

CROSS-CULTURAL PSYCHOLOGY BULLETIN

MAYAN FIELDWORK

ASHLEY MAYNARD

Fieldwork First, Experiments Later:
The Development of a Research
Program in Psychology Based on
Ethnographic Fieldwork

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William K. Gabrenya Jr., Editor
Florida Institute of Technology, U.S.A.

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William K. Gabrenya Jr., Editor
Cross-Cultural Psychology Bulletin
Florida Tech
School of Psychology
150 W. University Blvd.
Melbourne, FL 32901-6988 U.S.A.

Telephone: +1 (321) 674-8104
Fax: +1 (321) 674-7105
E-mail: gabrenya@fit.edu

Editorial Assistant: Joshua Quist, Florida Tech

Assistant Editor for Developmental Psychology: Heidi Keller, University of Osnabrück, Germany

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Sculpture of Mayan King or Nobleman at
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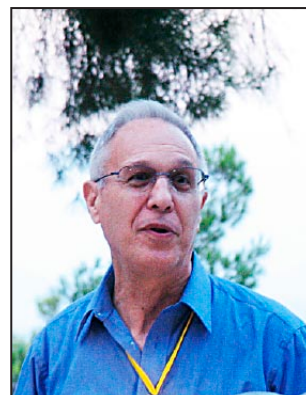
Publications News and the Instantiation of ‘Funky’

Bill Gabrenya
Editor

Welcome to the 2nd issue of the 5th generation of the *Bulletin*. Returning to a theme on which I have held forth so many times in the past, the *Bulletin* is continuing its gradual transition to an online publication. The IACCP Executive Committee (EC) decided at its Spetses meetings to publish two issues per year as we transfer resources to our online offerings, such as the web sites and eBooks. We also decided to unhitch the *Bulletin* cover dates from the four-issue volumes that are preferred by libraries, the primary result of which is that cover dates will henceforth correspond more closely to actual publication dates.

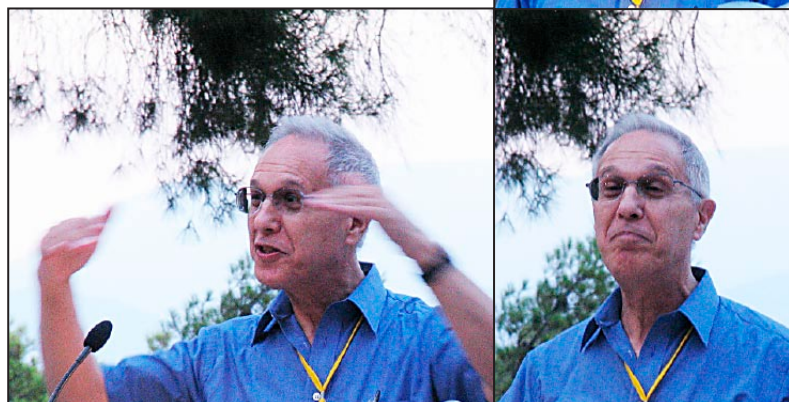
New Editor of the Journal of Cross-Cultural Psychology

David Matsumoto, California State University-San Francisco, has been chosen Editor of the *Journal*. David is a distinguished scholar and prolific writer who has served for several years as an Associate Editor. He is the author, with Linda Juang, of the popular textbook, *Culture and Psychology* (4th ed., 2007). David will begin his tenure as Editor in July 2007.



Web Site Enhancements

IACCP's transition to online publications and resources will primarily involve enhancements to our web sites and innovations in communication, some of which cannot be fully anticipated. The Communication and Publications Committee hosted a workshop at Spetses to discuss a wide range of ideas for the web sites, eBooks, online conferences, online teaching resources, and more. One component of our online presence is member-focused interactivity. To that end, the primary Association web site, www.iaccp.org, was enhanced in Autumn 2006 to allow members to log in and add content, particu-



The Prez @ Work IACCP President (now Past-President) Shalom Schwartz addresses the Spetses Congress at the opening ceremony. The background to this elegant assembly, not visible in these photos, is the Greek Pélouonnèse.

larly teaching oriented materials such as syllabi, simulations, and film reviews. (Login passwords to our online directory site, www.iaccp-directory.org, and our primary web site, www.iaccp.org, are identical.) The EC approved in concept a plan to merge these two sites over the next year. A complete list of enhancements can be seen at www.iaccp.org/features.htm. Additional member-only functionality is planned for the coming year.

New on iaccp.org:

- Upload your course syllabus
- Upload information about films and games for teaching
- Add position advertisements
- Upload information about your ongoing projects
- Communications and Publications Committee resources page
- Text formatting possible on most user-added materials

Our web site has been included in Thomson Scientific's *Current Web Contents*™ (scientific.thomson.com/webofknowledge), a selection of scholarly web sites complementing the journal coverage in *Current Contents Connect*®, the *Web of Science*® and other ISI *Web of Knowledge*™ applications.

My slowly emerging conception is that the future of IACCP communication will involve a hybrid online <<fill in technogeek noun>> that will incorporate the relative permanence of published articles, such as the current *Bulletin* content, with short-lived material that we now see in email announcements, online discussions, and news articles. Simply converting the *Bulletin* to an emailed or online PDF publication is not sufficient; nor is a blog, chat room, forum, etc. A synthesis of these media is needed. If anyone has any ideas, I would be very interested to hear them.

Proceedings Volumes

The publication of Congress proceedings books is becoming increasingly difficult, as editors face ever more complicated editorial and publishing challenges, not the least of which is the increased cost of international postage. The accompanying table summarizes of the status of the four most recent books at the time of this writing.



Spetses Organizers Command and control: Kostas Mylonas and Aikaterini Gari.

Online Discussion List

IACCP members are invited to participate in our email discussion list ("list server"). See www.iaccp.org/listserve/list_info.html to join the list.

Year, Place	Call for Articles (due)	Articles Selected	Editorial Work Complete	Printed	Mailed	eBook Online
2000, Pultusk	Done	Done	Done	Done	Done	
2002, Yogyakarta	Done	Done	Done	Done	Done	May 2006
2004, Xi'an	Done	Done	March 2007	May 2007		
2006, Spetses	Jan 15, 2007					

JCCP Governance Committee

The sale of JCCP to Sage was accompanied by a contract with IACCP that gave the Association greater editorial responsibility. Jim Georgas appointed an ad hoc committee to develop a governance plan for the *Journal* as it transitions from Walt Lonner's incredibly effective shepherding (from its inception in 1970) to the present. The committee is composed of Bill Gabrenya (chair), Walt Lonner, three presidents of IACCP (Jim Georgas, Shalom Schwartz, Heidi Keller), outgoing editor Fons van de Vijver, and *Journal* Associate editor (and a past-president), Deborah Best. The committee plans to deliver its preliminary report to the Executive Council at its meeting in Mexico City in July 2007.

Reflections on Spetses

The Spetses Congress exemplified to me, and apparently to quite a few others, one of IACCP's best qualities: our ability to hold unique, friendly, stimulating conferences at which people have an opportunity to enjoy the conviviality of psychologists from all over the world in the context of the local culture. Each one is unique, absorbing the flavor of the nation in which it is held, the personalities of the organizers, and the ever-shifting zeitgeist of the field. If an American Psychological Association conference is McDonald's, an IACCP Congress is a local family-owned restaurant where the manager is exhausted but friendly and the food is good, while the haphazardly dressed diners eat and drink excessively then refuse to leave. Perhaps the customers pick fights in the rest rooms.

The only word I could muster to describe the flavor of the Spetses Congress adequately—"funky"—is English slang that I can't quite define except to say that it's...well...campy, or cool, or, as one dictionary has it, "earthy and uncomplicated, natural."¹ Personal delights: riding a rented bicycle² around town and between my pension (charmingly insulting landlady³) and the conference venue in short pants; lunch on the lawn; dancing badly beside others of my generation at the closing banquet; the character of the schoolhouse venue—funky.

¹The Free Online Dictionary, www.thefreedictionary.com Also: "Characterized by originality and modishness; unconventional" and "Outlandishly vulgar or eccentric in a humorous or tongue-in-cheek manner"

²I would like to thank my angel of mercy, Stacey Fitzsimmons of Simon Fraser U., who rescued me as I tried to haul my baggage from Pension Condillia II (charmingly unhelpful landlady⁴) to the port via the bicycle.

³Me: So, where is my conference?

CIL: You don't know anything, do you?

Me: I'm just an ignorant tourist.

CIL: You are!

⁴Me: So, how do I get to the port with my luggage?

CUL: You can wait two hours for the taxi, or walk.

Me: How do I return this bicycle?

CUL: You ride it to the rental place on the other side of the port, then walk back to get your luggage.

Greetings From the President

James Georgas
Athens, Greece

First, I would like to express my best wishes to you and your family for the new year, with health, happiness and continued productivity in your research and applications in cross-cultural psychology. I believe that all of us also express our hopes for a world at peace, with understanding and communication between countries. One of the goals of IACCP is to contribute to this goal, not only through our research and our congresses throughout the world, but also through our efforts to influence the political leaders of our countries through the vast body of knowledge about culture that we have accumulated these past decades.

The year ended with a very sad note, the death of Maria Ros, a valued member of IACCP for many years who served on the Executive Council. A remembrance of her life appears in this issue of the *Bulletin*.

This past year was very special for IACCP. The 18th International Congress on the Isle of Spetses, Greece was a great success with 800 participants, the largest congress in our history. Our thanks to Aikaterini Gari and Kostas Mylonas, co-presidents of the Congress, for their hard work in putting together an outstanding scientific and social program. The opening lecture, "From Herodotus to Cultural Psychology" by Harry Triandis, was symbolic in that he emigrated from Greece to Canada and the United States many years ago, and was one of the founders of IACCP. The congress also hosted the Inaugural Lecture of the Walter J. Lonner Distinguished Lecture Series with "Reflections on two of our early ancestors" by Gustav Jahoda, former president of IACCP. IACCP bestowed to Janak Pandey and Geert Hofstede Honorary Fellowship in IACCP. None of us will ever forget the dancing until the early morning hours during the farewell dinner on Friday evening by the sea and under the full moon.

The results of our 2006 election of officers appear on page 40 of this issue. Our new President-Elect is Heidi Keller. Congratulations to the newly elected Regional Representatives: Márta Fülöp (Europe), Kim Noels (North America), Augustinus Supratiknya (South East Asia), Ramesh C. Misra (South Asia), Tanya Esmeralda Rochas Sanchez (Mexico, Central America and the Caribbean);



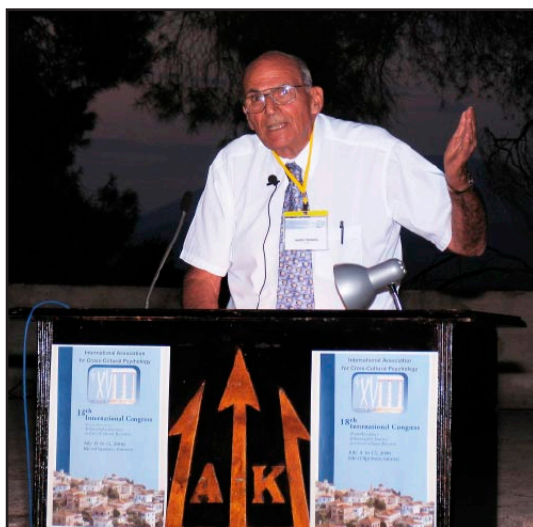
New Dues Schedule for 2007

The IACCP Executive Committee has approved a new dues schedule for 2007. All members will now receive the *Journal of Cross-Cultural Psychology*; a separate *Bulletin*-only membership category has been dropped as the *Bulletin* publishes less frequently. Royalties from our JCCP contract with Sage made possible this reduction in dues. (See the outside back cover for the new structure.)

and to the re-elected Deputy Secretary-General, Nandita Chaudhary, Charles Harb of North Africa, and Claudio Torres of South America.

Peter Smith's term as Past-President on the EC has ended. Peter greatly contributed to IACCP in his many roles, Editor of JCCP, organizer of the regional congress in 2001 and, of course, President. However, the EC could not bear to let go of his wise counsel and asked him to chair the Financial Planning Committee for another two years. Treasurer Michele Gelfand has also retired after providing much appreciated service to IACCP with her characteristically competent manner. However, we welcome the decision of Dharm Bhawuk to become our new Treasurer with his specialized knowledge of finances. Our thanks also go to the outgoing members of the EC for their contributions during the past two years.

