuyama (1999) calls “social capi-



Photo: AusAID/Gregson Edwards

Suburbs of Banda Aceh

people of Indonesia? How do the Indonesians in general make sense out of this tragedy?

To the Whole Nation: A Curse

Indonesians have experienced a series of political crises and calamities since the fall of President Soeharto in 1998. The Aceh disaster may have been one of the most significant events during this period, but it is probably not the last one. The fall of President Soeharto was triggered by a grave economic crisis in the second half of 1997. In the following years, however, the crisis has grown

tal” in the form of distrust and even open conflict among various groups in the society due to differences in what is popularly known as SARA, an acronym for Suku (ethnicity) Agama (religion), and Ras (race); increasing government corruption, popularly known as KKN, an acronym for Korupsi (corruption), Kolusi (collusion), and Nepotisme (nepotism); and the seemingly incessant natural and man-made catastrophes.

Over the six years of the post-Soeharto era, Indonesians have witnessed the rise and fall of three presidents, Mr. B. J. Habibie (1998-1999), Mr. Abdurrahman Wahid (1999-2001), and

Mrs. Megawati Soekarnoputri (2001-2004); only Soekarnoputri's fall followed ordinary democratic processes. During the short presidency of Mr. B. J. Habibie a 1999 democratic referendum sponsored by the United Nations allowed East Timor to gain its independence. It was of course a relief and a victory for most East Timorese, but a great loss of face for many Indonesians, especially for the Indonesian army. Meanwhile, communal armed conflicts were taking place in several regions of the country, such as West Kalimantan, Central Sulawesi, and Maluku, as well as the rebellions in Aceh and West Papua. In the midst of this chaos, two popular discos

In such an apocalyptic situation the emergence of a new leader may signify the arrival of a *Ratu Adil*, a Just King who would restore peace and prosperity to the nation.

were bombed by terrorists in Bali on October 12, 2002, resulting in more than 200 deaths. Several similar bombings took place in the following years in the capital city and elsewhere. Like a bird's eye view of a modern city, these major acts of violence appear as skyscrapers soaring over the "ordinary" buildings of small-scale conflicts and acts of communal violence throughout the country.

The uncontrolled corruption of previous decades was one of the major causes of the late-1990s multidimensional crisis, and it continues. It is endemic to all sectors of the society: business, government, public and private institutions, and at various levels of the people's assembly. This epidemic has placed the country 13th in corruption among 146 countries and has led 70 percent of our citizens to believe that no public institution in the country is free from corruption, collusion and nepotism (Peringkat, 2004). Astoundingly, Indonesians often fail to see that many of their behaviours are actually corrupt (Kwik Kian Gie, 2004)! Hence, although many people, including

businessmen, bankers, public officers, city and county mayors, as well as members of the provincial people's assembly, have been put on trial for corruption, people are sceptical that corruption will ever be totally abolished.

Compounding the nation's political and economic travails, repeated natural and human-inspired disasters have taken place over this period.

Environmental despoliations: the oil dumps in Sumatra and East Kalimantan, the gold mining dump in North Sulawesi, the tailing dump in West Papua (Alam, 2004)

Earthquakes: Bali, West Papua, West Sumatra, East Nusa Tenggara (Data, 2005), the Mount Soputan eruption of North Sulawesi (Gunung, 2004)

Disease: an outbreak of dropsy caused by malnutrition among children under 5 years of age in several regions, an outbreak of avian influenza in 108 counties and cities in 17 provinces (Dedi Muhtadi, 2005b)

Malnutrition: 8 percent of the nation's children (20.87 million kids) are undernourished due to extreme poverty (Delapan, 2005);

Transportation accidents: a multi-vehicle collision on a freeway in the capital city just before the passage of the presidential motorcade, train collisions in Sumatra and Java, the crash of a private commercial airliner in Solo, Central Java (Lion Air, 2004)

Assassination: of a prominent human rights activist, Munir, in September 2004 (Munir, 2004)

Despite all these troubles, Indonesians succeeded in electing new members of the national

Yogyakarta Earthquake

Compounding Indonesia's troubles immensely, a few days before this issue went to the printer, a strong earthquake struck Yogyakarta, the home town of the author and location of IACCP's 2002 Congress.

War Ends in Tsunami Aftermath

The Free Aceh Movement disbanded its armed wing on December 27, 2005 in an agreement with the Indonesian government that was arrived at in Finland. The movement will participate in elections in August 2006, ending the long guerilla war. Under the agreement, Aceh has gained limited self-government and majority control over the province's natural resources.

