

CROSS-CULTURAL PSYCHOLOGY BULLETIN

**NUNAVUT
CANADA INUIT**

**JOSEPHINE
NAIDOO**

The Inuit of Canada:
Identity and Cultural
Continuity, Change
and Adaptation

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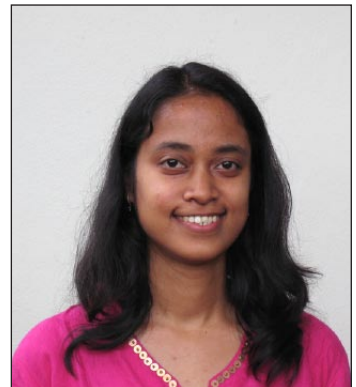
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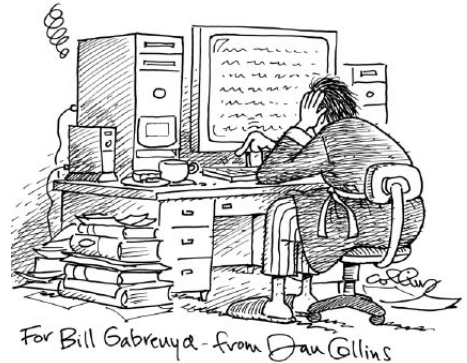
Inuksuk Traditional Inuit stone landmark, called "inunnguaq" when it represents a human form as in the cover photo. The inuksuk is used as the official logo of the 2010 Vancouver Winter Olympic Games.



Communication: Transitions, Traditions, Trends and Travails

Bill Gabrenya
Editor

This issue leaves the printer just before the Bremen Congress, organized by Klaus Boehnke and Ulrich Kühnen at Jacobs University Bremen, Germany. So you are probably reading this after returning home from a great conference, or perhaps as you tearfully regret your decision not to attend. Either way, most of the news coming out of the Congress concerning communication, publications and organizational affairs of the Association will be found on our web site. I will talk about a few items that are known or knowable prior to the conference.



New Communication and Publications Committee Chair

My second term as chair of the Communication and Publications Committee (CPC) ends in July 2008. John Adamopoulos of Grand Valley State University, Michigan USA will take over the post in July. John is an excellent choice for this appointed position because he was both chair of the committee before my first term began and served a four-year term as editor of the *Bulletin* in the early 1990s. John assumes the chair at a point when the CPC's responsibilities are greatly increased by the Association's assumption of control of JCCP following its sale to Sage Publications by Western Washington University and by new online efforts.

New Constitution for IACCP

The acquisition of JCCP by Sage has provided IACCP with a new source of revenue—Journal royalties—but has given us new responsibilities that require a more complex organizational structure as well. The Association is now responsible for several aspects of the Journal, including choosing the editor, setting the budget, determining publication policies, and interacting directly with the publisher. The revenue from Sage, a large portion of which is spent on supporting the activities of the Journal, has increased our annual budget considerably. Together, these increases in responsibilities and in the budget have generated the need for organizational changes, including rewriting sections of the Constitution and Bylaws and incorporating the Association. The Association was incorporated in the State of Florida in early 2008 and a revised Constitution is

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.

nearly complete as I write this. The Association officers have been frenetically busy for six months handling this and related issues. Thanks goodness for email; *curse* email.

Journal of Cross-Cultural Psychology Online At Last and What This Means to the Organizational Development of IACCP

In May 2008, we made an arrangement with Sage to place the Journal online. We sent email to all members in May with instructions for accessing the Journal through our primary Association web site, www.iaccp.org. You must log in using your last name and password to see the page on which the link to Sage Publications and JCCP appears. All issues from Volume 1 Number 1 are online and it is *very cool* to be able to see the development of cross-cultural psychology by perusing issues back to the early 1970s.