Outgoing President Shalom Schwartz presided over a number of extraordinary decisions during the past two years which will affect the future of IACCP. These changes were a result of the gracious gesture of Walter Lonner, former President of IACCP, Honorary Fellow, and Founding and Special Issues Editor of the *Journal of Cross-Cultural Psychology*. Since its inception by Walt, JCCP was the property of Western Washington University. Walter Lonner was responsible for negotiating with the Sage Publishing Company the transfer of JCCP to Sage and IACCP. The result of this transfer is the infusion of royalties from JCCP which be used for a number of purposes. One is the Walter J. Lonner Distinguished Lecture Series; a second is the financial upgrading of the Harry and Pola Triandis Doctoral Thesis Award and the Witkin-Okonji Fund; the new Founders Awards and Regional Essay prizes, and funding of regional congresses. A further benefit of the increased financial status of IACCP will be the reduction of dues of its members, together with each member receiving JCCP. The work of the Financial Planning Committee under the direction of Peter Smith was invaluable in these decisions. How does one thank Bill Gabrenya, Chair of the Communications and Publications Committee, for his many years of contributions to IACCP, for his conscientiousness, his brilliant and creative *Bulletin* which communicates so effectively with our members? And last but certainly not least, under the editorship of Fons van de Vijver, the *Journal of Cross-Cultural Psychology* is the most respected journal in the field of cultural and



Harry Triandis From *Herodotus to Cultural Psychology*, Opening Ceremony



Closing banquet Nandita Chaudhary and friends dance to some singularly eclectic music

cross-cultural psychology, and its readership is so wide that IACCP has the increased financial status for our projects. And Fons could not have been as successful with the journal without the contributions of its dedicated Associate Editors, Deborah Best, Cindy Gallois, David Matsumoto, Karen Phalet, Ute Schönplflug, Junko Tanaka-Matsumi and Book Editor Pawel Boski.

Finally, here is a reminder of future congresses of IACCP.

- The 2nd Middle East and North Africa Regional Conference of Psychology, organized by the Jordanian Psychological Association and sponsored by the International Union of Psychological Science, the International Association of Applied Psychology, and IACCP will be held in Amman, Jordan, April 27 to May 1, 2007.
- The Latin American IV Regional Congress of Cross-Cultural Psychology will be held in Mexico City, Mexico, July 6 to 9, 2007.
- The 19th International IACCP Congress will be held in Bremen, Germany, July 27 to July 31, 2008.

I look forward to seeing you at our congresses,

James Georgas

Shalom Schwartz Wins Israel Prize

IACCP Past-President Shalom Schwartz has been awarded the Israel Prize by the Israel Education Ministry. The judge's statement, in part:

"Prof. Schwartz has earned international recognition and has done much to support his students. He is the world's leading scholar in the field of human values ... his influence has spread to other fields, including organizational behavior, market, political psychology and developmental psychology."

Yogyakarta Earthquake Fund

The area around Yogyakarta, Indonesia was devastated by an earthquake in May, 2006 and the city itself, as well as temples familiar to many IACCP members, were also damaged. Yogyakarta was the location of IACCP's 2002 Congress and those who attended recall the great hospitality extended to us by our Indonesian hosts.

IACCP established a fund to help the earthquake victims. The fund was administered by Augustinus Supratiknya ("Pratik"), an organizer of the 2002 Congress and now a Regional Representative. The IACCP officers approved a proposal to use the funds to support a project organized by the Faculty of Psychology of Sanata Dharma University that focused on providing psychological services to children under 12 years old.

The project was staffed by faculty and advanced students in the Psychology department of Sanata Dharma University as well as other universities. The funds were used to support the project by paying for transportation, supplies, food, books, and recreational materials.

Donations to the fund were solicited through the IACCP email system, at the 2006 Spetses Congress, and in flyers mailed with the *Bulletin* in mid-2006. Altogether, about US\$1800 was donated by members from all of the regions in which substantial numbers of IACCP members reside. Some of the contributions were quite large.

María Ros

1950 - 2006

On December 1st, 2006 our dear friend and colleague María Ros died in Madrid after an acute and brief illness, at 56 years of age. She was a very dedicated and outstanding social psychologist in Spain who had a leading role in the building of social psychological research in this country as well as in establishing cross-cultural links and research networks with Europe, Israel, and North and Latin America. She was an active member of the IACCP Executive Council, serving as a European regional representative.

Ros obtained a Masters in Psychology from Stanford University in 1974, working for Operations Research Associates (Palo Alto) during her stay in California. She was supported by a one of the first graduate fellowships in Social Sciences from the Spanish government. She obtained her Ph.D. at the Universidad Complutense de Madrid in 1983 with a thesis, "Social psychological dimensions of different linguistic codes," under the mentorship of José Ramón Torregrosa Peris. Ros had been working at the Department of Social Psychology of the Universidad Complutense since 1975, in the positions of associate professor since 1985 and full professor since 2001.

Her work extended from her early interest on attitudes toward language variation within the perspective of Linguistic Accommodation Theory and from the study of attitudes and perception of different linguistic groups in Spain to her recent research on values from a cross-cultural perspective.

The research on perception of linguistic groups and attitudes and attributions about language use in Spain took into account identification with categories at different levels (regional and national) which lead to the notion of comparative identity. This in turn gave rise to the studies on comparative identity and favouritism, which showed the advantages of the simultaneous consideration of identifications at different levels (labelled as "comparative identity") for the prediction of ingroup favouritism. This work expanded beyond relations between regions in Spain to other regions in Europe and it involved collaboration with different research groups.

The second area of Maria Ros' research focused on values and their relationship to behaviour. She begun this work in 1987 with her participation in the intercultural project of value structure lead by Shalom Schwartz. Ros participated in studies for the verification and the application of Schwartz' model in Spain and Latin America. Within this framework, she focused on the meaning and the implications of specific values, such as to work. Her



María Ros dancing at the Spetses banquet, July 2006

research on personal values and social identities at different geopolitical levels (regional, national and European) involved an integration between this research line and the previous work on comparative identity.

The scope of her work in this area was broadened through studies on the relationships between socio-structural variables and value orientations at the cultural level (for instance, reflected in the value convergence in Western Europe) in collaboration with Schwartz, and through her recent research on values and organizational culture, behaviour and well-being.

This prolific research was reflected in her participation in many national and international research projects funded by Spanish and European programs, and in more than fifty publications in books and scientific journals.

As professor of Social Psychology at the Universidad Complutense of Madrid, she stood out in her commitment to her department and university, as well as in her enthusiastic involvement in the training of social psychology students, reaching a level of academic excellence that was widely acknowledged by many colleagues.

Her untimely death represents a very important loss for Spanish social psychology because she was a very intelligent, competent and considerate person, able to establish productive and friendly networks of collaboration in the field. Those of us who had the privilege of closer collaboration and contact with her will greatly miss her enthusiasm, vitality and warmth.

On January 22, 2007 an act of homage was held at the Faculty of Political Science and Sociology of the Universidad Complutense of Madrid. Symposia in her memory are planned for the next Regional Congress of IACCP in Mexico (July, 2007) and the next International Congress of IACCP in Bremen (July, 2008). Other current initiatives to honour her contribution to Spanish social psychology include an award for young researchers and a special issue of the *Revista de Psicología Social* on her work and the research developments stemming from it.

Hector Grad and Carmen Huici

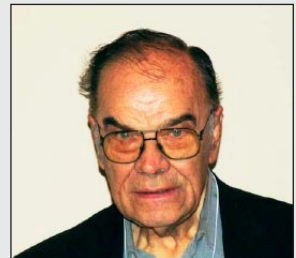
INFORUM

Symposium in Honor of Juris Draguns

A symposium honoring the scientific and professional contributions of Emeritus Professor Juris Draguns has been accepted for presentation by the APA for its forthcoming convention in 2007 in San Francisco. Presentations will be made by an eminent panel including: Uwe Gielen, Paul Pedersen, Junko Tanaka Matsumi, Harry Triandis - with some closing words by Juris.

This is an honor for Juris and for everyone at Penn State University. It acknowledges that Penn State, at the time of Juris, George Guthrie, and Muzafer and Carolyn Sherif, constituted one of the pioneer programs in cross-cultural psychology—a program I was privileged to attend. It also calls attention to the enormous contributions Juris made and continues to make in this critical area of psychology.

Anthony Marsella, February 2007



Fieldwork First, Experiments Later:

The Development of a Research Program in Psychology Based on Ethnographic Fieldwork

Ashley E. Maynard
Honolulu, Hawai'i

‘Doing fieldwork in another cultural setting should be an expectable part of developmental training.’
Weisner, 1996, p. 319.

‘The map is not the territory.’
Bateson, *Ethnographic Fieldwork: Why Do It?*
1972, p. 455.

Gregory Bateson’s (1972) quote lends itself well to the study of human development. In developmental psychology,



we have many maps, or theories, about how children think, how they change, and how they become competent at cultural skills. While it is fairly clear that there may be some universal aspects of development, such as gender-role development, the pathways for getting there vary according to cultural practices and values (Greenfield, Keller, Fuligni, & Maynard, 2003). Ethnographic fieldwork in another culture can help to elucidate the territory and strengthen our research projects, our data, and our analyses and interpretations, which often leads to revision of our “maps.” In fact, it has been suggested that ethnographic fieldwork is critical to a more

complete understanding of development: Tom Weisner (1996, 1997) proposed that fieldwork in another culture should be an expected part of training in the developmental sciences, including psychology. Ten years ago as a second-year graduate student, I was lucky enough to be in Weisner’s anthropology graduate seminar where we read the pre-prints of his articles promoting ethnography in the study of human development. Weisner’s articles helped to lay the methodological foundation of my research program.

Weisner’s (1996, 1997) proposal was based on the notion that life is an adaptive problem that has enduring concerns, some of which may be

I am grateful to the Zinacantec families who participated in my research and particularly to Maruch Perez and Paxku’ Pavlu for their good will and support over the years. I am especially grateful to Patricia Greenfield and Tom Weisner, who have provided me with excellent training and continuing support over the last 10 years. My research on Zinacantec children was supported by awards from The National Science Foundation, and three centers at UCLA: the Center for Culture and Health, the Latin American Center, and Center for the Study of Evolution and the Origins of Life.

universal, but which are situated in a particular cultural place. Weisner made several assertions about fieldwork: First, fieldwork brings the cultural place from ground to figure. It helps the researcher to articulate and unpackage belief systems and practices, their own and those of the field site. Second, fieldwork reveals aspects of the cultural place, in particular the daily routines of the people, and the ways that children participate in cultural activities. The seemingly mundane practices of daily life, that is, the simple things that people do every day, have implicit information about what they believe, what their roles are, what they want, and what motivates them. Third, the process of fieldwork, including observation of the cultural place and cultural practices in activity settings, produces data that can be analyzed and published.

In my training with Patricia Greenfield, a psychologist, and Tom Weisner, an anthropologist, I learned a variety of methods and tools that I use in the study of culture and child development. This article will show how I used Weisner's (1996, 1997) model of ethnography as the first step in the study of human development to create a sustainable research program of my own. The article illustrates the process of fieldwork by describing my fieldwork in Nabenchauk, a Zinacantec Maya village of about 4,500 inhabitants, located in the highlands of Chiapas, Mexico. The Zinacantecs are a Tzotzil Maya people, and Tzotzil is the language in which I conduct all my fieldwork in Nabenchauk.

Getting There and Getting In

Getting to a fieldsite can be difficult enough in itself, with many flights, car rides, and long walks often involved. But there is a deeper process of getting in, that is, getting people to accept you and talk to you. Many anthropology students are sent off alone to do fieldwork for one year in field sites without any face-to-face introduction. While this may be considered a rite of passage for these students, what often happens is that they spend up to six months getting people to trust them enough to talk to them, to participate in their research. Actual data collection only occurs after that point, often the last six months of



Maps courtesy of U.S. Central Intelligence Agency

the year cycle. Some students cannot find a way to fit in, and they end up quitting. For example, there is a story told in my field site, Nabenchauk, about a young man who came to do fieldwork. No one would talk to him because he would not eat the Zinacantec food and he wandered around alone, especially at night. He was therefore thought to be doing some kind of witchcraft. It is said that he cried and eventually left. On the other hand, I was personally introduced to my field site by my then

Looking back over the 10 years that I have been working in Nabenchauk, **I see myself as part of two families:** a family of researchers and a family of Tzotzil Maya people.

graduate advisor, Patricia Greenfield. Patricia flew with me to Chiapas, introduced me to several families in the village over the course of a couple of days, and then she returned to Los Angeles.

I was left to learn Tzotzil, and to learn important women's tasks: weaving, making tortillas, and carrying firewood hanging in a tumpline

from my head. Without Patricia's introduction, I would have spent months trying to figure out who to talk to, and then building trust to get them to talk to me. Otherwise, I would not have been able to get started right away, improving

I found that *living in poverty was exhausting*, sometimes for the intense physical work we were doing and sometimes for the extreme lack of stimulation from books or academic conversations that I was accustomed to.

my very rudimentary Tzotzil, and learning the daily routines of the family I was living with. I was immediately trusted as an honorary member of Patricia's family, and I did not take that trust for granted. I knew that it meant I should make a good impression on the people of the village, for it would reflect back on Patricia. She had been introduced to the field site by Jerry Bruner and Evon Vogt in 1969, and I became the third generation in this particular line of researchers to work in Nabenchauk. It seems fitting to me, looking back over the 10 years that I have been working in Nabenchauk, that I see myself as part of two families: a family of researchers and a family of Tzotzil Maya people. These families will continue to grow as I eventually take my own students to the field. Fieldwork is work, but it is also personal. The personal relationships that are at the heart of fieldwork are one of its greatest rewards.