people's assembly in July, 2004 and a new president in September 2004, President Susilo Bambang Yudhoyono ("SBY"), the first president to be elected directly by the people. The new hope of a new government emerged. However, the tsunami in Aceh and North Sumatra at the end of the same year stood in sharp contrast to these successes. According to a local myth, such a contrast is not accidental. It is a sign of the times that the nation is in an era of *Kalabendhu*, an era of curse and punishment, an apocalyptic situation in which nature mocks us, for we have failed to treat it humanly and make our lives more human. In such a situation, the emergence of a new leader may signify the arrival of a *Ratu Adil*, a Just King who would restore peace and prosperity to the nation, provided that we recognize the signs and make proper reparations within ourselves. Otherwise, greater calamities may come (Sindhunata, 2005). Thus, to some Indonesian intellectuals, the Aceh tragedy should be perceived as a moment of truth that reveals the weaknesses of the nation. Analogous to the September 11, 2001 tragedy for the Americans or the bombing of Hiroshima and Nagasaki in 1945 for the Japanese, the Aceh tsunami should motivate the Indonesians to make significant and positive changes in their life as a nation. It should initiate positive momentum to build and increase national solidarity and to actualise the Indonesian identity of the Indonesian nation (Suryoprato, 2005). Many others, however, feel that the tsunami and all the other crises and tragedies are still not serious enough

to force the nation to change and grow. Corruption and distrust persist, and everyone seems to prefer to go on his or her own way. Perhaps this is why, seven months after the tsunami, about 829 families of 3334 people still live in emergency tents in three different places in Aceh. They also have not received the living allowances to which they are properly entitled (Bin Saju, 2005a).

The curse seems to have really materialized!

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The School of psychology at Victoria University of Wellington, New Zealand, is pleased to announce a new degree, Msc in Cross-cultural Psychology, commencing February, 2006.

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For further information about the degree see: www.vuw.ac.nz/psyc.

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Rogelio Díaz-Guerrero

A Champion of Mexican Psychology and of Psychology in Majority-World Countries

Rogelio Díaz-Guerrero had a long and distinguished career dedicated to empirical psychological research, much of it in cross-cultural psychology. With his publications dating back to the 1940s and 1950s, and his name having appeared in the literature continuously for sixty years, a tribute to his life and a reminder of some his research emphases and what his work has meant to the field, and to psychology generally is in order.

Rogelio Díaz-Guerrero was born in 1918 as the sixth child of 11 in a typical and traditional Mexican family. He received degrees as Medical Doctor from the National Autonomous University of Mexico (1943), a Masters in Psychology from the State University of Iowa (1944) and a Ph.D. in Neurophysiology, Psychiatry and Psychology from the State University of Iowa (1947). Among other activities, he was founder and president of the Mexican Psychological Society (1965-1977) and the Mexican Association of Social Psychology (1986-1988), president of the Interamerican Psychological Society (1967-1969), and vice-president of the International Union of Psychological Science (1976-1980 and 1984-1988). He was a professor at the National Autonomous University of Mexico for more than 50 years where he directed an outstanding program of research and publication up until his death as Emeritus Professor in November, 2005.

His research career was characterized by a passion for psychology as a science, a rigorous empirical approach, and a dedication to cross-cultural psychology. He also had a clear humanistic orientation and a special sensitivity and passion for his own culture. He was an intelligent and meticulous researcher, with a personal work style that was methodical, punctual, and effective; yet he was also known for his affable personality and great sense of humor. He was a real friend to many colleagues!

Some of his distinguished achievements include the impetus he gave to the indigenous psychology movement worldwide, the creation of an Ethnopsychology of the Mexican people and his influential and numerous frequently-cited works: Over 484 published articles and chapters, 951 "Social Science Citation Index" citations before 1996 and



author or coauthor of more than 30 books. In recent years, while Rogelio was in his 80s, his work continued to be cited 25 to 30 or more times annually.

He began his research career with medical studies of encephalography and sleep in manic depressive patients (1946) and the role of endocrine glands in neuromuscular development and regeneration (1947). By contrast, his first psychological studies focused on culture, and on Mexico in particular: determination of the level of mental health in Mexicans (1952) and neurosis and the Mexican family structure (1955). Culture was virtually unheard of as a research variable in psychology in the 1950s.

In the 1960s, Rogelio began to bring together some of his research ideas into a programmatic study of the determinants of the Mexican personality and behavior. He felt that culture was a strong determinant, and that it was transmitted across generations by strong social beliefs and attitudes socialized through childrearing practices within the traditional Mexican family structure. These beliefs guiding behavior he called *historic-socio-cultural-premises* (1963), and empirically determined by multiple surveys, attitude measures, and questionnaires, the results of which were factor analyzed to identify the strongest determinants of local behavior. His research showed these factors to shape the individual's philosophy of life and coping styles (1967) and the Mexican's distinctive personality development. The latter he investigated cross-culturally comparing personality development in two cultures (1964; 1960 to 1975)—Mexico and the United States. These early studies ultimately led to the formation of Díaz-Guerrero's greatest achievement: *Mexican Ethnopsychology* (1994), which he published in many forms from the mid-1960s to the 1990s.

Apart from his ethnopsychology, much of Díaz-Guerrero's empirical work was devoted to applied issues within his country and occasionally within cross-cultural investigations. Some of these studies included: "8 naciones: los valores ocupacionales de jóvenes y los niños frente a la



Country Doctor During his medical doctor social service in a small town in the Mexican state of Sonora (1944)

violencia” (1973); an evaluation of *Plaza Sesamo*, the Mexican equivalent of the TV program *Sesame Street* (1975); and a national study of coping styles and school achievement (1979). Similarly, he investigated social psychological factors determining behaviors relevant to fertility in Mexico (1977) and male preferences in fertility control methods (1978).