We should have provided online access to JCCP several years ago when it first became possible, and while I surely cannot explain why we did not do so, I suspect it is a generational issue: my generation of academics, born in the middle of the previous century, think of journals as booklets that are organized on shelves—hopefully your own shelves, but at least in your university's library. My students think of journals as web resources from which they extract PDF files that they might or might not print out before reading. Hard drive

space is cheap and they are using it fast. Grad students search far and wide for the articles they need, where “far” means essentially the distance between their faces and their computer screens, and “wide” means their circle of friends who, through relationships with students attending other universities and some intriguing, nefarious methods, can get online access to just about any journal. Undergrad students start with the assumption that a literature search means searching the online resources that are immediately available, neither farther nor wider.

I belabor this point to make an argument about organizational development. To the extent that the success of IACCP is a function of maintaining a certain level of membership, the methods through which (cross-) cultural psychologists access JCCP will affect our future development. A newer generation of culturalists will not join the Association to have ready



access to the Journal at bargain rates. Instead, they will join it (or not) for a host of other reasons, some material (e.g., access to a network of like-minded academics who can help them meet career objectives) and some symbolic (e.g., an act of self-identification). IACCP must take these motivations into account as it looks forward.

In the short term, the presence of JCCP on our web site enhances the web site itself and brings it a little closer to achieving the status of a web portal for culturalists. My hope for the web site has long been that it would take advantage of "Web 2.0" technology and user behaviors, providing a central source for things-cultural. I announced a series of enhancements last year along these lines that centered an allowing members to log in and add content. Still more innovations are needed.

IACCP International Association for Cross-Cultural Psychology

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Culture and Social Behavior

Paul B. Pedersen, Juris G. Draguns, Walter J. Lonner, & Joseph E. Trimble (Eds.)
Counseling across cultures (8th Ed.)

John W. Berry, Jean S. Phinney, David L. Sam, & Paul Vedder
Immigration youth in cultural transition: Acculturation, identity, and adaptation across national contexts

21 books are in this 4-book random rotation.
Members: click here to have your book listed.

Web Site Enhancements

Two enhancements to the Association's web sites were completed over the last year. On the primary Association site (www.iaccp.org), members' new books are now featured in a sidebar. As I write this, 21 books are displayed in randomized sets of four (i.e., each time you reload/refresh the page, a new random set appears). Instructions for having your book included are available on the home page. On the Association's Online Directory (www.iaccp-directory.org), existing members can now pay their dues online using a credit card or PayPal. This feature has been anticipated for several years and finally came to fruition following several false starts. A complete list of

Year, Place	Articles Due Date	Articles Selected	Editorial Work	Printed	Mailed	eBook Online
2000, Pultusk	Done	Done	Done	Done	Done	2008 Summer
2002, Yogyakarta	Done	Done	Done	Done	Done	Done
2004, Xi'an	Done	Done	Done	Done	No	2008 Summer
2006, Spetses	Done	Done	2008 Fall	2008 Fall	2008 Fall	2009 Winter

recent enhancements can be seen at www.iaccp.org/features.htm.

Proceedings Volumes

I wrote in the previous issue of the *Bulletin* that the publication of Congress proceedings books is becoming increasingly difficult for several reasons, and the situation has not improved since. The accompanying table updates the status of several recent books.

The editors of the Spetses book, Aikaterini Gari and Kostas Mylonas of the University of Athens, have announced that the title of the book will be *Q.E.D. From Herodotus's Ethnographic Journeys to Cross-Cultural Research*. A longstanding tradition in IACCP is that the first letter of the title of each successive Congress' book must begin with the next letter of the Latin alphabet, and it was Aikaterini and Kostas who landed on the letter "Q." The book will be published by the Athens publisher Atrapos Editions.

Passing of John Keats

The cross-cultural psychology community lost one of its most beloved members earlier this year. John Keats of Newcastle, New South Wales, Australia passed away at the age of 86. He will be remembered for his many accomplishments in psychology and his friendly, relaxed persona at many IACCP Congresses.

The following notice was written by Kevin McConkey, Acting Vice-Chancellor, University of Newcastle:

Emeritus Professor John Keats passed away on 1 January 2008; he was 86 years old. John was appointed Foundation Professor of Psychology in 1965 and retired in 1986. Together with Daphne Keats, John was a passionate supporter of our University, Psychology, and international relations especially with China.