Doing Ethnographic Fieldwork: Many Challenges, Many Rewards

As Morelli and Ivey (2004) have noted in this series, fieldwork is more than just a trip to the field. Fieldwork is an arduous process that goes on, day after day, month after month. I found fieldwork to be quite challenging: cognitively, emotionally, and physically. At the beginning, I found it hard to make sense of anything. My hosts were speaking a different language, one that I was trying very hard to learn. My head was full of new sounds, and I felt rather like an infant who didn't even know where the word boundaries were. The first few weeks, I would fall asleep completely

exhausted around 8:00 at night, only to wake around 6:00 the next morning to continue in my quest to understand my new Tzotzil friends.

Aside from learning the language, which was an enormous challenge in itself, I was becoming part of the Zinacantec daily routine. Every day, I would awaken with the family and learn to help around the house. We would go and visit other families, who would ask me all sorts of questions about my work and my country. I very quickly learned a Zinacantec conversational maxim, which is not to give information unless asked, and to give only the information asked

for. This was made clear in a scolding I received from my field assistant, Maruch Perez: "Don't tell them *anything*." In a community where gossip functions like CNN, it pays to hold one's cards close, while still seeming open and trustworthy. Maruch helped me learn whom to trust.

One of the tasks I learned to do during my first field trip was making tortillas. I would spend hours working with Paxku', a girl who was then 13 years old, getting the corn ready, handling the



Making Tortillas A young woman presses corn tortillas and places them on the griddle for cooking. Corn for tortillas is ground at a local mill, run by a neighbor's family. The mill saves three woman hours of work each day that would otherwise be spent grinding the corn by hand.



Recursive field data Watching the researcher watch themselves.

dough, pressing tortillas, and placing them on the griddle. I learned very specific techniques for making them come out the right thickness and for flipping them at just the right time so as not to make a mess of dough on the griddle. Paxku' was a patient teacher, already competent at 13 in the tasks that were important for women in her culture. This simple observation would become the backbone of my research in the village.

There were other physical and cognitive challenges to fieldwork. I learned to cut firewood and carry it back to the village hanging from my head. Although I was never given very big loads to carry, I still found this task physically challenging. I also found weaving to be challenging, both cognitively and physically. I noticed that I was trying to figure out weaving by counting and managing the threads in a very linear way, by memorizing each step, rather unlike the way my teacher was trying to show me, in a more holistic and abstract manner that took the entire

cloth into account. Weaving was also physically challenging. In order to weave properly, I had to kneel on folded knees for too long, and it hurt terribly. I did not have the upper body strength to lift the sheds of the cloth in order to weave pieces any larger than an ordinary napkin. Over time, I developed the cognitive skills I needed for weaving, and with greater practice I could have developed the physical skills to weave larger pieces. Although making tortillas and carrying firewood were not as challenging to me cognitively, there were obvious physical challenges involving kneeling and working with fire, and carrying a heavy load of wood hanging from my head.

I also felt several emotional challenges during fieldwork. Speaking Tzotzil for 24 hours a day for up to a week at a time would leave me feeling fuzzy-headed when returning to the city of San Cristobal de las Casas. I found that living in poverty, even part-time, was exhausting, sometimes for the intense physical work we were doing

and sometimes for the extreme lack of stimulation from books or academic conversations that I was accustomed to. I had to make emotional adjustments to live in a one-room house with six children and two or three other adults and no plumbing or privacy. Though my skin became covered with itchy bites from bed bugs and fleas, I was happy for my Zinacantec hosts that they did not have an allergy to the bites. At times, I felt emotionally conflicted over the relationships I had with people in the village, particularly the ones closest to me and my work. The relationships will always be special, but they will always be unequal in some ways: I can leave and fly back to the United States, and they cannot. I will probably always have more money, and as an honorary member of the family, I am expected to help out, with payments to participants, loans, or outright gifts. The practice in psychology is to pay research participants for their time, while the practice in anthropology is not to pay. I decided to stick with the practice of psychology and pay research participants a nominal amount. However, the question of gifts was more difficult. The collectivistic value of sharing among family members is highly prevalent in Nabenchauk. This was particularly challenging as a graduate student. While I wanted to share, I didn't have much myself and I could not risk losing the respect of my new friends by just giving everything away. Some boundaries had to be established, and I found that my Mayan friends understood this. The boundaries have served me well as I have continued to work in the village over the past 10 years.

By the end of about three months in 1995, I had learned Tzotzil well enough to have conversations with people, and learned to weave, make

Field Studies & Their Challenges

"Adventures in Research: Field Studies and Their Challenges" presents a collection of varied personal accounts of the problems and opportunities experienced by cross-cultural and cultural psychologists who venture outside the lab.

hkeller@luce.psych.uni-osnabrueck.de

tortillas, and carry firewood on my head. I was then ready to think about research questions. Had I gone to the field with questions in mind, I know now that they would have been totally changed by the reality of the field context. A researcher can go to the field with preconceived notions based on genuine curiosity and concern and thorough study of theories and findings, but just about everything changes once the researcher gets to the field site.

Fieldwork Produces Questions that Produce Data

For many developmentalists, fieldwork is one aspect of a long research process and a larger research program. After my first field trip, I returned to Los Angeles, with a full head and a full heart, and I began the process of re-acclimating to the culture of the big city. The conversations, traffic, shopping transactions, and just about everything else moved much faster in Los Angeles than in Mexico. I struggled to keep up. During the readjustment period, I found it hard to relate to the data I had just collected. I could not see yet how my research would become a bona fide research

About the Author

Ashley Maynard is Associate Professor of Psychology at the University of Hawai'i. She received her Ph.D. in psychology from UCLA in 1999. After two years of postdoctoral training in anthropology and cultural psychology with Tom Weisner, she moved to Hawaii where she is head of the Laboratory in Culture and Human Development (see www.ashleymaynard.com). Dr. Maynard and students in the lab work on a range of research problems, including the stability of daily routines among adolescents at risk for delinquency, home-school-community interactions in urban Honolulu, and the lives of street-working children in San Cristóbal, Chiapas, Mexico. Students learn a variety of approaches to research, and most begin their studies with ethnography.

amaynard@hawaii.edu



Two altars Summer, 2006: the TV god takes its place next to the home altar. Although there were televisions in many homes prior to 2006, this was the first time that children and adolescents could be seen crouched in front of the TV for extended periods of time.

program that would fit into general psychology.

This difficulty came from two sources: the first was the emotional challenge of yearning for Mexico and the second was the way that methods of inquiry for psychology were being taught in my graduate program at UCLA. I was planning to do a purely qualitative thesis while my peers were doing experiments with ANOVA, which completely charmed our statistics professor. Although I felt a bit like the Ugly Duckling, I believed in the data that I had collected, and I set out to build a research program out of it. In Tom Weisner's anthropology course I found some expert verification that I was on the right path. I also received reassurance from Patricia Greenfield, who was also collecting different kinds of data to answer a variety of research questions in our developmental psychology lab.

Fieldwork Produces a Variety of Research Products

My first field trip produced a qualitative masters thesis, two book chapters, a journal article, and several national and international conference presentations, all concerning the model of teaching and learning that I was exposed to as I was taught to weave, make tortillas, and carry firewood. These publications and the field experience became the basis for my second field trip, during which I would collect my dissertation data, over a four-month period in the summer of 1997.

I set out to the field a couple of years older, with a lot more reading under my belt. I had read more widely about the specific culture I was working in, as well as theoretical, methodological, and research reports in developmental psychology. Even with prior field experience, I went to the field with questions and a proposed meth-

odology, which had gone through the IRB review process. I found within a few days upon arriving in the field that my questions, concerning daily routines and sibling interactions, generally fit with life in the village, but that the questions would have to be refined and the research methods I had in mind would simply not work with the Mayan families. I would have violated all sorts of family privacy mores by showing up at dawn to watch the daily routine unfold. I did the thing that made the most sense in the field context: I watched and listened. I participated in

in structured interviews with the mothers.

I visited each family at least two or three times for data collection, and on the last visit, I videotaped the siblings interacting together for one hour. The families were informed that I wanted to watch what children do together. The tapes and the interviews revealed an obvious developmental pattern in the growth of teaching, from 3 to 11 years. This wave of fieldwork produced papers that have been published across psychology and anthropology, including the journals *Child Development* and *Ethos*.

Had we conducted an experiment based on what we knew about American children *without understanding the Zinacantec ethnotheory*, we might have found very different, invalid results.

the daily routines of several families. I wanted to know about sibling interactions, and over time I realized that my first field experience, on the topic of teaching and learning, would also be applicable for new research, on sibling teaching. I noticed that in the context of sibling caretaking, older brothers and sisters were actually teaching their young charges to do everyday things. This insight led to four months of intense fieldwork with 36 families, each of whom had a 2-year-old child in the house.

I used what I had learned in psychology and anthropology courses to design a systematic ethnographic study that would reveal a developmental pattern in teaching. After arranging human subjects approval through people in the village, a local college in Mexico, and a re-approved protocol from the UCLA IRB, I visited 36 families, which accounted for 18 female 2-year-olds and 18 males. An additional 72 older siblings were involved in the initial study. Because my collaborative research with Patricia Greenfield had revealed a systematic relationship between subsistence patterns and adult teaching styles, I drew a sample that equally represented agrarian subsistence and entrepreneurial commerce. This was to test hypotheses about the models of teaching expressed in young children's interactions. Other variables of interest, including the schooling of the mothers and all the siblings, were measured

Another two waves of ethnographic fieldwork after graduate school have produced considerably more data as I have integrated methods into my research program. As I continued to do fieldwork as a post-doctoral fellow and faculty member, the questions and the data produced by prior fieldwork began to focus my efforts to include a variety of research designs. Although I continue to do qualitative fieldwork, I have also employed quasi-experimental methods in designs that employ my previous ethnographic findings. For example, with Patricia Greenfield as my collaborator, I designed and ran a controlled, laboratory-type study to test the Zinacantec ethnotheory of development. Our study found that the Zinacantec ethnotheory of cognitive development mapped onto Piaget's theory and that the theory was implicit in the tools given to young girls as they learned to weave. We used a cross-over design to test Zinacantec children and American children with varying levels of experience in weaving. The results indicated that the Zinacantec ethnotheory was helping parents to correctly assist girls as they learned to weave. We had found support for an indigenous theory of development, and we were also able to address Piaget's theory by showing that concrete operations is not domain general, but that experience is required in a domain before children will perform at the level at which they might with familiar

tools. Had we conducted an experiment based on what we knew about American children without understanding the Zinacantec ethnotheory and without knowing about their cultural tools, we might have found very different, invalid results. The results of this study have been published in *Cognitive Development*.

In another study published in *Cognitive Development*, Greenfield and I used structural equation modeling (SEM) to analyze field data that were coded from ethnographic videotapes of girls learning to weave in 1969-1970 and in 1991-1993. Our study was an important innovation: We used SEM to analyze data from a small sample over two historical periods. We believe that SEM can be used to analyze more data sets of this kind in cultural and cross-cultural psychology.

In another controlled paradigm, I used data gathered from my first three field trips to test young children's understanding of gender roles. Knowing from my ethnographic dissertation work that very young children were able to learn from and imitate their older siblings, I used an elicited imitation paradigm. I set up the design to be sensitive to Zinacantec children's emotional expectations of dealing with me as a stranger; for example, I allowed older siblings to stand behind each young child as he or she participated in the study, if the child wanted such accompani-



Sibling care A young girl carries her baby brother on her back. Close sibling bonds in childhood endure through the life cycle.

I hope that a new generation of researchers will drop the **divisions and methodocentrism** to produce new paradigms and findings for the integrated study of human development.

ment. Furthermore, I interpreted the findings in terms of the Zinacantecs' cultural values, practices, and theories of child development, not those of another culture. The findings from this study have been presented at several conferences, including IACCP and APA, and an article reporting the findings is currently under review.

Fieldwork Can Be Used to Give Back to the Community

In addition to a variety of journal articles and conference presentations, I have also published an edited book that reports a number of studies

that use ethnographic fieldwork as the basis of their methods (Maynard & Martini, 2005). The research in the book covers children's learning in a variety of cultural contexts, including learning with peers and families, and in school. Several of the studies show how ethnographic findings were used to design interventions to re-culture classrooms to better fit the indigenous or everyday learning practices of the children the schools were trying to serve. Thus, ethnography was used to give back to the community. As a gesture of giving back to my own field community, I am donating all my royalties from the book to

a literacy program in the Maya region of Chiapas where I work. The program, *Sna' Tzi'bajom*, serves local Maya by teaching them to read and write their own languages (Tzotzil, Tzeltal, Chol, or Tojolobal). With this book, I feel that I have completed a cycle in my research program.

Conclusion: Ethnographic Fieldwork Lays the Foundation for a Sustainable Research Program

Ethnography produces a sustainable research program because it looks directly at the values and actual daily practices of people as they behave in everyday contexts. The context itself produces interesting and valuable research questions that produce data, journal articles, and a solid and viable program of research. In this article, I have taken stock of my own development as a researcher, and I have shown how I have been able to build a research program based on years of fieldwork and publish articles in competitive psychology and anthropology journals. I am grateful for the cross-training that I had in psychology and anthropology. I use my training to educate my own students who have learned to conduct

fieldwork first, and experiments later. Along with Weisner (1996, 1997) I hope that a new generation of researchers will drop the divisions and methodocentrism that is sometimes apparent in our fields to produce new paradigms and findings for the integrated study of human development.

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Universal Declaration of Ethics

Protocol of the Workshop to discuss the draft of the Universal Declaration of Ethics at the IACCP Congress in Spetses, Greece.