Throughout the remainder of his career, Diaz-Guerrero continued cross-culturally to investigate the subjective world of Mexicans and North Americans (1993), and needs and human values (1995; 2004). All of this research was in addition to his continued elaboration of his *Mexican Ethnopsychology*.

Diaz-Guerrero’s early emphasis on culture, his belief that U.S. psychology did not accurately reflect his own culture, and that personality and behavior determinants needed to be reinvestigated from a perspective within his culture offered some of the earliest theorizing on what came to be known as an indigenous psychology. In contrast to the stark reaction against the perceived ill-fit of an acultural, positivistic paradigm of mainstream (US) psychology found within contemporary indigenous psychologies, Diaz-Guerrero embraced U.S. methodology and statistical techniques to empirically identify and document the culturally unique determinants of the behavior of Mexican people. Nonetheless he championed a psychology that would introduce research topics, concepts, methods, and interpretations of data that better reflected his culture. Diaz-Guerrero was the first to document the prominent role of culture in a national psychology and to show how to transform the discipline so it would appear as if the discipline was indigenous to the new culture to which it had been imported.

Among his publications, the following can be considered classics:



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Abroad With wife Ethel, daughter Cristina, and son Rolando at the University of Texas at Austin.



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Family wedding With his family at his daughter Rosario's wedding. From left: Daughter Cristina; Rolando and his wife Maricela; their children Daniel and Mariana; Rogelio and wife Lucy; daughter Rosario and her husband Enrique.

Human Rights and Cultural Uniqueness

Norman Sundberg
Herbert Bisno
Joanne Perlman

Human rights and cultural diversity are core concerns of cross-cultural psychology. Psychology seems to take the compatibility of these two pillars for granted.



Sundberg



Bisno

Upon closer examination, however, the issue acquires a more problematic quality. Claims for *cultural uniqueness* (“cultural rights”) may conflict with statements about human rights based on *shared human characteristics*. The thrust of much writing in psychology and the human service professions is toward increased sensitivity to cultural differences. But what are the shared human characteristics, expectations and values? Or are cultures exclusively unique, as cultural relativists argue? Is there some empirical way to determine human commonality? This article raises these challenges, suggests possible approaches, and argues for research on overriding human rights.

The importance of human rights is demonstrated in the preamble to the United Nations charter; rights are fundamental to international relations. A recent book by Micheline Ishay (2004) on the history of human rights shows that the issue of universal rights versus a cultural relativist understanding of rights is not a simple one. The European Enlightenment a few centuries ago led to the assertion of human rights in the American Declaration of Independence, “All men are created equal,” and the French revolutionary cry for “*Liberté, égalité, fraternité*.” Yet, the govern-

ments that were instituted at that time did not provide for the end of slavery, discrimination against women, or the exploitation of laborers. In colonizing much of the rest of the world for centuries, European and American powers did not make human rights an issue. Now, however, the Western powers are prominently espousing such rights. Are dominant nations ethnocentrically imposing their values on other cultural groups and countries? Does this imposition unfairly exclude or diminish values that are important in other societies (e. g. the right to employment)?

Conflicts between human rights and particular cultural values abound. For instance, female circumcision is common in many Islamic groups in Africa, but is strongly opposed by many countries. In India and China, female infanticide has been reported. Some groups in the West oppose abortion. Imposition of the death penalty varies widely among all countries, with some prohibiting it entirely. In India it is common to treat lower castes and untouchables as unworthy. Countries and ethnic groups have committed genocide throughout history. Deutsch (1990), Opatow (1990) and others have written about *moral exclusion*, meaning that some groups perceive individuals or other groups as outside the

boundary of rules, moral values, and fairness.

Writing about the problem of defining mental health across cultures, Erich Fromm (1955) took a universalist approach, defining a *normative humanism* that assumes external criteria by which to judge a society or culture. In this light, cultural relativism can function as an intellectual barrier to social change and for the perpetuation of social injustice. One can reason that if people react to critical life events and issues in similar ways across cultures, their shared belief in having certain desirable experiences and avoiding undesirable ones might well provide an empirical basis for human rights claims that transcend cultural differences. Sundberg, Tyler and Rohila (1970), in a study of adolescents' values in India and the U.S., found many small cultural differences, but very few strong differences running in opposite directions. These findings led them to conclude that researchers need to give more importance to commonalities as well as differences.

Methodologically, an argument can be made for avoiding a sharp dichotomy between universality and cultural specificity. To Van de Vijver and Poortinga (1982), these concepts describe endpoints on a continuum. Poortinga, Van de Vijver and Van Hemert (2002) reviewed types of inequivalence in the context of the widely used Five-Factor model of personality. Despite finding considerable cross-cultural equivalence, they noted problems in score interpretation. Diener and Suh (2000) were successful in comparing subjective well-being across cultures utilizing quantitative methods. Although a few culture-specific psychiatric disorders have been identified, in general the well-known diagnoses have been useful in all countries (Alarcon & Foulks, 1995).

Interestingly, the critical issue of universal human rights, and related issues, have not received the attention, methodologically and analytically, that might have been anticipated.