As a Professor and an Emeritus Professor, John gave unyielding support to and expected great things from the University, and he advocated for it nationally and internationally. John's impact on the discipline of Psychology throughout the world was outstanding and he received multiple awards and much recognition for his own work in mathematical psychology. Together with Daphne, John also contributed greatly to academic knowledge in cross-cultural psychology as well as to scientific and professional links with colleagues in China for over 30 years.



Yogyakarta 2002 John Keats (center) and Daphne Keats (right) lined up for the official group photo.

Report on the Use of the IACCP Fund to Support 2006 Yogyakarta Earthquake Victims

Augustinus Supratiknya

The IACCP Fund was used to support the organization of three main service activities for the victims of the Yogyakarta 2006 earthquake, including (1) children group guidance activities, (2) adult group counseling activities, and (3) adult individual counseling activities, with a focus on the first one. All activities were carried out in six months, from February to July 2007, in six villages around the county of Bantul in the Yogyakarta province. Both teachers and major students of the Faculty of Psychology of the Sanata Dharma University and some other schools of psychology in Yogyakarta took part as counselors and/or facilitators or assistant counselors and/or facilitators in the activities.

Editor's note. IACCP established a fund in 2006 to help victims of the large earthquake that devastated areas around Yogyakarta, Indonesia, the location of our 2002 Congress. The fund was administered through Sanata Dharma University where IACCP Regional Representative Augustinus Supratiknya (Pratik) is located. This report was prepared by Pratik. A letter from the rector of the university appears on the following page.

1. Children Group Guidance Activities

This project consisted of two main activities: (a) learning guidance, and (b) personality guidance. The first one included guiding children doing their homework and guiding them to learn mathematics, natural science, and English and to draw in a playful and joyful atmosphere. The second activity consisted of the provision of group personality and social guidance including training for the expression of feelings, communication training, time management training, and training for the development of personal responsibility. The activities were carried out weekly. A total of about 200 children consisting of kindergarten, elementary school, and junior high school students took part in the activities.

2. Adult Group Guidance Activities

This project was organized in close relation with the first one and consisted of the provision of group counseling to adult subjects and groups



Group activities Children doing their homework. Former IACCP President Ype Poortinga (back wall, fourth from left) visited.

of teachers on a communal basis concerning how to cope with psychological traumas and other negative feelings and how to help children and/or students do so. Five adult group guidance activities were carried out during the six month period of the project. A total of about 120 adult subjects men and women in six villages and a total of about 60 kindergarten and elementary school teachers took part in the activities.

3. Adult Individual Counseling Activities

This project was a kind of follow-up activity to the second one and was carried out on a weekly basis. The activities included counseling, relaxation training, body awareness training, and making referrals to psychiatrists for further intervention. A total of 12 adults including a woman who lost her husband and her home and belongings and a man who lost his wife and a child, and who complained of having several kinds of psychological problems such as insomnia, nightmares, and continuous grief, benefited from the activities.



Homework finished at last Students and teachers outside a learning and guidance activity shelter. Pratik is front right.

Dear Sir,

On behalf of the victims and survivors of the May 2006 earthquake that hit some parts of the region of Yogyakarta, Indonesia, as well as the academic community of the Sanata Dharma University, Yogyakarta, I would like to express my deepest gratitude for the donation that amounts to U.S. \$1,800 your organization has given us as an aid to the Yogyakarta earthquake victims.

The donation will be used to financially support the delivery of a psychosocial rehabilitation program for child victims in five villages around the affected areas. This program is organized by a task force consisting of both faculty members and senior students of the Faculty of Psychology, Sanata Dharma University, in cooperation with among others the psychological community of Yogyakarta. This program started last February, 2007 and will last until the end of April, 2007. For your information, the general physical and psychosocial rehabilitation activities for the 2006 earthquake survivors in Yogyakarta and its vicinities are still going on until now.

Thank you for your kind attention.