Lutz Eckensberger and Ingrid Plath

12 July 2006 (18.30-20.00)

Eckensberger opened and moderated the session, introducing Prof. Gauthier who presented the history of the draft and a detailed overview of the ethical principles and the relevant articles.

Participants from Canada, China/Macao, Greece, Germany, India, Peru, South Africa, USA among others discussed the draft. Copies of it they had obtained previously.

The discussion followed a series of four questions prepared by the convenors, their discussion was, however, not strictly ordered.

(1) The participants generally welcomed and approved of the efforts to formulate the universal declaration of ethical principles, some participants mentioning that it would be helpful in improving and developing ethical codes in their country.

(2) Participants tended to identify concrete cases and questioned whether these were explicitly covered in the Declaration.

(3) It became quite clear during the discussion, however, that the explicit prescription for

Honorary Fellows Awarded at the 2006 Spetses Congress

Geert Hofstede

Professor Geert Hofstede has been a true pioneer in the development of modern cross-cultural psychology. His classic 1980 book, *Culture's Consequences*, has become a reference point around which very many of the more recent developments in our field have found their focus. In particular, his clear exposition of the need for data analyses that were focused at the level appropriate to a particular investigation heralded the subsequent development of investigations into national cultures. Equally clear has been his valuable insistence upon the need to make a clear distinction between cross-cultural studies of individuals and cross-cultural studies of organizations and of nations.

There has been a continuing and mutually beneficial association between this Association, Sage Publications and Geert Hofstede, which is perhaps best exemplified by the role of Walter J. Lonner and John Berry in ensuring that *Culture's Consequences* achieved publication. Without that happy outcome, our field would not have advanced in many of the ways that have been achieved since that time. The impact of Geert Hofstede's work is attested by the number of times that his work has been cited in other publications: over 5,000, with more than 3,000 of these citations being to *Culture's Consequences*. Hardly any other social scientist has been cited so much and certainly no other contributor to our particular field. He is a worthy recipient of the award of Honorary Fellow.



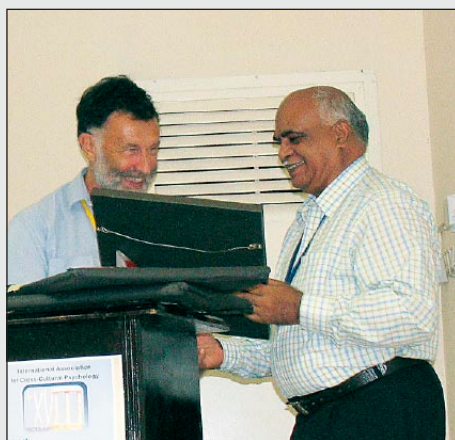
Janak Pandey

Professor Janak Pandey has made a major contribution to the internationalisation of psychology. While the cumulative growth of psychology around the world has given much greater visibility to work from some locations than others, Janak Pandey has raised the profile of Indian psychology in three major ways.

Firstly, over three decades, he has contributed academic leadership to the growth of psychology in India and toward the growth of an indigenous Indian psychology. During this period, he has prepared two separate series of major volumes that have brought the work of numerous Indian researchers to a wider audience.

Secondly, he has himself made sophisticated investigations of universal social processes that have been neglected elsewhere, for instance, his distinctive studies of the process of ingratiation.

Thirdly, he has made detailed and much needed psychological investigations into the neglected phenomena of poverty and the associated environmental stressors of crowding, pollution and noise. Janak Pandey has been involved in our Association since 1976 and assisted the organisers of our 1980 congress in Bhubaneswar, India. He played a major role in organising our 1992 regional congress in Kathmandu and in the publication of its proceedings. He has served as Deputy Secretary-General and was our President from 1996-1998. He is a worthy recipient of the award of Honorary Fellow.



Rediscovering Sherif:

Sherif's Role in the Formation of Social Psychology; His Relevance for (Cross-) Cultural Psychology; and His Commitment to Human Well-Being

Çiğdem Kağıtçıbaşı
Istanbul, Turkey

Muzafer Sherif's work within the history of social psychology is important, even ground breaking. The autokinetic effect study of the emergence of social norms was an influential factor in the formation of social psychology and also contributed substantially to sociology. His relevance to (cross) cultural psychology, however, is not generally known.



Social thought in the first decades of 20th century carried the remnants of the overriding 19th century construct, the Group Mind, in addressing the individual-society interface and in responding to the basic question, "How is social order possible given the differences among people"? For instance, it found expression in Durkheim's concept of the exteriority of social norms, in Kroeber's (1927) "super-organic," and McDougall's (1920) "group mind." The concept of group mind was abstract and mentalistic, and therefore, not appropriate for scientific study. It was rejected by the rapidly advancing positivist philosophy of science and the behaviorist movement. It was claimed that "social" was not suitable

for scientific investigation, especially for laboratory experimentation. For example, in behaviorist psychologist Floyd Allport's book (1924), which was accepted as the first modern text on social psychology, the group was treated as accelerated individual behavior (social facilitation).

Contributions of an Experiment

In the context of such rigid positivism, Sherif demonstrated with his autokinetic effect experiment that the group is not reducible to individual behavior and that it can be studied scientifically in the laboratory (Sherif, 1935; 1936). After this experiment, it was no longer possible to claim that the group is a notion that is inappropriate for scientific investigation. It contributed significantly to the formation of social psychology as a separate discipline. It also contributed to sociology, as it dealt with the emergence of social norms, a basic issue in sociology (Turner, 1990).

After this experiment, social psychology was able to make significant advances. The entry of the group into the scope of social psychology pre-

Muzafer Sherif, born in 1906 in Izmir, Turkey (The Ottoman Empire at that time), grew up at a tumultuous time in Turkey. He pursued his advanced studies in the United States, subsequently did some research and teaching in Turkey, and then lived and worked in the U.S. He died some years ago, but his "100th birth year" is now being commemorated in Turkey. This paper is based on a chapter (in Turkish) that I prepared for a forthcoming book about Sherif, edited by Batur & Asliturk.

pared the grounds for later developments such as group dynamics studies under Kurt Lewin's creative leadership (Lewin, 1948, 1951). This study is often seen as a "conformity" experiment which cleverly used a psychophysical phenomenon, the autokinetic effect. Such an interpretation does not do justice to it. With this experiment, Sherif not only investigated conformity, but more importantly, demonstrated the basic mechanisms of the formation of social norms, which constitute the basis of social cognition, as follows:

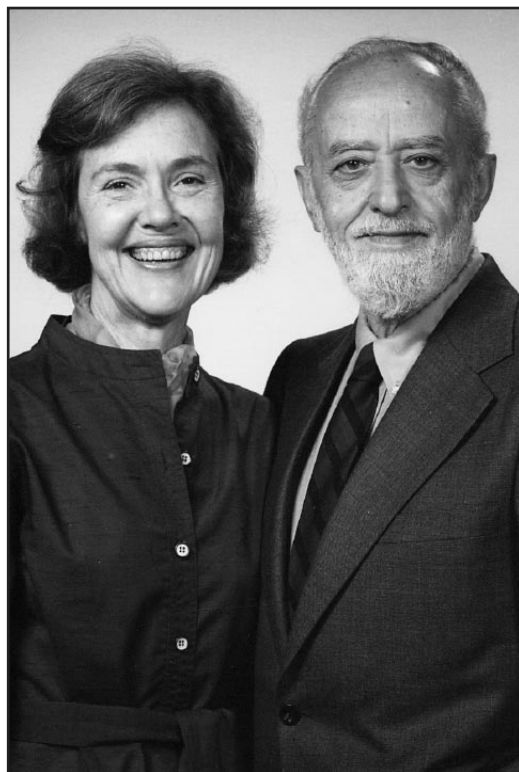
Frame of reference. People need to have a standard or a frame of reference, especially when they are in uncertain contexts. They need to make a judgment on the basis of this frame of reference. This judgment acts as a touchstone for the person's behavior.

Norm formation. People who share this need will interact and form a common standard. Consequently, a "shared standard" or a "common norm" is formed, and this social judgment defines what is "right" or "real" beyond personal judgment. In such a situation, the group norm constitutes a stronger standard than personal opinion or judgment. It designates how the person perceives what is "real." The experiment demonstrates how the group norm naturally emerges without any real/physical basis, and how it affects its constituents.

Social interaction. In other words, the group is naturally formed solely by the interaction of people, and it comes to determine social reality.

When we consider the fact that even a norm that is formed in a laboratory setting on a trivial subject can be accepted by individuals over and above their personal norms, we can understand how strongly societal norms—that is, culture—that people experience throughout their lives, determine the "reality" and what is "right."

Sherif's inferences from the autokinetic effect experiment also foreshadow to his later work. His studies on reference groups and on attitudes, in particular, investigated how social cognition and attitudes as frames of reference are influenced by the interaction of the individual and the group (Sherif & Cantril, 1947; Sherif & Hovland, 1961; Sherif & Sherif, C., 1956, 1964). Finally, the field experiments investigating inter-group relations (Sherif, Harvey, White, Hood & Sherif, C., 1961; Sherif & Sherif, C., 1953) are natural



Carolyn Sherif and Muzafer Sherif

consequences of Sherif's approach to groups. In collaboration with his wife, Carolyn Sherif, and colleagues, he investigated natural group formation, inter-group competition, conflict, negative images and stereotypes, and inter-group cooperation in "Robbers' Cave", which is the most renowned of these field experiments.

Rediscovering Sherif

Sherif's earlier autokinetic effect study and his later group studies are conceptually linked. However, as these links are hardly drawn, his broader perspective, reflected in all these experiments is rarely elucidated. I would like to refer to this broader perspective. I had not read Sherif's books in a long while. I have reread them recently and—almost—rediscovered Sherif.

His socialist idealism, influenced by Marxist doctrine, appears in his stand against capitalism and religion and in his longing for the abolishment of the inequalities and differences between social groups. On the one hand, it can be said that this approach led him to work on the issue of inter-group conflict in general. On the other hand, it appears as if the ethnic/national conflicts

in which he grew up and the violence he personally experienced at an early age led him down the path to understand inter-group relations and to resolve inter-group conflicts (see Trotter, 1985).

Sherif's theoretical approach was also influenced by his extensive knowledge of sociology and social science, in addition to psychology. In particular, he was cognizant of anthropology and group-society-culture theories. In his book *The Psychology of Social Norms* (1936), where Sherif presented his autokinetic effect study, he used concepts and interpretations that reached far beyond the experiment. As also indicated in the Introduction to his book, written by Gardner Murphy, this simple experiment actually sheds light on individual-society dynamics. Specifically, he pointed out that just as other participants' and groups' judgments constitute the "reality" for the individual in the experiment, cultural values and social norms constitute the "reality" for the individual in society. He is already proposing an answer to the basic question I posed earlier in this paper, "how is social order possible"?

Sherif's Relevance for Cultural and Cross-Cultural Psychology

Setting out from this perspective, Sherif demonstrated how social norms, customs, traditions, and cultural values act as natural frames of reference that define "reality" for the individual. He made use of the important anthropological thinking that transpired in the beginning of the 20th century. For instance, by referring to Malinowski, Radcliffe-Brown, Boas, Mead and

Benedict's research, he pointed out how human behavior is influenced by culture, and even acquires meaning within the frame of culture. The importance of culture and the fact that the same behavior takes on different meanings in different cultures are accentuated. This, in turn, forms

His socialist idealism, influenced by Marxist doctrine, appears in his **stand against capitalism and religion** and in his longing for the abolishment of the inequalities and differences between social groups.

the basis of Sherif's denunciation of ethnocentric approaches. For example, while strongly rejecting Lévy-Bruhl's (1922) construct of "pre-logical primitive mentality" attributed to the "primitive" tribal people, he made use of the observations Rivers conducted on the Torres Islands in the Pacific Ocean (Rivers, 1926).

In general, social psychologists have not been knowledgeable about these anthropological studies. However, almost half a century later, with the appearance of cultural and cross-cultural psychology, the importance of these theories and research has been stressed (e.g., Berry, Poortinga, Segall & Dasen, 2002; Segall, Dasen, Berry & Poortinga, 1999). From this, we can appreciate how far-sighted Sherif was, and how his approach constitutes one of the cornerstones of cultural psychology. However, Sherif's culture relevant work is not appropriately understood or valued. There are no references to Sherif in cultural and cross-cultural psychology books. This needs to be corrected.

About the Author

Çiğdem Kağıtçıbaşı, past president and fellow of the International Association for Cross-Cultural Psychology, is professor at Koç University, Istanbul, Turkey. She has taught or has been a visiting scholar at Harvard, Berkeley, Columbia and Duke Universities, U.S.A., and twice a fellow at Netherlands Institute for Advanced Study. She has served as the vice-president of the International Social Science Council and the International Union of Psychological Science and has received awards for distinguished scientific contributions from IAAP and APA, among others. The title of her forthcoming book, *Family, Self and Human Development Across Cultures: Theory and Applications* (March 2007, Taylor & Francis) reflects her research interests.