Rather, this intellectual field has been dominated by normative assertions disconnected from an empirical base, or has been treated with indifference. Perhaps this is because of the apparent difficulty of confronting what appears to be an abstract and speculative puzzle that defies the efforts of "hard nosed" science. In addition, the implications of the "universalism vs. relativism" debates are politically sensitive, intellectually disturbing, and capable of evoking intense emotional responses. Nevertheless, the daily activities of professional practitioners, as well as peace-threatening confrontations in international bodies, are constantly colored by assump-

The implications of the "universalism vs. relativism" debate are politically sensitive, intellectually disturbing, and capable of evoking intense emotional responses.

tions around these value issues.

In a preliminary study, Bisno, Perlman and Kronhill (1987) employed a rather novel approach to locating an empirical basis for widely supported human rights. They used a questionnaire about emotional responses to critical life events, attitudes toward family issues, values, value priorities and attitudes toward human rights. They administered this instrument, appropriately translated, to 817 respondents in Australia (with numerous cultures—43% of respondents born overseas), the United States, Lebanon, Hong Kong, Israel and West Bank Palestinians. When at least half of the members of all cultural groups responded in the same way, the item was considered as shared or generalized cross-culturally. Critical life events showed the largest amount of cross-cultural similarity, including positive responses to health, childbirth, marriage and world peace and negative responses to racial and religious discrimination, world hunger, injustice, pollution, world war, unemployment, death, newborn deformity, serious injury, poverty, infertility and loneliness. A high generalizability in valuing civil and political rights (such as

respect for life), economic and social rights (such as free education, free medical services, adequate food and shelter and good working conditions), personal happiness (e.g. love in marriage), and cultural rights (freedom to practice a chosen religion) was evident. Among family issues, they found cross-cultural agreement for family planning and for divorce on grounds of cruelty and violence. All groups agreed (as here defined) that human rights were both personally important and socially valuable.

It seems clear from this study and others that it would not be difficult to link rights to such universals as desire for good health, avoidance of racial discrimination, prevention or delay of death, and protection against injustice. The authors recognized explicitly that this conclusion does itself require some assumptions about the acceptance of the meaning of prosocial behaviors.

Respondents in studies of this kind should be asked to make choices between actions that are relevant to the situation and the culture. Values are not frozen in time or place. This is true of individuals, groups and situations. Values are also tied to interests. These factors also imply that the intensity attached to values is variable. For this reason it seems to us that the usual paper and pencil questionnaire has serious limitations in researching values. Values are frequently in competition with other values even within individuals. Thus it appears that human rights research should consider using decision-making methods. Perhaps it might be appropriate to tie questions about values to physiological measures, which might better capture intensity as

well as reducing impression management.

Such research procedures would allow for a more realistic assessment of support for human rights values. For instance, in an Arabic country if one's daughter is raped, is it acceptable to kill the rapist? Realistic situations with alternatives need to be used to show how subjects would choose. American mistreatment of Iraqi prisoners in the Abu Ghraib prison in Baghdad illustrates human rights violations by a Western country. What actions would subjects permit in such a situation? Commenting and pointing to his research, Zimbardo (2004) has asserted that it is all too easy for people in situations of power to abuse others. He notes that social scientists need to look more closely at those who have the courage to stop the abuses and report the human rights violations. Wong and Wong (2004) also point to wide gaps between ideals and practices in their study of Chinese social citizenship. Zimbardo applies the well known Edmond Burke quotation: "The only thing necessary for the triumph of evil is for good men to do nothing."

Other important world-wide problems are also developing. Ishay (2004, p. 316) concluded her review of the history of human rights with this statement:

Despite the impact of globalization on human rights struggles, the popular voice seems less audible. Now digitized, this voice may be more easily subjugated to corporate interest and manipulations...With the weakening of democratic forces in civil society as a buffer to state authority as those forces are more and more paralyzed by market imperatives and post-September 11 security concerns, the stage is set for

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authoritarian trends.

Ishay (2004, p. 348) points out that corporate interests with their enormous resources for controlling television, web portals, and other sources of information may seek "legitimacy by maintaining a largely cosmetic universalist rhetoric of rights."

In conclusion, some research provides evidence for universal or near-universal human values, but much research is needed. Obviously reported samples can always be questioned, as can questionnaire procedures. Methods are needed to demonstrate the intensity of a person's reactions to examples of human rights abuses and supportive actions. The challenges in clarifying what is culturally universal and culturally particular could stimulate additional research. While remaining sensitive to the plurality and particularity of cultures and communities, cross-cultural psychologists need to find and support overriding universal human rights.

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Geert Hofstede Chair on Cultural Diversity

On June 1, the Universiteit Maastricht in the Netherlands inaugurated a new Chair on Cultural Diversity. The Chair is named after Geert Hofstede, emeritus of the university, and will be occupied on a part-time visiting basis from 2006 to 2008 by Mark Peterson of Florida Atlantic University.

The Chair was inaugurated on June 1 in a "state of the discipline" symposium, "six presentations will shed light on cultural diversity from a UM faculty approach: arts & culture, law, health sciences, psychology, governance and economics & business administration." (Presenters: Sjaak Koenis, Peter L. H. Van den Bossche, Ineke Klinge, Harm J. Hospers, Annemarie Rima, and Ad van Ijzerson.) The presentations were followed by an inaugural ceremony, an address by Mark Peterson and a panel discussion that included Geert Hofstede, Coeni van Beek, Koos van Haasteren, Samira Abbos, and Willem Post.