Sincerely yours,

Dr. Ir. P. Wiryono Priyotamtama, S.J., Rector

The Inuit of Canada:

Identity and Cultural Continuity, Change, Adaptation

Josephine C. Naidoo
Waterloo, Canada

The Inuit arrived in Arctic Canada from Asia some 5,000 years ago. Their story is about movement of aboriginal people, settlement and adaptation to a harsh environment, achievement of maritime and hunting skills, the invention of metal and stone implements, and a complicated, often tragic, relationship with European immigrants.



The first Inuit settled in present day Nunavut between 1000 and 500 years ago, bringing with them technologies such as the bow and arrow, finely tailored skin clothing, the kayak (*qajap*), for hunting seals, and the sod house (*qarmaq*) to survive the Arctic cold (Nunavut, '99). Carvings by these early Inuit attest to a rich social and spiritual life expressed in symbols and concepts that exhibit a deep relationship to the land, seasons, love of family, community kinship, interdependence and respect for another's "mind-set." They developed a profound value of the inter-connectedness of mind, body, spirit, and the environment.

I have long been interested in aboriginal cultures and in the plight of aboriginal peoples world-wide. Recently I had the privilege to visit the Inuit homeland of Nunavut, to interact with both Inuit and non-Inuit people, tour various Inuit institutions, and to make informal observations of people's activities in Nunavut's capital,

Iqaluit, and in the smaller community of Pangnirtung. With towering mountain peaks and the fiords of North Baffin, national and territorial parks, whaling sites, wildlife, bird species, giant glaciers, and pristine wilderness, it is an area of breathtaking beauty.

In this article, I attempt a sociopsychological analysis of the challenges for the Inuit in the 21st century. The Canadian model is to create decentralized territorial governments to facilitate aboriginal groups regaining control of their "world" and to rectify historic wrongs. I suggest an assessment of the implications for aboriginal groups worldwide of this model.

My analysis is based on a comprehensive review of recent studies of Inuit values and sense of self, revitalization of the Inuktitut language, reclaiming of original "real" Inuit names, studies of myths, relatedness to land and significant others, as expressed in Inuit art and sculpture. I draw on demographic data from Statistics Canada, government documents, Inuit and non-Inuit media reports, archival records, several

This article is based on a presentation to the 2004 Xi'an, China Congress of the IACCP.

web sites, and personal communication with researchers of the Inuit, and key informants in Iqaluit.

Early Contact, Cultural Disaster

Contact between the Inuit and Europeans and Americans dates back to about AD1500. Whalers, explorers, traders left their mark on these ancient people. As one text put it, these strangers (*qallunaat*) brought the Inuit guns, cloth, metal, tools and utensils, musical instruments and dances, alcohol, tobacco, disease, and new genes (Nunavut '99, pp. 12-19). Canadian police (RCMP) followed to enforce Canadian law on American whalers, in particular. Between the 1920s and 1930s Christian missionaries arrived. Church-run residential schools were set up. Children, as young as five years, were removed from their families, a disaster from the perspective of family-oriented Inuit culture. Christianity, today, remains a strong element in Inuit culture.

World War II, and the Cold War, introduced airbases, radar stations, military manoeuvres into the Arctic. The enforced relocation of Inuit communities by the Canadian federal government followed, then more policing, radio networks, and the patrol ship, "CD Howe," that administered medical services. Sometimes, patients with tuberculosis were moved south, never to return.

The contacts with western peoples and world events brought massive change to the equilibrium



Pulaarvik Kablu Friendship Center

to explain principles and values of Inuit "traditional knowledge" (*Qaujimaqatuqangit* or IQ) as a means for organizing not only the family, but also other groups, organizations, and human societies. IQ is a binding force for people and its principles have been handed down orally from one generation to the next for time immemorial. It is an integral part of understanding who the Inuit people are and what makes them "tick." Arnakak's six concepts of IQ may potentially serve as a "living technology" in guiding any group of people (see *Inuit Traditional Knowledge (Qaujimaqatuqangit* or IQ, sidebar on following page).