Yıl 1944. Behice Boran, Muzaffer Ş. Onaran, Enver Ziya Karal, Nezihe Araz, Fatma Başaran, Mübeccel Kıray bir aradalar. Yer DTCF

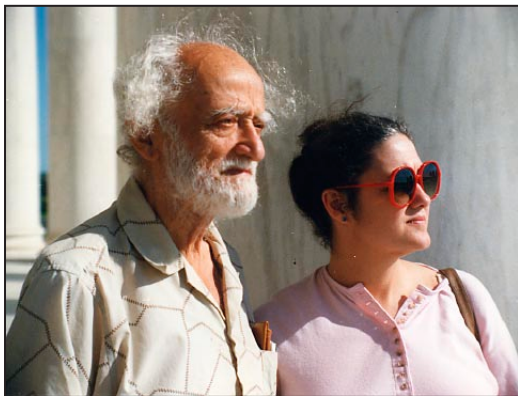
Sherif (1948) also conducted an early cultural psychology study. In this research he investigated the “technology-mentality” relationship in five villages in Turkey which were open to the outside world in varying degrees. This study revealed that there are systematic relations between socio-economic development and people’s perceptions, attitudes, and social judgments. The important point here is the recognition that socio-economic development leads to changes in people’s lifestyles, which in turn, form new frames of reference, and thereby influence the perceptual, cognitive and attitudinal psychological processes and behavior. The psychological correlates of societal change were demonstrated in this important but rather unknown research.

These influential factors—his own personal experiences, his world view focusing on social change, and his extensive social science knowledge—reinforced each other in Sherif’s work, especially during the pre World War II period. On the one hand, he strongly rejected the predominant racist ideology of the time, including the claim of a “superior race.” On the other hand, he renounced ethnocentrism and upheld a human-

ist approach, which repudiated social inequalities and searched for inter-group conflict resolution. In time, these perspectives interacted in different ways to shape his thought and scientific research.

Theory – Application Interface

Sherif’s humanistic orientation naturally influenced application, just as it did theory. This is most apparent in his intergroup conflict research (Robbers’ Cave). In his book *In Common Predicament: Social Psychology of Intergroup Conflict and Cooperation* (1966), in which he presented these studies, he brings forth the policy relevant implications of the research. The possible applications were directed particularly to industrial relations, human rights struggles and international conflict. He pointed out that the permanent resolution to all these inter-group conflicts lies in superordinate goals. Thus, he emphasized the ethical, pragmatic and policy-relevant nature of his research. This is one of his most important characteristics, placing him outside of the academic ivory tower and distinguishing him from many social psychologists. Sherif’s emphasis on changing and ameliorating the society and the



**Muzafer Sherif and his daughter
Joan Sherif**

individual on the issue of inter-group conflict is also noticeable in his approach to the notion of societal and cultural change in general.

Social Change and Development

From the very start, Sherif stressed the importance of the cultural context and opposed ethnocentrism, but did not shift to cultural relativity. On the contrary, in accordance with his Marxist world view, he predicted that with changing economic infrastructures, the superstructure, that is culture, will also change systematically. In other words, he believed that with economic development, socio-cultural change was inevitable. Sherif also incorporated cognitive and social psychological processes at the individual level to this sociological perspective. For instance, in the village study (1948) I mentioned earlier, he demonstrated that, as a result of economic development, utilization of technology, and opening up more to the outside world, people's perceptions of time and space and their judgments of what is familiar and unfamiliar or what wealth is, became more objective and even reached universal standards.

This, I believe, is of crucial importance, and reflects "universality" on the current relativity-universality debate in cultural and cross-cultural psychology. Increasing societal change and globalism in the world is occurring in a specific direction and creating similarities in life styles.

For example, a demographic analysis of the youth population in the Majority World projects that, while in 1990 the rural youth population was twice as large as the urban population, these proportions are about to be equalized between 2010 and 2015. Furthermore, by 2025 the urban youth population is expected to surpass the rural youth population substantially (see Smith, Bond & Kağıtçıbaşı, 2006, p. 5). This extremely rapid urbanization brings along lifestyles that gradually become more similar and are different from those in rural areas. These increasingly similar life styles necessitate similar behavior patterns. This is a universal notion, not something relative to culture.

Promoting Human Well-Being

Changing life styles require social and cultural norms to change and thus create the need for new standards and frames of reference. Yet cultural norms, customs and traditions do not change easily, and even when they lose their functionality or adaptability, they can still persist (Sherif, 1936, p. 198). Sherif named such dysfunctional norms "survivals," using Rivers' (1913) term. He proposed a pragmatic and functional comparison to

Underlying current global human issues,
one can detect the **failure of social
psychology** and more generally social
sciences in informing policies and
applications.

single out "survival" culture components. Thus, if a norm or tradition does not fit the changed conditions, i.e., is not adaptive, and if it results in more damage than benefits, then it is a survival. Furthermore, Sherif proposed intervention to remove the survivals, and he argued that the social scientist who can identify which cultural components are survivals would be accomplishing an important service (Sherif, 1936, p. 201). I agree with Sherif's approach, which I have discovered recently.

For example, in the context of changing socioeconomic conditions, some child-rearing practices prove to be no longer functional. To promote optimal human development, these prac-

tices need to change and parenting approaches that are more compatible with the changing contexts need to be encouraged. Culture needs to be taken into account while accomplishing this; however, cultural relativism should not be the guiding principle. Culture is not stable; it can change, though not very easily and rapidly. This change needs to be in the direction required by urbanization and socio-economic development.

I have emphasized this approach in my recent research and writing (Kağıtçıbaşı, 2000, 2007). My applied research is aimed at supporting the child's environment and changing it so that more optimal development can be achieved (Kağıtçıbaşı 1995; Kağıtçıbaşı, Sunar & Bekman, 2001). These studies started out as scientific research that led to institutional developments and subsequently realized a wide range of applications in Turkey and abroad, influencing education policies (e.g., see www.acev.org).

Sherif was also doing basic social science while stressing that it could serve human well-being. His commitment to social relevance was most obvious in two issues. The better known of these two is the need for superordinate goals to resolve inter-group conflict, with wide reaching implications for our current global interethnic and international disputes. The lesser known, but just as important, is the need to remove the "survivals" in order for individuals and societies to better adjust to social-structural and socioeconomic change and development.

These approaches have not been put into practice as they should have been. An important reason for this shortcoming could be that psychologists, social psychologists in particular, have not been visible and have not realized the policy-relevance of their knowledge. Hence, underlying current global human issues, one can detect the failure of social psychology and more generally social sciences in informing policies and applications. Yet, it is also possible to recognize, appreciate and increase the favorable outcomes. A better understanding of Sherif's ideas reveals how pioneering and promising they are. When we read Sherif from his own work, rather than from secondary sources, we rediscover him and are enlightened.



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►18: Ethics

certain behaviours in certain cases is not intended by the Declaration as an inspirational document. Instead it is intended that it provides a normative frame of reference for developing explicit codes at the local level. It was possible to show that most of the specific cases the audience referred to were covered by the more general formulations in the articles, using these as cross-references to clarify aspects.

(4) This indicated that it is necessary to be more explicit in the function that the Declaration actually is intended to have. This should be formulated more clearly in the preamble: its status as regulative idea, guideline as orientation in questions of ethics, no sanctions for not upholding principles, creating a general context of ethical expectations. It is not to be confused with a code.

(5) This need was also evident in questions asked relating to who is to uphold them.

(6) Specifically the discussion showed that some of the terms were not completely clear to everybody. For example, "dignity" needed to be clarified by including the possibility of "choice" and "consent" in the formulation.

The focus was then on Article 3, in which the emic/etic (universal) meanings of certain concepts such as "suffering," and "well-being" were questioned. In response, it was argued that the general formulations of the relevant articles

allowed for a culture specific interpretation although the boundaries of the exceptions are difficult to determine. And again the question came up, who would define these boundaries?

(7) The term "human beings" should be replaced by "persons/peoples" to stress the importance of both group and individual contexts.

General recommendations:

- Draft should be discussed with clients and students to provide bottom up procedures.
- A date for its publication should be set.
- In addition, the preamble should contain a reference to regular time intervals at which consultations to revise the draft should be undertaken.
- A general dissemination strategy developed to publicize the document, which also includes the question of translation into different languages.

About Norway and France: Annotating Rudmin

In his review of Thomas Blass' biography of Stanley Milgram (*Bulletin*, 2005, 39 [1-2]), Floyd Rudmin described that in Milgram's conformity studies comparing France and Norway, the French conformed less than the Norwegians in every condition. Rudmin continued "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 the French who are the reverse."

My 1980 book lists the Individualism Index score of Norway as 69 and of France as 71 (0= collectivist, 100 = individualist) on page 222. If anything, the French scored more individualist than Norwegians (but the difference is not significant). For the other three dimensions identified in that book, the scores are:

Power Distance	France 68, Norway 31, Δ 37 pts
Uncertainty Avoidance	France 86, Norway 50, Δ 36 pts
Masculinity	France 43, Norway 8, Δ 35 pts

So the Individualism/Collectivism dimension is the only one of the four that cannot explain the difference between the two countries in Milgram's conformity study.

The second edition of the 1980 book, published in 2001, reviews some 800 studies that appeared since the first edition. None of these presents a direct qualitative bi-country comparison between French and Norwegians, but there is an enlightening study by d'Iribarne (1998, reviewed in Hofstede, 2001, p. 167)

of the difference between French and Swedes. Swedes and Norwegians are included in the same Nordic culture cluster in my analyses. The following summary is taken from Hofstede & Hofstede (2005, pp. 184-185):

Mea culpa. Dr. Hofstede's correction of my error is well deserved, and I do indeed apologize for making it. His explanation of my error is about right: I was writing from memory, or rather from mis-memory, as I had in mind Durkheim's and Weber's more general ideas that Catholics (French) are less individualistic than Protestants (Norwegians). I am an admirer of Dr. Hofstede's research, and I have used his national scores in my own research on suicide and on acculturation.

Floyd Rudmin

In the early 1990s two European car manufacturers, Renault of France and Volvo of Sweden, created a joint venture ...A mixed team of engineers and technicians from both nations worked on the design of a new model. After a few years the venture was dissolved. French and Swedish social scientists interviewed the actors to find out what went wrong, and possibly learn from the experience. d'Iribarne described what they found:

In the joint team, the French rather than the Swedes produced the more innovative designs. French team members did not hesitate to try out new ideas and to defend these aggressively. The Swedes, on the other hand, were constantly seeking consensus. The need for consensus limited what ideas they could present, even what ideas they could conceive of. To the Swedes the expression of ideas was subject to the need for agreement between people; to the French, it was only subject to the search for technical truth. The French were primarily concerned with the quality of decisions; the Swedes with the legitimacy of the decision process... (d'Iribarne, 1998).

constantly seeking consensus. The need for consensus limited what ideas they could present, even what ideas they could conceive of. To the Swedes the expression of ideas was subject to the need for agreement between people; to the French, it was only subject to the search for technical truth. The French were primarily concerned with the quality of decisions; the Swedes with the legitimacy of the decision process... (d'Iribarne, 1998).

A similar need for consensus on the side of the Norwegians very well explains the difference in conformity found by Milgram.

Geert Hofstede
Velp, the Netherlands, September 2006
Geert Hofstede (hofstede@bart.nl)

VII Regional Congress of IACCP

San Sebastian, Spain, 2005

When the President of the IACCP asked us to host the VII Regional Congress of the IACCP, it was a pleasure for us to accept the invitation. Nevertheless, when we started to look into what the organization of an event such as this implied, and after witnessing what our colleagues had achieved in previous International and Regional Congresses, we began to have some doubts because we realized that it would be difficult to obtain their level of excellence. Nevertheless, we were well aware that the experience and opportunity to host such an event in San Sebastian was such a magnificent proposition that we just had to say "Yes."

After we accepted the responsibility to organize the Congress, time passed swiftly and all the implications involved in organizing such an event appeared. Fortunately, we were able to count on the assistance of various members of IACCP who helped us overcome our lack of know-how, and especially on a splendid group of people who tried to solve all the problems that normally appear when you organize such an event.

We called the Congress *New Scenarios for Cultural Interaction* because we believed that our aim as researchers and social scientists is to help in the understanding of the world in which we live. Plus, we must all be aware of the fact that the socio-political and economic context has changed dramatically during the last decade. As psychologists with diverse types of expertise, it should be our goal to position ourselves and act in two areas of great relevance in this new century: migration and collective violence. The aim of the Congress was to expand our knowledge of different and important topics, but also to reintroduce into the debate issues of conflict, violence and the impact of millions of people migrating from their countries of birth to new host contexts.

We were lucky to have some wonderful summer weather during the Congress, allowing us to take our breaks in the Faculty Garden where it was easier to chat with other colleagues in a relaxed setting. We believe this was an important feature of the Congress, because events such as these should not only be an occasion for intellectual exchange, but also for social and cultural exchange. We should not only listen to our colleagues' research, but



Prez and Organizer Shalom Schwartz, IACCP President with José Luis González, co-organizer of the conference.

we should also get to know them. It is an occasion for names to turn into faces, and these to turn into real people. We hope we achieved this small transition. Social relationships flourished, intellectual debate was sometimes heated, and still we had the opportunity to get together and stroll around the city and appreciate the beauties of San Sebastian. Many people even took time out to visit the Guggenheim museum in nearby Bilbao.