See: www.umbs.nl/geert_hofstede_symposium

Review of

“The man who shocked the world: The life and legacy of Stanley Milgram”

by Thomas Blass

Floyd Rudmin

The cross-cultural aspects of Stanley Milgram’s research career are not well known, certainly not in comparison to his famous (or infamous) research on obedience, nor in comparison to his lost-letters paradigm for behavioural measure of attitudes.



The obedience research has been replicated in a variety of cultural settings, including Australia, Austria, Germany, Holland, India, Italy, Jordan, South Africa, Spain and the United Kingdom (Blass, 2004). The lost-letters paradigm, according to a search of PsychINFO, has been used to measure attitudes towards minorities (e.g. Blacks, Catholics, gays, Irish) and has been reported for

studies in Australia, Canada, Kenya, New Zealand, North Ireland, and the United Kingdom.

However, Thomas Blass’s (2004) new biography on Stanley Milgram devotes a full chapter to his cross-cultural research on conformity as an aspect of national character. Milgram’s first taste for culture came from his tourism travels at age 20 to France, Spain, and Italy. In 1955, as a Harvard graduate student, he wrote an analysis of national stereotypes, under the supervision of Gordon Allport. In 1956, he took Roger Brown’s course on national character. Milgram’s initial doctoral research proposal was to replicate Asch’s conformity experiments, comparing results from England, France, and Germany. Allport argued that the project be reduced to a comparison of the USA and Norway. Milgram’s (1960) final research design was a comparison of conformity in France and Norway.

Asch (1956), in his conformity studies, had had his subjects make judgements of relative line lengths under conditions of conformity pressure from confederates seated at the same table. Milgram modified this paradigm by having his

INFORUM

Rudmin Wins 2004-2005 Otto Klineberg Award

SPSSI’s 2004-05 Otto Klineberg Intercultural & International Relations Award was given to Floyd Rudmin’s paper “Debate in Science: The Case of Acculturation.” The committee selected his paper from 19 submissions spanning topics in political science, experimental social psychology, developmental and clinical psychology, citing it as “an exceptionally sophisticated and provocative paper, and we anticipate it will be highly influential.”

subjects make judgements of the relative durations of audio tones while seated in an isolated sound room listening to tape-recorded confederates. Milgram thus avoided the complications of organizing, training, and keeping confidential, a large number of student confederates. Plus, he thus had complete control of the confederates' responses. Milgram ran five variations of the conformity paradigm: 1) the "baseline" condition had subjects answer after the confederates; 2) the "aircraft" condition heightened concern for accuracy by telling the subjects that the research results would be used to make aircraft safety signals; 3) the "private" condition had subjects answer in writing such that the confederates would not hear their non-conforming judgements; 4) the "censure" condition had confederates interject comments such as "Trying to show off?" if the subject gave a correct non-conforming response; and 5) the "bell" condition allowed subjects to ring a bell to request a repeat presentation of the stimuli if they were unsure of their judgements. Milgram (1961) published the results of his dissertation research in *Scientific American*, with the consequence that it is little known and rarely cited.

For the French, conformity ranged from a low of 34% in the "private" condition to a high of 59% in the "censure" condition. For the Norwegians, conformity ranged from a low of 50% in the "private" condition to a high of 75% in the "censure" condition. The French conformed less than the Norwegians in every condition.

About the Author

Floyd Webster Rudmin is Professor of Social and Community Psychology at the University of Tromsø, Norway. His interests include cognitive history (psychology of historical beliefs), psychology of ownership, cross-cultural psychology, statistical methods, peace research, and history of psychology.

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Only one French subject conformed on all trials; whereas, 12% of the Norwegians conformed on all trials. In the "censure" condition, most French subjects made a retaliatory comment; whereas, retaliation responses were rare for the Norwegians. Milgram argued that these results were consistent with the French traditions of dissent and critical judgement, in comparison to Norwegian traditions of collective identity, mutual responsibility, and cooperative action. Milgram's results confound, or at least complicate, subsequent research by Hofstede (1980) showing that Norwegians are high in values of individualism, low in collectivism, in comparison to French who are the reverse.

Blass' biography of Milgram is very readable, inter-splicing anecdotes, excerpts of private letters, and other comments to bring the character to life. It is, nevertheless, a scholarly work, with full citation to archived sources, full index, and appendices listing Milgram's students, critical commentary on the obedience research, and replications.

Although Milgram is not noted as a cross-cultural psychologist, certainly the underlying motivations of his research were to understand, and perhaps reduce, intercultural conflict of the most horrific type, such as the Holocaust. Milgram's research serves as a model of rigorous, relevant science in the service of humankind.