In contrast to the well-known understanding of the concept of gluttony in western thinking, for the Inuit *gluttony pertained to the withholding of food from others.*

of Inuit life. A watershed event in the relationship between the Inuit and the Canadian government was the establishment of the Inuit homeland, the Nunavut, two million square kilometers of central and east Arctic split off from the Northwest Territories. (See sidebar, *Creation of Nunavut.*)

Traditional Inuit World View

What is "the Inuit way"? What makes "an Inuk an Inuk"? Jaypetee Arnakak (2000, August 25) uses Inuit family and kinship relationships

Further, Arnakak contends that in the harsh arctic environment, prescriptions for right living have evolved over time to ensure harmonious integration within the group for individual, family, and social survival. Four ethical value obligations (healthy communities, simplicity and unity, self-reliance, and continuing learning) are linked to practical and social group obligations, such as, just, reasonable and equitable use of resources, and ensuring the dignity and integration of all kinship members.

Inuit Traditional Knowledge (Inuit Qaujimajatuangit (IQ))	
Basic IQ Concept	IQ Meaning
Serving (<i>Pijitsirniq</i>)	Roles, relationships, responsibilities in family-kinship and other relational units.
Consensus Decision-Making (<i>Aajiiqatigiingniq</i>)	Nature of the consultation process among individuals and groups.
Skills & Knowledge Acquisition (<i>Pilimmaksarniq</i>)	Meaningful empowerment building through teaching and learning, by observation, doing, experience.
Collaborative Relationships (<i>Pilriqatigiingniq</i>)	Working together as meaningful partners towards a common purpose.
Environmental Stewardship (<i>Avatimik Kammattiarniq</i>)	Utmost sensitivity to the environment. Taking and using only what is needed.
Resourcefulness in Solving Problems (<i>Qanuqtuurunnarniq</i>)	There is need for skill in devising expedients, practical ingenuity. To be Inuit is to be resourceful.

No Such Thing As Gluttony

The literature provides several examples of the expression of Inuit philosophical principles in everyday life. Thus, respect for the personal thoughts and feelings (*isuma*) of others means that Inuit are reluctant to question or make demands of others (Qitsualik, 1998, November 12). The assumption is made that individuals will carry out their obligations. The culture is non-combative, at least about ideas and opinions. Consequently, in interacting with more aggressive and argumentative Euro-Americans, Inuit are likely to slip into silence (*ilira*) hoping to defuse what appears to them as conflict. The concept of reciprocity, in particular with regard to food, is explained by Rachel Qitsualik (2003, August 8). She points out that there is no such thing as overeating in Inuit culture. One never deprives others of available food. In the Inuit’s long nomadic history, it was considered that

food belonged to everyone. Thus, the “have-nots” had the right to share in the “have’s” caribou. No permission or thanks were necessary. Were the situation to be reversed the same right of access to food prevailed. This illustrates the Inuit concept of reciprocity, fast disappearing as contact with western concepts of ownership of resources, property, and a market economy, takes place. In contrast to the well-known understanding of the concept of gluttony in western thinking, for the Inuit gluttony pertained to the withholding of food from others.

Consulting Elders

The attempt at all levels of the Nunavut Government is to find ways of implementing Inuit traditional knowledge and the Inuktitut language in all their programs, policies, and services (Rideout, 2001, February 2). Indeed, the aspiration of the Inuit people is that, ideally, Inuit philosophy should be implemented in all institutions across Nunavut. Thus, for example, Inuit work time should operate on a hunting schedule to allow employees to get “traditional leave” to go caribou hunting during the caribou season. So too, the elders in the community, viewed as traditional repositories of knowledge, should be consulted when new institutional policies are introduced. It should be noted that the criterion for one to be designated an “elder” implies that the person, usually older, must have deep experi-



Nunavut flag Inuksuk symbol and north star.

ence, and undisputed authority in, for example, some area of knowledge, a skill or talent or particular subject. Groupings of such elders comprise a form of “living library” (Qitsualik, 1998, June 25). These “carriers” of cultural knowledge are viewed as authentic “true adults” (*innammarik*) as contrasted to people who are simply old (*inutuqaq*). They are readily recognized by the community and possess impressive potential for shaping Nunavut’s new institutions. Elders, versed in IQ knowledge, are already in place in some government departments, e.g., health and social services. Their presence and expertise should improve the relationship between the government and ordinary Inuit people (Arnat-siaq, 2002, September 3).