It is for each participant to say if a Congress meets the expectations one has when s/he attends such events. As part of the Organization, we are pleased to report that 187 colleagues from 35 countries participated. The scientific program included keynote addresses, oral communications and poster sessions. We always believed that every participant's presentation merits the same attention and respect, so we thought that poster sessions—so often the “ugly duckling” of these meetings—should

have their own place in the program. So, we dedicated an hour solely to posters during which no other events took place. This strategy was a huge success, with most colleagues taking time to read and discuss the poster projects work with their authors.

Oral communications were grouped into thematic sessions which allowed us to listen to a wide variety of topics: migration, values, family and developmental contexts, collective violence, methodological issues, organizations, etc.

Keynote addresses were especially well received. We have to thank all the invited speakers for their exquisite and thought-provoking presentations. We believe that most participants left these keynotes with a sense of wanting to know more about the authors' topics. Special thanks should go to Cigdem Kagicibasi for accepting our invitation on such a short notice, and to Fons van de Vijver who not only shed some light when things were pretty dark, but also made us realize that although we sometimes forget, matter is more important than form, and that definitely there is life after PowerPoint.

We would like to acknowledge the assistance given by several institutions (University of the Basque Country, Basque Government, Kutxa, Spanish Ministry of Education) whose support made it possible for us to host this conference. Our deepest gratitude goes out to all the colleagues from the Psychology Faculty of the University of the Basque Country who helped organize the Congress and run it on a daily basis. Although you did not work for the Congress, you were in fact the backbone of the event. Without your help it would not have been possible.



3G The third generation of cross-culturalists find each other.

And last but by no means least, we thank all the participants. Your encouragement, patience and kindness would have been enough to make it a noteworthy experience, but the quality of your presentations made it an intellectually stimulating event. We thank you all for sharing your work, and words, with us.

Darío Páez
José Luis González
Basque Country University
University of Burgos



Recess in the Faculty Garden

Harry and Pola Triandis Doctoral Thesis Award

Description

The purpose of the International Association for Cross-Cultural Psychology is to promote and facilitate research in the areas of culture and psychology. The IACCP believes that it is important to encourage high quality intercultural research at the predoctoral level. The Harry and Pola Triandis Doctoral Thesis Award is intended to honor and reward good research and to advance the early careers of dedicated researchers. Support for the award is provided by the Harry and Pola Triandis Fund that was established in 1997 (see *Bulletin*, June, 1997). The first award was given in Pultusk, Poland in 2000 and at all subsequent Congresses.

Prize

US\$500, one year membership in IACCP, free registration at the next IACCP biennial Congress, and partial airfare to the Congress. The winner will be asked to give a presentation of his or her research at the Congress and to write a short summary for the *Bulletin*.

Criteria for Submission and Deadlines

Your doctoral thesis (dissertation) must be relevant to the study of cross-cultural/cultural psychology, with particular emphasis on important and emerging trends in the field; scholarly excellence; innovation and implications for theory and research; and methodological appropriateness. Doctoral theses eligible for an award must have been completed (as defined by your university) during the two calendar years ending on December 31 of the year prior to the Congress year (i.e., between January 1, 2006 and December 31, 2007). Submissions must be received by the IACCP Deputy Secretary/General by October 30 of the year before the Congress year (i.e., October 30, 2007).

Application Procedure

Details of the application procedure are available online at iaccp.org/teaching/triandis_award.html

Deadline: October 30, 2007

Nandita Chaudhary chaudhary@iaccp.org

Appreciating Differences, Celebrating Similarities:

An Experience of Learning in Culturally Diverse Contexts

Arief Darmanegara Liem
Singapore

Every story has a beginning. This particular story began in the Indonesian city of Bandung where I grew up and received my early education. When I graduated from high school in 1994, it occurred to me that I needed to decide the major I wanted to take for my undergraduate study. Motivated by inclinations towards understanding myself better and, altruistically enough, towards helping others find happiness, psychology became the non-contested choice. I decided to take the course in Maranatha Christian University where the first private school of psychology in Indonesia was established in 1965. Through the course I was introduced to the classics of Freud, Skinner and Maslow—the forefathers of psychology.



Barefoot Aussie Girls!

After graduation, in 1998, I flew to Australia to pursue a Masters' degree in the University of New South Wales (UNSW). I arrived in Sydney with more than 40 kg worth of luggage and, fortunately, the check-in staff did not detect the excess "baggage of pride and self-esteem" I carried along in me, for someone who has just graduated *cum laude* just a week earlier. Life was exciting, and promised of many good things to come. Basic changes such as food and accommodation, or not so trivial ones like a new language and a new pace of life, have to be learned and eventually adapted to. Nothing prepared me for what I would encounter in my very first lecture. It was summer. Twenty minutes after the lecture began, an Australian girl knocked on the door. She strode in wearing what appeared to be a courageous combination of shorts and mini tube. What's more, she was even bare-footed!

Having been acculturated in conservative Indonesia for the first 22 years of my life, I asked myself, "How could she wear that beach attire to the classroom?" Indeed, the girl was a surprise and a mystery (then) to me. I was naïve, of course. It was beyond my imagination that the encounter was to be the mildest of the surprises that I was going to uncover. As time went

by, I found out that Australian classes were conducted in a pleasantly laid-back manner in which students were allowed to munch on snacks or bring in soft drinks while the lecturer is teaching. It was common for Australian students to address a professor by his/her first name. Moreover, without intent of disrespectfulness, students could even challenge, criticize and disagree with the professor's ideas when engaging in discussion. In contrast, Indonesian classes are typically more formal. Perhaps, one could describe it as more traditional: the guru (teacher) imparts knowledge and the students receive information diligently; students hardly, if ever, critically question or examine the knowledge taught by the teacher or obtained from their books. No food or drinks are allowed into the classroom and proper attire is a sign of respect for the teachers, or as far as I knew at least for Psychology students. And the list goes on...

These experiences made me realize that Indonesian and Australian classes operate in different fashions. It was simply fascinating to me how each type of classroom functions in its own cultural context, and it intrigued me enough to want to find out more about the reasons behind the differences.

Parallel Play at Singapore McDonalds

In July 2001, I started my PhD study at the National University of Singapore (NUS). Inspired by the experiences I had in Australia, my initial doctoral research proposal was related to acculturation and cross-cultural adaptation of international students in Singapore. This research seemed like a good idea, especially since the Singaporean government was, and still is, aggressive in promoting a "foreign talent" policy, inviting eligible global citizens to work in Singapore, or to study (then to work), so as to contribute to the country's economy.

After a few months of stay in Singapore, I noticed an interesting cultural phenomenon: it is common for local students to congregate at cafés or fast food outlets, such as McDonalds. Typically, a group of four to six sits together; their tables are occupied with things, not so much with food, but with books, papers, pen, colorful highlighters, and calculators (in some cases, only a large Coke shared among them); at times they discuss things as a group but more often they work quietly and individually; some of them are listening to music using a pair of earphones and some don't, but both groups share a similarity: they appear extremely focused on their work! These characteristics are completely different from those of the students in Indonesia and Australia. This observation piqued my interest even more.

About the Author

Arief Liem is currently a Research Fellow with Centre for Research in Pedagogy and Practice (CRPP), Singapore National Institute of Education, a division of Nanyang Technological University (NTU). Working with Professor Dennis M. McInerney, he is pursuing his passion for understanding achievement motivation and learning through a cross-cultural lens. His research interests also include values and social beliefs and their influences on behaviors, cross-cultural applicability of contemporary theories in psychology (e.g., theory of planned behavior, self-determination theory), and cross-cultural research design and methodology.

gariefd@hotmail.com

Towards the end of my first semester, I had a chat with my Ph.D. supervisor, Elizabeth Nair. I told her I wanted to change my original proposal to something that could address my curiosity to understand the differences that I observed in the ways students from different cultures learn. Because of her open supervision style, it was not too difficult for me to convince her. With the new research idea, I began to wonder, where should I begin, and how?

Discovering Watkins & Biggs

One afternoon, I made a serendipitous discovery when I was in the NUS Co-Op bookstore. Being an Indonesian of Chinese descent myself, I happened to lay my eyes on a book which immediately caught my interest, *The Chinese Learners: Cultural, Psychological, and Contextual Influences*, edited by David Watkins and John Biggs (1996). Based on the Student Approaches to Learning (SAL) theory, the book focuses on the academic behaviors of East Asian students who, although often misunderstood for being primarily motivated to study by extrinsic motives and heavily relying on rote learning—a combination called a surface approach to learning—they have consistently performed well in international comparative studies of academic achievement. So, spurred on by the interesting discussions in the book, I began to do extensive research in the field of learning approach. The SAL theory is a learning paradigm that takes seriously contextual influences on the adoption of learning motive and learning strategy. It was my encounter with this book that kindled my interest in approaches to learning, surely marking one of the important milestones in my doctoral study.

In the course of my research I was involved in a stimulating series of never-ending discussions with two “informal supervisors” (the official one being Elizabeth, of course). They were Paulus Hidajat Prasetya, my former undergraduate lecturer, and Allan B. I. Bernardo, a young and inspiring professor from the Philippines. In spite of their busy schedules, they were patient, and always lent a listening ear to a Ph.D. student struggling with his research ideas. Also, considering the fact that we all resided in different countries and most of our conversations had to be done through e-mail, I was indeed fortunate that none of them stopped replying to my queries after the third letter. Like the four musketeers valiantly defending the battlement, Elizabeth, Paulus, Allan and I slowly and surely worked together to shape what was to become my research thesis.



Arief Liem with Nandita Chaudhary, Deputy Secretary-General and chair of the selection committee.

Dissertation Approaches

So, inspired by my personal cross-cultural experience and observation, I wanted to understand how “culture” influences the ways students approach learning. Since, as John Whiting pointed out many years ago, it is important to “unpackage” culture (e.g., Matsumoto & Yoo, 2006), my next step was to search for a measurable individual-level construct that can mediate culture. One of the strong candidates to take this role is, of course, values! And, drawing upon my Australian sojourn, I conjectured that the ways students interact with their peers and teachers could be another mediator. So, I set off to investigate the role of students’ value priorities and classroom social interactions in their approaches to learning. Luckily, as my research was more than adequately funded by the Singapore Millennium Foundation, I was able to extend the range of my research to students in culturally different countries: Singapore, Indonesia, Australia, and the Philippines (thanks to Allan, of course, for an access to the latter). To this end, three measures were used: the Portraits Values Questionnaire (Schwartz et al., 2001), the Cultural Learning Environment Questionnaire (Waldrip & Fisher, 1999), and the Learning Process Questionnaire (Biggs, 1987).

Being an inexperienced researcher, I was amazed after analysing the data, how a well-developed questionnaire can capture and explain the real life phenomena I personally experienced. My research convinced me that there is nothing more critical than a valid and reliable measure, perhaps mirroring what Lewin famously said, “there is nothing more practical than a good theory.” Supporting my

cross-cultural academic experiences, the findings showed that, among others, living in a society where a hierarchical pattern of interaction is strongly emphasised has implications for students and teachers: the Indonesian students are more conformist and less self-directed learners and teacher-student relationships in the Australian learning environment are more egalitarian than in the three Southeast Asian classrooms. Because Singapore is a pragmatic, highly competitive and achievement-oriented society, the Singaporean students are inclined to study hard to compete with their peers, regardless of their intrinsic interest in a subject. Being influenced by both Eastern and Western traditions, the Filipino students lie “in the middle position” between the Indonesian and Singaporean samples, on the one hand, and the Australian sample, on the other, on many of the variables studied. What was more important was the finding showing that the dimensions of values, classroom social interactions, and approaches to learning of the students in the four cultural groups indicated similar nomological



Data collection Arief Liem with some of the Australian students participants, after a focus group session, in 2003 winter.

patterns. This is interesting because I set out to study differences but in the end I discovered that value-attitude-behavior relationships are cross-culturally similar. All in all, the findings confirmed my basic hypothesis that the importance attributed to values and the classroom social interactions mediate the effects of culture on the ways students approach their learning.

To Spetses With Thanks

As always, all stories end somewhere. This particular one ended on the Isle of Spetses in Greece where I received the Harry and Pola Triandis Doctoral Thesis Award. Looking back at the many hours and sleepless nights I had gone through in putting the thesis together, I realized that I could not have done this Sisyphean task without the selfless help from the people mentioned earlier, and also John Keeves in Australia and Shalom Schwartz in Israel for their valuable help in the data analysis. I also thank the award committee for trusting this recognition to me, and to Harry himself whose dedication to the field has inspired me, or for that matter, other young scholars and many others.

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Harry & Pola At the National Archaeological Museum of Athens, July 2006.

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Draft Minutes of the General Meeting of the International Association for Cross-Cultural Psychology

Friday, July 14, 2006 14:50 - 16:20

Spetses, Greece

Klaus Boehnke
Secretary-General

Approximately 100 members are present at the General Meeting

(1) Confirmation of the Minutes of the General Meeting Held in Xian, China, August 2004

The minutes of the General Meeting held in Xian, duly published in the *Cross-Cultural Psychology Bulletin*, 38, 21-28, are approved unanimously.