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Harry and Pola Triandis Doctoral Thesis Award Winner

Participant Observer

Judit Arends-Tóth

I am very honoured to be one of the winners of the Triandis Award in 2004. I won't forget the day when I heard that I was the co-winner. It was one day before my birthday and I was going to a

nice place to celebrate it. Before I left home I checked my emails and found the *wonderful* news. It was a very pleasant birthday present. It also gave me more self-confidence as a researcher. Two days before the wonderful news about the award, I was very uncertain about my research quality because one of my manuscripts was rejected. I know that it is

“part of the game” if you are a researcher but I was very disappointed (the article is now in press in another journal; “all's well that ends well”).

I remember the first time that I heard about the Triandis Award. It was in 2000 at the Pultusk, Poland Congress. Dr. Candan Ertubey of the University of Luton was the winner and when she got the award, I thought to myself, “what an honour; it would be nice if I could get such an appreciation for my Ph.D. work.” Then, what I hoped for became reality in 2004.

I would like to say something more about how I am personally involved in my Ph.D. topic, *acculturation* (a generic name for changes in cultural orientation as a result of coming into contact with other



Left and right: Fran Brew and Judit Arends-Tóth, co-winners of the 2004 Triandis Award. Center: Pawel Boski, chair of the selection committee.

cultures). When I was 18 I left my beautiful country, Hungary, and I moved to the Netherlands to stay with my partner. It was the first time I realized that life can be very different than you expect—I never expected to marry a non-Hungarian man and to leave my country. After a language course in Dutch, I started my study of psychology at Tilburg University. At the beginning it was not easy to follow a Dutch university education, the language and the way of studying were very different, but I managed it after a couple of months. I was soon able to apply the material that I had studied as a developmental and cross-cultural psychology student, as one month after my graduation I gave birth to our son, Thomas. After the birth of our daughter, Mayka, I looked for a job. I started to work for projects with immigrants as a researcher and as a volunteer. I decided to study this topic further so I applied to the Ph.D. program at Tilburg University. I wrote my proposal on acculturation and I was accepted.

My Ph.D. research project explores theoretical and methodological issues in the study of acculturation. The project included four empirical studies, each emphasizing different aspects of acculturation of Turkish-Dutch in the Netherlands. The first study investigated the views of Dutch and Turkish-Dutch adults on multiculturalism and acculturation of Turkish migrants. In the second study the experiences and implicit theories on acculturation of Turkish-Dutch were compared to existing theoretical models. The main aim of the third study was to compare and integrate current measurement methods of acculturation. The fourth study investigated the relationship between acculturation attitudes and self-reported behaviors. The main contribution of the studies in this research project was that they pointed to the relevance of domain specificity in acculturation. In all the studies, Turkish-Dutch made a distinction between public and private life domains: Integration was preferred in the public domain and separation in the private domain. Domain specificity implies an intermediate level of acculturation, meaning that individuals do not endorse both cultures to the same degree in all domains. My results in acculturation with Turkish-Dutch also apply to me.

My Ph.D. topic was so interesting, and I enjoyed contacts with my respondents so much, that I managed to finish well and in time. As I wrote in the Acknowledgement of my Ph.D. book “I am still interested in the unsolved questions and themes in acculturation research, not only from a scientific, but also from a personal point of view.” I now work as a post-doctoral research fellow on ethnic identity and acculturation of immigrants in the Netherlands. I would like to improve acculturation measures and develop an acculturation instrument for the Netherlands.

I would like to thank the committee for selecting my thesis for the Triandis Award.

New Books, Films and Journals

A list of books published since 1990 by IACCP members can be found on the IACCP web site (www.iaccp.org) in a searchable database.

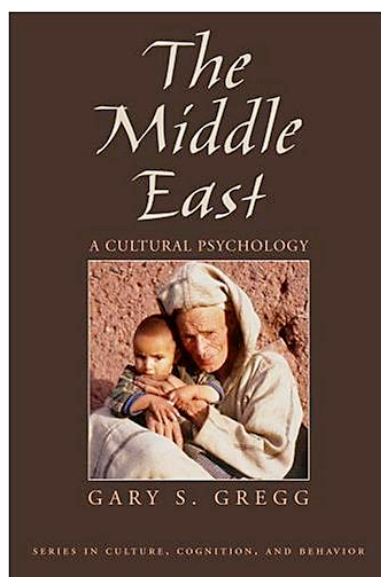
Roy F. Baumeister (2005). *The cultural animal: Human nature, meaning and social life*. Oxford University Press. ISBN 0195167031 464 pp. US\$29.95 (hb)

Baumeister argues that culture shaped human evolution. Contrary to theories that depict the individual's relation to society as one of victimization or endless malleability, he proposes that the individual human being is designed by nature to be part of society. He argues that we need to briefly set aside the endless study of cultural differences to look at what most cultures have in common, because that holds the key to human nature.