Revitalization of the Inuit Language

The Inuit (“the people”) have a long historical tradition and scholars of this tradition argue that Inuit culture and, indeed, personal identity, are inseparable from its language, Inuktitut (Hessel, 1998; Mallon & Kublu, 1999). Art historian Ingo Hessel (1998) identifies Inuktitut as a member of the Eskimo-Aleut family of languages, classified as polysynthetic, i.e., a single word consisting of numerous roots, prefixes and suffixes can express ideas that require several words in a language, such as English. Six distinct regional dialects exist today.

Inuktitut is written in syllabics, a phonetic form of writing that was developed by mis-

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ᐱ ᐱ pi	ᐸ ᐸ pu	ᐸ ᐸ pa	< p
ᐱ ᐱ ti	ᐹ ᐹ tu	ᐸ ᐸ ta	< t
ᐱ ᐱ ki	ᐺ ᐺ ku	ᐸ ᐼ ka	< k
ᐱ ᐱ gi	ᐻ ᐻ gu	ᐸ ᐼ ga	< g
ᐱ ᐱ mi	ᐼ ᐼ mu	ᐸ ᐼ ma	< m
ᐸ ᐸ ni	ᐼ ᐼ nu	ᐸ ᐼ na	< n
ᐸ ᐼ si	ᐸ ᐼ su	ᐸ ᐼ sa	< s
ᐸ ᐼ li	ᐸ ᐼ lu	ᐸ ᐼ la	< l
ᐸ ᐼ ji	ᐸ ᐼ ju	ᐸ ᐼ ja	< j
ᐸ ᐼ vi	ᐸ ᐼ vu	ᐸ ᐼ va	< v
ᐸ ᐼ ri	ᐸ ᐼ ru	ᐸ ᐼ ra	< r
ᐸ ᐼ qi	ᐸ ᐼ qu	ᐸ ᐼ qa	< q
ᐸ ᐼ ngi	ᐸ ᐼ ngu	ᐸ ᐼ nga	< ng
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Inuktitut syllabary of Canada

The Creation of Nunavut

It took 30 years of negotiation between Inuit organizations and the Federal Government of Canada to win a massive land claim agreement and territorial autonomy in the Canadian northern Nunavut (“our land”) in June 1993. Legal entry into the Federation of Canada followed in April 1, 1999. The territory comprises about 20% of Canada’s land mass, extending north and west of Hudson’s Bay, above the tree line to the North Pole. The area is an Arctic desert with an average of 4” precipitation per year and average temperatures ranging from -28C (Winter) to 10C (Summer).

The territory is made up of 28 communities of varying size; Iqaluit, the capital, located on Baffin Island, has a population of 6,000, while the smallest community, Bathurst Inlet, has just 25 people. The population per square km. in the area is .01. The non-Inuit “*qallunaat*” population comprises mainstream Canadians and a small number of visible minorities. People, food, fuel, timber, all arrive by plane or seairlift to these scattered communities, hence cost of living is highest in the country.

Nunavut’s population is the youngest in Canada, with a median age of 22.1 years. It is a fast growing community. Statistics Canada census 2001 indicates a population of just over 30,000 people, representing an 8% increase in just five years. Inuit comprise 85% of the population. Average household income is \$31,000, versus \$45,000 for Canada as a whole. Official languages are Inuktitut, Inuinnaqtun, English and French (Government of Nunavut, 2004, Our Land).

The government of Nunavut formulated the Bathurst Mandate (Pinasuaqtavut) in 1999 to plan the guiding principles for Government and its members for the next five years. The Mandate has been praised for its idealism in terms of preserving Inuit values in government. However, it has been criticized for its failure to address pressing problems of financial deficits, housing shortage, an ailing health system, poor infrastructure, and low usage of the Inuit language in government (Bell, 1999, October 22).

sionary Rev. James Evans for the Cree Indians, adapted for the Inuit in the 1800s by Anglican missionaries, and brought to the Arctic by Englishman and missionary, the Rev. Edmund Peck. Peck translated the Bible into Inuktitut and established Baffin Island's first permanent church mission near Pangnirtung, teaching syllabics to the Inuit (Mallon & Kublu, 1999), thus instilling a "quasi-literacy" in Inuktitut (Alootook Ipellie, 1992, cited in Hessel, 1998, p. 8).