(2) President's Report

President Shalom Schwartz emphasizes the change to the organization's status through the sale of the Journal of Cross-Cultural Psychology (JCCP) from Western Washington University to the Sage Publishing Company. As one of the consequences, he highlights the ability of IACCP to inaugurate the Walter J. Lonner Distinguished Lecture Series at international Congresses of IACCP, which has commenced at the 18th International Congress of Cross-Cultural Psychology on the Isle of Spetses with a lecture by Gustav Jahoda, one of the founders of IACCP. Another new feature of IACCP's efforts to enhance its regional inclusiveness in membership is the inauguration of an essay award for Regional Congresses, bearing the name Founders' Award.

The president then calls upon Augustinus Supratiknya to report briefly on the Yogyakarta Earthquake fund, established by IACCP at the initiative of Bill Gabrenya, to help rebuild the area of the 2002 International Congress (by supporting a specific educational project).

The president thanks Jose Luis Gonzalez for organizing the successful 7th European Regional Congress of IACCP in 2005 in San Sebastian (see conference report, this issue).

The president personally thanks the organizers of the 18th International Congress of Applied Psychology, and notes the high quality of presentations at the Congress.

Agenda

1. Confirmation of 2004 Minutes
2. President's Report (Shalom Schwartz)
3. Secretary-General's Report (Klaus Boehnke)
4. Treasurer's Report (Dharm Bhawuk & Michele Gelfand)
5. Communication and Publications Committee Report (Bill Gabrenya)
6. Report on the 18th International Congress on the Isle of Spetses (Kostas Mylonas)
7. Report from the Standing Committee on Awards (Peter Smith)
8. Results of the Elections for the EC (Shalom Schwartz)

The Congress benefited from the ability of IACCP to fund participation of psychologists from low-income countries through the expanded Witkin/Okonji Award. Recipients in 2006 are: Said Aldhafri (Oman), Alejandra Dominguez-Espinosa (Mexico), Graciela Polanco-Hernandez (Mexico), Arief Darmanegara Liem (Singapore/Indonesia—winner of Harry & Pola Triandis Award), Jyoti Verma (India), Minati Panda (India), Seung Hee Yoo (Republic of Korea), Deon Meiring (South Africa), Natasza Kosakowska (Poland), Andrew Mogaji (Nigeria), Maria Kazmierczak (Poland), Irene Salas-Menotti (Colombia), Zhang Qunying (China), Johanna Geldenhuys (South Africa), Esther Akinsola (Nigeria), Augustinus Supratiknya (Indonesia), Li Ming (China), Eyal Rabin (Israel), Caroline Ng Tseung (Mauritius), Paulina Petrus (Poland), Will Aande (Swaziland/South Africa).

(3) Secretary-General's Report

Secretary-General Klaus Boehnke reports on plans for future IACCP Congresses.

He first calls upon Rolando Diaz Loving to report on the preparations for the 4th Latin American Regional Congress of Cross-Cultural Psychology. Rolando Diaz Loving distributes fliers of the Congress, to be held in Mexico City from July 6-9, 2007, following the 31st Interamerican Congress of Psychology of Sociedad Interamericano de Psicologia (SIP), July 1-5, 2007, also in Mexico City. He announces that a website www.investigacion-psicosocial.org/iaccpmex2007 will soon be in place. He states that the final day of the SIP Congress will be devoted to cross-cultural psychology.

The secretary-general then announces that the 19th International Congress of Cross-Cultural Psychology has now formally been awarded to Bremen, to be hosted by himself and by Ulrich Kühnen at the Jacobs University Bremen from July 27-31, 2008. As the IUB is a campus university that can host up to 550 participants in its three colleges, the Bremen Congress will be an "all-inclusive" event (like the 1998 Congress in Bellingham). Regular registration fees will include conference attendance, accommodation in dorm rooms and three meals, arrangements without accommodation and breakfast also being possible.

The Secretary-General further reports that the EC has encouraged the regional representative for Africa, Andrew Mogaji, to submit a formal proposal for a Regional African Congress of Cross-Cultural Psychology in Lagos in 2009, to be decided upon at the 2007 meeting of the EC, held on the occasion of the Latin American Regional Congress in Mexico City.

Regarding the 2010 International Congress of Cross-Cultural Psychology, the Secretary-General reports that he has received a preliminary expression of interest by Member Bobbie Matthews to host that Congress in Adelaide as a satellite activity to the 2010 International Congress of Applied Psychology (ICAP) in Melbourne, Australia. The EC has decided to approach all Australian members to solicit additional bids. For a Regional Congress in 2011, preliminary expressions of interest have been received from Victor Karandashev, St. Petersburg, and by former president Cigdem Kagitcibasi, Istanbul.

The international Congress in the year 2012 will be organized as a satellite Congress to that year's International Congress of Psychology (ICP) in Capetown. Deon Meiring has expressed a preliminary interest in hosting

the IACCP Congress in the Stellenbosch area of South Africa. No expressions of interest have yet been received for a regional Congress in 2013.

The Secretary-General closes by stating that the 2014 International Congress is likely to once again take place in Europe, as that year's ICAP will take place in Paris.

(4) Treasurer's Report

Michele Gelfand—Treasurer of IACCP from 2000 until mid 2005—reports on the final year of her office term as Treasurer (2004/2005) and the handing over of the treasury to the new Treasurer, Dharm Bhawuk. She reports that, due predominantly to funds coming from JCCP royalties, she was able to hand over \$US 88,163.37 to the new Treasurer (up from an opening balance of \$US 44,466.59) as total current assets at the end of her office term. President Shalom Schwartz wholeheartedly thanks Michele Gelfand for her extraordinary service to IACCP. Treasurer Dharm Bhawuk reports on the financial status of IACCP during his term of office. As of July 3, 2006, he reports the total current assets of IACCP are \$US 89,080.56. He mentions options under consideration for a reduction in membership dues.

(5) Communications and Publications Committee Report

The Chair of the Communications and Publications Committee, Bill Gabrenya, first reports about the current standing of IACCP's journal, the *Journal of Cross-Cultural Psychology*. Under the editorship of Fons van de Vijver and the continuing Senior Editorship of Walt Lonner, JCCP has received 300 submissions in 2005 with an upward tendency in 2006. The acceptance rate of the journal is between 15% and 20%. Its impact factor is at the top of all cultural journals, never having fallen below 1.0 since 2000. Ownership of JCCP was transferred from Western Washington University to Sage during 2005. IACCP will now be involved in selection of editors and setting editorial policies. Substantial royalties are being paid to IACCP. An IACCP governance plan for JCCP will be developed during



Executive Committee This is the 2004-2006 E.C. following two days of meetings prior to the opening of the Spetses Congress.

the coming year.

The second “journal” of IACCP, the *Cross-Cultural Psychology Bulletin* will in the future have two issues per year. It may go exclusively online in the not too distant future. For the time being it is available online on the IACCP website and as a printed edition in a new format as of the most recent issue.

Proceedings of international IACCP Congresses are now available online starting with the volume from the 2002 Congress in Yogyakarta. The volume from the 2004 Xi'an Congress will be available as of October 2006. Submissions for the next volume for the 18th International Congress of Cross-Cultural Psychology on the Isle of Spetses are due by the end of September 2006.

The format of the IACCP website has been transformed to a dynamic, more “democratic” site, where content can be added by IACCP Regional Reps, officers, and members. The website will develop increasingly into a “cultural portal.” The Online Membership Directory will soon merge with the new website which will soon allow for online dues payment. The IACCP electronic discussion list currently has 330 members; any individual interested in cross-cultural psychology can join it. Details can be obtained from the IACCP website.

(6) Report on the 18th International Congress on the Isle of Spetses

Congress Co-Presidents Aikaterini Gari (EC-Member-at-large from 2004-2006) and Kostas Mylonas report on the 18th International Congress of Cross-Cultural Psychology. 661 active participants and 79 accompanying persons had registered for the Congress thus far. The conference program encompassed the presidential address, eight invited addresses, the Inaugural Lecture of the Walter J. Lonner Distinguished Lecture Series, an IACCP Archive Symposium, three Meet the Senior sessions, three poster symposia, 91 scientific symposia (21 “double” symposia, running 180 minutes each, and 49 “single” symposia, running 90 minutes each), 132 poster presentations, 300 individual oral presentations, 5 workshops, and two Advanced Research Training Seminars (ARTS). Five social events were part of the program. The General Meeting offers wholehearted thanks to Aikaterini Gari and Kostas Mylonas for all the work they have invested in organizing the largest international Congress that IACCP has ever seen.

(7) Report from the Standing Committee on Awards

As Chair of the Standing Committee on Awards, Past-President Peter Smith reports that the standing committee has selected Geert Hofstede and Janak Pandey as Honorary Fellows of IACCP, the highest honor that IACCP grants. He reads the citations for the two fellows (see announcements, page 19).

(8) Results of the Elections for the EC

President Shalom Schwartz announces the results of this year's IACCP elections of officers and regional representatives (see following page).

(9) Any other business

No other business was brought up for discussion.

Results of 2006 Election

New Officers

President

James Georgas
University of Athens
Greece



President Elect

Heidi Keller
University of Osnabrück
Germany



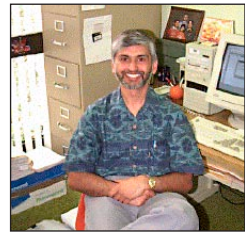
Continuing Officers



Past-President
Shalom Schwartz
The Hebrew University
Israel



Secretary General
Klaus Boehnke
Jacobs University Bremen
Germany



Treasurer
Dharm Bhawuk
University of Hawaii
USA



Deputy Secretary-General
Nandita Chaudhary
Lady Irwin College
University of Delhi, India
(reelected to 2nd term)



**Communication & Publications
Committee**
Bill Gabrenya
Florida Institute of Technology
USA

Continuing Regional Representatives

North America	Veronica Benet-Martinez	Univ. of California-Riverside, USA
East Asia	Susumu Yamaguchi	University of Tokyo, Japan
Insular Pacific	Ron Fischer	Victoria Univ of Wellington, New Zealand
Central and South Africa	Andrew Mogaji	Univ. of Lagos Akoka-Yaba, Nigeria



New and Reelected Regional Representatives



Europe

Márta Fülöp
Institute for Psychology,
Hungarian Academy of Sciences



Middle East and North Africa

Charles Harb
American University
Lebanon
(reelected to 2nd term)



South Asia

Ramesh C. Mishra
Banaras Hindu University
India



North America

Kimberly Noels
University of Alberta
Canada



Mexico, Central America & Caribbean

Tania Esmeralda Rocha-Sanchez
National Autonomous
University of Mexico



Europe

David Lackland Sam
University of Bergen
(appointed to replace Maria Ros)



Southeast Asia

Augustinus Supratiknya
Sanata Dharma University
Yogyakarta, Indonesia



South America

Claudio V. Torres
University of Brasilia, Brazil
(reelected to 2nd term)



Special Representative at Large

Ulrich Kühnen
Jacobs University Bremen
Germany

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.

James Georgas, John W. Berry, Fons J.R., van de Vijver, Cigdem Kagitcibasi & Ype H. Poortinga (2006). *Families across cultures: A 30 nation psychological study*. Cambridge University Press. ISBN 0521529875 578 pp. US\$50(p) US\$99(hb)

This book address the issues of increased one-parent families, high divorce rates, second marriages and homosexual partnerships all in relationship to the variations in the traditional family structure. The book examines how the function of the family has changes and the extent these changes have occurred throughout the world.

Table of Contents:

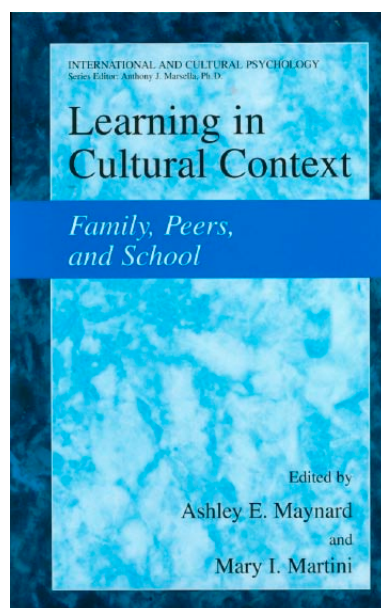
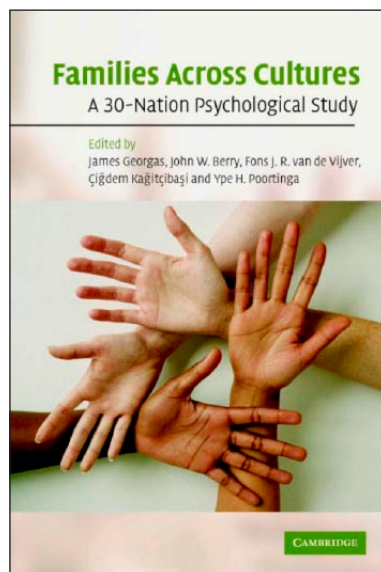
1. Families and family change
2. Cross-cultural theory and methodology
3. Theoretical perspectives on family change
4. Family portraits from 30 countries: an overview
5. Hypotheses
6. Methodology of the study
7. Results: cross-cultural analyses of the family

Ashley E. Maynard, & Mary I. Martini (Eds.) (2005). *Learning in cultural context: Family, peers, and school*. Springer. ISBN 0-306-48683-0, 280 pp. US\$99

This book focuses on the cultural aspects of learning and cognitive processes, including theory, methods, findings, and applications. The chapter authors cover such topics as family context, peer interaction and formal education in examining how to apply sociocultural theory to learning across the lifespan. The interactive domains that adults and children use to create learning situations are explored with several chapters on children's learning and the ways that cognitive processes shape and are reciprocally shaped by development, including the growth of moral concepts.