Wolfgang Friedlmeier, Beate Schwarz & Pradeep Chakkarath (Eds.) (2006). *Culture and human development: The importance of cross-cultural research to the social sciences*. Psychology Press. ISBN 1841695688 384 pp. US\$105.00 (hb)

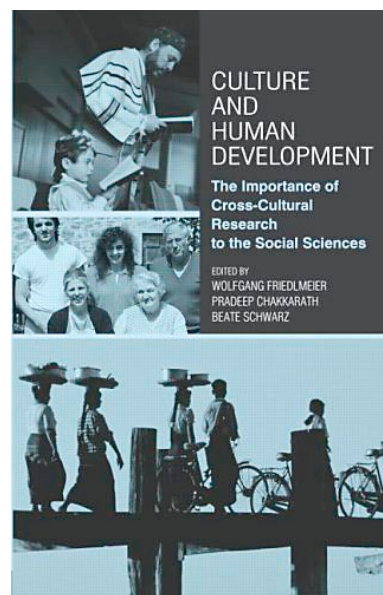
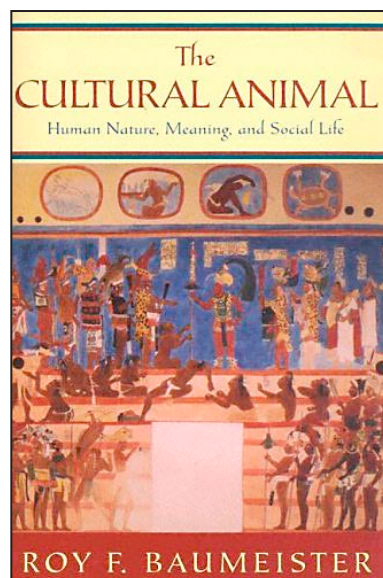
As intercultural encounters between people in the modern world become more common, important questions have been raised about the nature of culture specific differences and similarities. Focusing on the relationship between culture and human development, this timely book offers an interdisciplinary exploration of key developmental processes. It combines psychological and sociological approaches with cross-cultural research to examine phenomena such as the transfer of culture between generations and the universality of attachment theory.

Uwe P. Gielen, Jefferson M. Fish, & Juris G. Draguns (Eds.) (2004). *Handbook of culture, therapy, and healing*. Erlbaum. ISBN 0-8058-4924-6 456 pp. US\$99.95



The editors have brought together leading psychologists, psychiatrists, anthropologists, and others to consider the interaction of psychosocial, biological, and cultural variables as they influence the assessment of health and illness and the course of therapy. The volume includes broadly conceived theoretical and survey chapters; detailed descriptions of specific healing traditions in Asia, the Americas, Africa, and the Arab world; and chapters focusing on such current issues as multicultural concerns within societies, specific populations, such as refugees, and the integration of traditional and modern forms of counseling and healing.

Gary S. Gregg (2005). *The Middle East: A cultural psychology*. Oxford University Press. ISBN 0195171993 pp. US\$45.00



Journalists and commentators regularly speculate that the Middle East's turmoil may stem from the psychological momentum of its cultural traditions or of a "tribal" or "fatalistic" mentality. Yet few studies of the region's cultural psychology have provided a critical synthesis of psychological research on Middle Eastern societies. Drawing on autobiographies, literary works, ethnographic accounts, and life-history interviews, this book offers the first comprehensive summary of psychological writings on the region, covering works by psychologists, anthropologists, and sociologists written in English, Arabic, and French. Rejecting stereotypical descriptions of the "Arab mind" or "Muslim mentality," the author adopts a life-span development framework, examining influences on development in the context of recent work in cultural psychology, and compares Middle Eastern patterns less with Western middle class norms than with those described for the region's neighbors: Hindu India, sub-Saharan Africa, and the Mediterranean shore of Europe. The psychological writings overwhelmingly suggest that the region's strife stems much less from a stubborn adherence to tradition and resistance to modernity than from widespread frustration with broken promises of modernization - with the slow and halting pace of economic progress and democratization.

Jaipaul L. Roopnarine & Uwe P. Gielen (Eds.) (2004). *Families in global perspective*. Allyn & Bacon. ISBN 0-205-33574-8 368 pp. US\$52.20 (p)

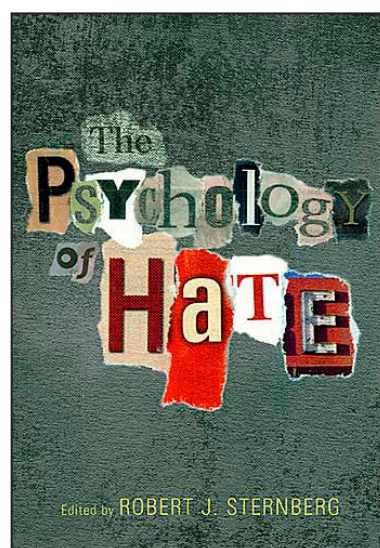
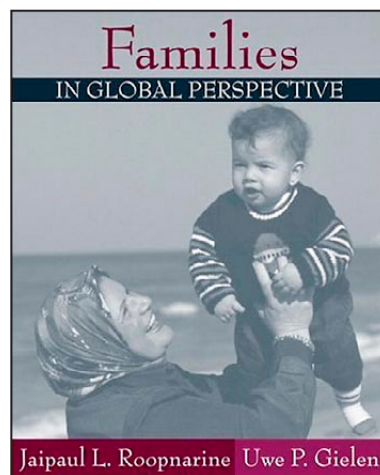
An international group of psychologists, sociologists, and anthropologists documents and explains family life and practices throughout the world. Each chapter is organized around a set of similar themes and concerns: Socio-historical and demographic information about the families being studied, religious and cultural beliefs tied to family practices, husband-wife/parent roles and responsibilities, parent-child socialization, and policy initiatives within that society. Includes families from preindustrial, developing, fully industrialized, and post-modern information societies.