As is widely recognized, minority languages the world over are threatened with extinction unless minority peoples, governments and scholars address the issue with urgency. The power of the English language, especially in the technological world, has become quite overwhelming. The Inuit, the Nunavut Government, and culture scholars wrestle with the problems of keeping Inuktitut "alive" in Inuit homes, schools, media, government, and all institutions across the territory. Even the widely read newspaper in Nunavut, the *Nunatsiaq News* has been criticized for the poor quality of its reporting in Inuktitut. Inuit children at play are using English despite all the attempts to instill Inuktitut into their lives.

The survival of Inuktitut is a burning issue for the Inuit. There is a spirit of determination to salvage, preserve, instill pride, and transmit Inuktitut to future generations that bodes well.

Recovery of Original Names

Traditionally, the Inuit had no surnames. They had their own ancient practices of attributing names to their children. For example, men may carry the names of female ancestors, a

grandfather might call his infant granddaughter, "my sweet little mother," a child may be named after a deceased person and treated as if the child possessed the spirit of this person, hence be addressed as "mother" or "father" as had been the deceased person (DeDeen Brown, cited in the online newsletter, "Canku Ota," July 13, 2002).

When Europeans came into contact with the Inuit in the late 16th century onto the 18th century, they thought they should "save" the Inuit and "correct" and replace the ancient indigenous system. In the early 1920s, the Canadian Government assigned numbers to the Inuit, carved on dog tags, to be tied around the neck. In 1970, the Canadian Government introduced "Project Surname" that decreed that the Inuit adopt surnames, an alien concept in Inuit tradition. With the establishment of Nunavut Territory in April 1, 1999, the Nunavut Court of Justice began the process of correcting people's names at their request (Brown, 2002, July 13).

Inuit Spirituality, Myths, Art and Sculpture

Inuit art, today much sought after by art collectors and interested individuals in North America and around the globe, is a record of Inuit traditional beliefs, spirituality, myths, wildlife, images from the past and contemporary daily life activities. Materials used in their richly imaginative sculptures include soapstone, green and grey stone, whale and antler bone, narwhal ivory, sinew, and hide. Portrayals of the shaman and the spirit world are a common theme, despite the embracing of Christianity by most Inuit over

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Iqaluit View of Frobisher Bay and town of Iqaluit, capital of Nunavut, in May.

the past 200 years of missionary proselytizing. Inuit art now extends to lithographic drawings, stenciling, prints, drawings using graphite and coloured pencils, intricate weaving, and bead-work. A popular art theme surrounds the sea goddess, a mermaid-like creature, Sedna, the embodiment of fertility, abundance, a mother figure. According to rule and taboo, people had to keep Sedna happy. If angered by people's negligence, Sedna's wrath could be appeased by the shaman combing her hair.

Some of the choices Inuit artists will have to make in the future include: as Inuit come to control their political destiny in Nunavut will they still see their art as an expression of their culture? will the motivation for creating artistic works lie in economic necessity or in art for the sake of art? will younger artists look elsewhere for their creative inspiration?

A Culture in Transition: Challenges

The Incidence of Suicide: Of urgent concern to Inuit families, communities, and government officials is the high incidence of suicide, in particular, among young male Inuit. With a population of approximately 25,000 people, Nunavut

has a suicide rate of 6.8 times the Canadian national average (Suicide report shows frightening numbers, 2002, May 31). Men and women aged 18-30 years accounted for 61% of the suicides in Nunavut, with men in that age group comprising the highest risk group, with 74% of the completed suicides. The two predominant methods used are hangings (77%) and firearms (23%) with victims being overwhelmingly of Inuit ethnic background (97%).