Mihaela Robila (Ed.) (2004). *Families in Eastern Europe*. Elsevier. ISBN 0762311169, US\$95

The book provides a comprehensive analysis of family issues in Eastern Europe. It brings together scholars from 14 Eastern European countries: Bulgaria, Czech Republic, former East Germany, Hungary, Latvia, Lithuania, Macedonia, Moldova, Poland, Romania, Russia, Slovakia, Slovenia, and Ukraine. The authors discuss the cultural traditions, marital and gender roles, parenting processes, family policy and programs within the society, and the state of research on family issues.



Just Published

Harry Gardiner & Corinne Kosmitzki (2007). *Lives across cultures: Cross-cultural human development* (4th ed.). Pearson/Allyn & Bacon.

Cigdem Kagitcibasi (2007). *Family, self, and human development across cultures: Theory and applications* (2nd ed.). Lawrence Erlbaum.

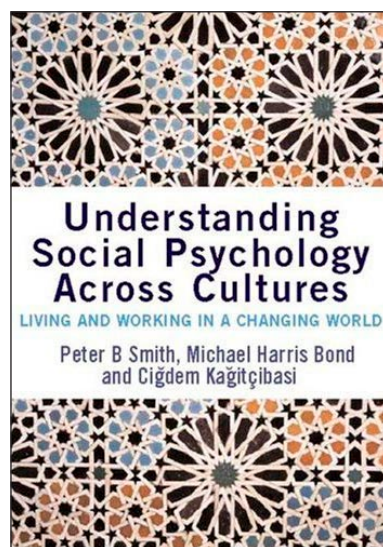
(Complete listings in the next issue)

Peter B. Smith, Michael Harris Bond, Cigdem Kagitcibasi (2006). *Understanding social psychology across cultures living and working in a changing world.* Sage. ISBN 9781412903660, 336 pp. US\$47 (p), US\$107 (hb)

The totally new third edition! Compared to previous editions, it has additional innovative chapters on research methods, culture-level studies, the development of self, personality, and cultural change.

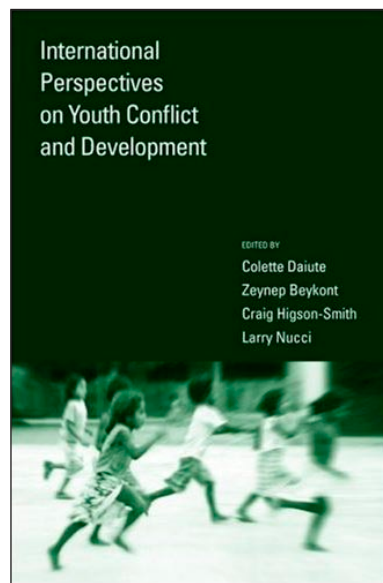
Table of Contents:

1. Some Pressing Questions for Cross-cultural Psychology
2. Improving the Validity of Cross-cultural Psychology
3. Defining the Way Forward: Theories and Frameworks
4. Nations as Cultures and their Consequences for Social Psychology
5. The Making and Remaking of Cultures: A Developmental Perspective
6. Making Sense of One's World
7. Personality in Cross-cultural Perspective
8. Communicating and Relating with Others
9. Working Together
10. Coping with Difference
11. Cultural Aspects of Intergroup Relations
12. Global Change
13. The Unfinished Agenda



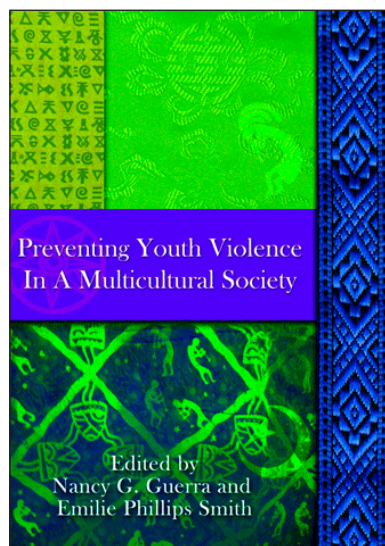
Colette Daiute, Zeynep Beykont, Craig Higson-Smith & Larry Nucci (Eds.) (2006). *International perspectives on youth conflict and development.* Oxford University Press. ISBN 0-19-517842-4, 400 pp. US\$75.00 (hb)

The volume brings together in one volume essays discussing the social, political, and economic contexts of youth conflict across fourteen countries on seven continents. Distinguished contributors from around the world draw on research and interventions to describe young people's participation in armed conflict, fighting, and social exclusion from the time they enter the public sphere to adulthood, as defined in their local environments.



Nancy G. Guerra & Emilie Phillips Smith (Eds.) (2006). *Preventing youth violence in a multicultural society.* American Psychological Association. ISBN 1-59147-327-6, 304 pp. US\$69.95

This book highlights the importance of creating culturally compatible interventions to stop violence among the youngest members of diverse populations. Chapters explore how ethnicity and culture can increase or decrease risk for violence among youth depending on contextual factors such as a disadvantaged upbringing, exposure to trauma, and acculturation status.



Planned Scientific Activities of the IACCP

July 6-9, 2008

IV Latin American Regional Congress of Cross-Cultural Psychology

Mexico City, Mexico

Theme, "Integrating culture into psychology," emphasizes the importance of inserting cultural issues into main stream psychological research and practice. The conference is organized in conjunction with the XXXI Interamerican Congress of Psychology.

Organizer:

Rolando Díaz-Loving

Information:

www.investigacion-psicosocial.org/iaccpmex2007

July 27-31, 2008

XIX International Congress of the IACCP

Bremen, Germany

Contact:

Klaus Boehnke

iaccp2008@iu-bremen...

Information:

www.iu-bremen.de/iaccp2008



2010, Summer

XX International Congress of the IACCP

Currently planned for Australia in conjunction with the IAAP ICP.

Other Conferences of Interest

July 1-5, 2007

XXXI Interamerican Congress of Psychology

Mexico City, Mexico

Sponsored by the Interamerican Psychological Society (La Sociedad Interamericana de Psicología)

Information:

www.sipmexico2007.org.mx

July 3-6, 2007

X European Congress of Psychology

Prague, Czech Republic

Information:

www.ecp2007.com

Congress Secretariate: info@ecp2007.com.

July 7-10, 2007

The 11th Biennial Conference of the Society for Community Research and Action (SCRA)

Pasadena, CA, USA

Co-Sponsor: International Association for Cross-Cultural Psychology (IACCP)

Theme: Community and Culture: Implications for Policy, Social Justice, and Practice

Information:

biennial2007.scra27.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

Information:

www.interculturalacademy.org/groningen_2007.html

Jan-Pieter van Oudenhove

j.p.l.m.van.oudenhoven@rug.nl

Dan Landis danl@hawaii.edu

November 23-25, 2007

International Conference on Psychological Assessment in Personnel Selection

Dehli, India

The conference will cover psychological aspects of job analysis, criterion oriented personnel selection, psychometric properties, issues in transition of selection systems, systems approach to psychological assessment, ethical issues related to personnel selection, and more.

Information:

www.personnelselection.org

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

Officers of the IACCP 2006-2008

President

James Georgas

Department of Psychology
University of Athens
11 Herodou Attikou St.
Athens 10674 Greece
Tel.: +30 (210) 7241 194
dgeorgas@psych.uoa.gr

Secretary-General

Klaus Boehnke

School of Humanities & Social Sciences
Jacobs University Bremen
Campus Ring 1
D-28759 Bremen Germany
Tel.: +49 (421) 2003401
Fax: +49 (421) 2003303
K.Boehnke@iu-bremen.de

Deputy Secretary-General

Nandita Chaudhary

Department of Human Development
Lady Irwin College
University of Delhi
Sikandra Road
New Delhi 10001 India
Tel.: +91-11-23321635
nanditachau@rediffmail.com

Treasurer

Dharm Bhawuk

College of Business Administration
University of Hawaii at Manoa 2404
Maile Way Honolulu, HI 96822 USA
Tel.: +1 (808) 956-8732
Fax: +1 (808) 956-2774
Bhawuk@hawaii.edu

Past President

Shalom Schwartz

The Hebrew University
Jerusalem, Israel
msshassch@mssc.huji.ac.il
Tel.: +972 (2) 581 7892
Fax: +972 (2) 588 1159

President-Elect

Heidi Keller

Fachbereich Humanwissenschaften
University of Osnabrück
Seminarstrasse 20
Osnabrück Germany
Tel: +49 (541) 969-4393
Fax: +49 (541) 969-4770
hkeller@uos.de

Chair, Publications Committee

Bill Gabrenya

(see Inside front cover)

IACCP Regional Representatives 2006-2008

Europe

Márta Fülöp

Institute for Psychology
Hungarian Academy of Sciences
Victor Hugo utca 18-22 Hungary
Tel.: +36 (1) 279-6088
Fax: +36 (1) 239-67-21
fmarta@mtapi.hu

David Lackland Sam

Dept. of Psychological Science
University of Bergen, Christiesgate 12
N-5015 Bergen Norway
Tel.: +47 55 58 32 15
Fax: +47 55 58 98 79
david.sam@psysp.uib.no

East Asia

Susumu Yamaguchi

University of Tokyo
Department of Social Psychology
Hongo 7-3-1, Bunkyo-Ku
Tokyo 113-0033 Japan
Tel.: +81 (03) 5841-3870
Fax: +81 (03) 53815-6673
susumy@L.u-tokyo.ac.jp

South East Asia

Augustinus Supratiknya

Sanata Dharma University
Candi Gebang Permai, Blok GG-7
Condong Catur
Sleman 55283
Indonesia
Tel.: +62 (027) 4-883037
Fax: +62 (027) 4-562383
supratiknya@yahoo.co.uk

Insular Pacific

Ron Fischer

School of Psychology
Victoria University of Wellington
PO Box 600 Wellington
New Zealand
Tel.: +64 (4)463-6548
Fax +64 (4) 463-5402
Ronald.Fischer@vuw.ac.nz

Mexico, Central America, and the Caribbean

Tania Esmeralda Rocha-Sanchez

Nat'l Autonomous Univ. of Mexico
Sanchez Colin 55 Col. Providencia
Delg. Azcopotzalco CP 02440
Entre Mariscal Romel Y Emilio Portes Gil
Mexico D.F. Mexico
Tel.: +52 (55) 56 22 23 26
Fax: +52 (55) 56 22 23 26
tania_rocha@correo.unam.mx

South Asia

Ramesh C. Mishra

Dept. Psychology
Banaras Hindu University
Varanasi 221005 India
Tel.: +91 (542) 2575348
rcmishra_2000@yahoo.com

North America

Veronica Benet-Martinez

Department of Psychology
Olmsted 1418
University of California
Riverside, CA 92521 USA
Tel.: +1 (951) 827-7776
veronbm@ucr.edu

Kim Noels

Department of Psychology
University of Alberta
Edmonton, AB, Canada, T6G 2E9
Tel.: +1 (780) 492-4717
Fax: +1 (780) 492-1768
knoels@ualberta.ca

South America

Cláudio Torres

SQS 108 Block K
Apt. 604
Brasilia, DF 70347-110 Brazil
Tel.: +55 (61) 307-2625 x223
Fax: +55 (61) 244-1178
cclaudpsius@aol.com

Central and South Africa

Andrew Mogaji

Department of Psychology
University of Lagos, Akoka-Yaba
Lagos, Nigeria
Tel.: +234 (802) 331 8639
a_mogaji@yahoo.com

North Africa and Middle East

Charles Harb

Social and Beh. Sciences Dept.
American University of Beirut
P.O. Box 11-0236/SBS Dept.
Beirut, 1107 2020 Lebanon
Tel.: +961 (1) 350000 ext 4371
Charles.harb@aub.edu.lb

Special Representative at Large (XVIII Congress)

Ulrich Kühnen

School of Humanities & Social Sciences
Jacobs University Bremen Germany
Campus Ring 1
D-28759 Bremen Germany
Tel.: +49 (421) 2003426
Fax: +49 (421) 2003303
U.Kuehnen@iu-bremen.de

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 Germany in 2008. We are associated with several publications, including the bimonthly *Journal of Cross-Cultural Psychology*, the 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).

IACCP Fees and Subscriptions

Membership fees are based on income and include the *Journal of Cross-Cultural Psychology* (JCCP) and the *Cross-Cultural Psychology Bulletin* (CCPB). Membership forms are available on the IACCP web site.

Income	Annual Dues
Less than US\$ 10,000.....	US \$20
Between \$10,001 and \$30,000.....	\$45
Between \$30,001 and \$65,000.....	\$65
More than \$65,000.....	\$85

Sponsor a member in a developing nation.....\$40

JCCP institutional subscriptions: Please see www.sagepub.com

Bulletin institutional subscriptions:

USA addresses:\$25

Non-USA addresses:\$30

Bulletin back issues (per volume when available):.....\$45

World Wide Web

News and information about IACCP can be found on the IACCP Web site at www.iaccp.org