Richard M. Sorrentino, Dov Cohen, James M. Olsen, & Mark P. Zanna (Eds.) (2005). *Culture and social behavior*. Erlbaum. ISBN 0-8058-4787-1 280 pp. US\$69.95

This book covers a range of topics from differences in basic cognitive processes to broad level cultural syndromes that pervade social arrangements, laws, and public representations. Leading researchers in the study of culture and psychology describe their work and their current perspective on the important questions facing the field. By illustrating both the diversity and vitality of research on the psychology of culture and social behavior, the editors hope this volume will stimulate further research from psychologists of many cultural traditions.

Robert J. Sternberg (Ed.) (2005). *The psychology of hate*. American Psychological Association. 1-59147-184-2 263 pp. US\$49.95 (hb)

Hate is among the most powerful of human emotions and yet it has been understudied by psychologists. *The Psychology of Hate* is a groundbreaking book that brings together experts on this topic to present their diverse viewpoints in a single volume. The book addresses questions including: How do you conceptualize hate and what evidence is there for this conceptualization? What do you see as the role of hate in terrorism, massacres, and genocides? The volume additionally provides concrete suggestions for how to combat hate, and attempts to understand the minds of both those who hate and those who are hated.



Planned Scientific Activities of the IACCP

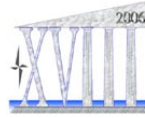
July 11-15, 2006

XVIII International Congress of the IACCP

Isle of Spetses, Greece

Contact:

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Congress Organizers
iaccp2006@psych.uoa.gr



Other Conferences of Interest

June 22-24, 2006

1st International Congress on Interpersonal Acceptance and Rejection

Istanbul, Turkey

The congress is organized by the Istanbul Branch of the Turkish Psychological Association and by the Ronald & Nancy Rohner Center for the Study of Parental Acceptance and Rejection, University of Connecticut, USA.

Contact:

www.iar2006.org

June 26-28, 2006

Leadership and Management Studies in Sub-Saharan Africa 2006 Conference

Stone Town, Zanzibar, Tanzania

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July 17-20, 2006

7th Conference of the International Society for Quality-of-Life Studies (ISQOLS)

Grahamstown, South Africa

Contact:

www.ru.ac.za/conferences/isqols

September 27-29, 2006

XIV Congreso Mexicano de Psicología

Port Vallarta, Jalisco, Mexico

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Sergio Villaseñor
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October 28-29, 2006

Korean Association of Psychological and Social Issues

Inha University, Incheon, South Korea

Theme: Asia's Educational Miracle: Psychological, Social and Cultural Perspectives.

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July 1-5, 2007

XXXI Interamerican Congress

Mexico City, Mexico

Sponsor: Sociedad Interamericana de Psicología

Contact:

www.sipsych.org

July 9-13, 2007

5th Biennial Conference of the International Academy for Intercultural Research

University of Groningen, The Netherlands

Theme: Globalization and Diversity: Theoretical and Applied Perspectives

Contact:

www.interculturalacademy.org/groningen_2007.html
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A useful compilation of international conferences can be found on the International Union of Psychological Science (IUPsyS) web site: www.iupsys.org

Large Associations

International Congress of Psychology (IUPsyS) [www.iupsys.org]

2008: July 20-25, Berlin, Germany - www.icp2008.de

2012: Capetown, South Africa

International Congress of Applied Psychology (IAAP) [www.iaapsy.org]

2006: July 16-21, Athens, Greece - www.erasmus.gr/congresses/ICAP2006/

International Society for the Study of Behavioral Development (ISSBD) [www.issbd.org]

2006: July 3 - 6, Melbourne, Australia - www.issbd2006.com.au

American Psychological Association www.apa.org

2006: August 10-13, New Orleans, LA, USA

2007: August 16-19, San Francisco, CA, USA

2008: August 14-17, Boston, MA, USA

American Psychological Society [www.psychologicalscience.org]

2007: May 24-27, Washington, DC, USA

2008: May 21-24, Chicago, IL, USA



Psychology for Peace and Sustainable Development

Middle Eastern/African Regional Conference of Psychology
Dubai, United Arab Emirates, 2003

(Thanks to Roy Malpass for providing this photo)

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Aikaterini Gari

(see Conferences section)

INTERNATIONAL ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY

The International Association for Cross-Cultural Psychology (IACCP) was founded in 1972 and has a membership of over 800 persons in more than 70 countries. The aims of the Association are to facilitate communication among persons interested in all areas of the intersection of culture and psychology. IACCP holds international congresses every two years and regional conferences in most other years. The next congress will be in Greece in 2006. We are associated with several publications, including the bimonthly *Journal of Cross-Cultural Psychology*, the quarterly newsletter-magazine-journal *Cross-Cultural Psychology Bulletin*, and conference proceedings. Membership fees are based on annual gross income.

Inquiries concerning membership and correspondence concerning publications and all address changes should be directed to the Treasurer (see inside back cover).

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