The considerable literature on the topic argue over the causal factors for the phenomenon. One contention is that the Inuit have a long history of suicide when people felt unbearably useless in a nomadic society where one's very identity is tied to competency and proficiency within the group. The old, infirm, the isolated and marginalized, might well choose death, with the promise of transmigration of the soul to a better world, over a life of suffering (Qitsualik, 2000, June 30). Other scholars dispute this postulate, i.e., acceptance of "altruistic self-destruction," arguing that basically it was the elderly, not youth, who were most likely to perceive themselves as a burden in a nomadic, interdependent society.

The literature points to a host of causal factors underlying these high suicide rates. These

include, alcohol and substance abuse, broken families, feelings of alienation, lack of contact with elders, loss of self-determination, and erosion of the close-knit extended family (Wiebe, 2000). Much of the onus for this tragic state of affairs rests with Inuit contact with Europeans. For example, the attempt to replace Inuit culture with European residential schools which took children long distances away from their parents, loss of Inuit language and traditional norms, and new western lifestyles. Intervention strategies for primary prevention is a “must” if this sad situation is to be rectified (Wiebe, 2000).

To this litany of causal factors, freelance journalist, Jennifer Tilden (1997), offers some further insights into the persistence of this devastating problem based on her interviews with Inuit people. Her findings pointed to the reluctance of families to talk about a suicide. Some felt that the idea of suicide as a sin, an attitude originating in Christianity, made suicide a “secret”; others felt that the rationale for secrecy lay in people’s respect for families that had experienced a suicide. People did not want to cause such families further pain. The need to talk about and confront



Enchanted Owl Most famous work of Inuit artist Kenojuak Ashevak (b. 1927). This image appeared on a Canadian stamp in 1970.

harsh environment, respecting Inuit culture and using Inuit language. The educational system in the Canadian north is largely based on Euro-American educational traditions. Educators are calling for “sociological imagination” (Mills, 1959) and a “social compass” (Connor, 1987) as a *modus operandi* for creative educational

The new millennium will witness the **demise of many languages** and cultures adhered to by small populations, such as the Inuit.

the issues surrounding the high incidence of suicide is urgent. Inuit leaders, community workers, and families themselves, are aware of this urgency.

Educational and Professional Achievement

Low education seriously deters the Inuit from assuming high level jobs in the labour force, controlling their industries such as, eco-tourism, fishing and mining, and creating new job opportunities on their own initiative (Nelson, 2003, March 21). The 50% high school drop-out rate is a social problem of critical proportions.

Historically, Inuit youth learned through observation, a “watch and learn” and a “hands-on” methodology was used. Older generations passed on the skills for successful survival in a

programs in keeping with Inuit culture that will attract both children and parents. Having had negative experiences with residential and boarding schools, fresh perspectives on education are called for. These must incorporate Inuit language and beliefs about education, employ Inuit teachers rather than non-Inuit (“*qallunaat*”), use individualized education, and respond to the learning styles of Inuit students. Thus, an ethic of non-interference, or a “modeling” approach to education is deemed desirable, together with inclusion of learning traditional skills. Several imaginative programs have been introduced to encourage Inuit professional development to meet the needs of Nunavut’s citizens in their own language and on cultural terms acceptable to them. Some of these new programs involve liaison with institutions in other parts of Canada.

Dream Fulfillment

We have to keep our language, our stories, and our identity alive. The world has to learn about the Inuit and their culture and traditions, so that they will not be forgotten.

–Uriash Puqinaq (cited in Hessel, 1998, p. 185)

The creation of Nunavut fulfils a dream for the Inuit; a dream that took thirty years of negotiation to materialize. In Nunavut, “our land,” indeed, “our homeland,” as freelance writer Ann Meekitjuk Hanson of Iqaluit puts it, the Inuit have a new inuksuk¹ (directional beacon) for the world to see, and for us to share and pass on to our children. What joy! (Nunavut ’99, p. 131). The existential meaning of Nunavut for the Inuit sense of beingness can hardly be overstated. Inuit leaders and writers inform the reader of the unique philosophy of life pertaining to the individual’s sense of self and relationships with significant others, developed over their long history, that reach beyond the struggle to adapt and survive in the hostile Arctic environment.

In the short period of five years since the establishment of Nunavut, Inuit leaders and journalists have identified and negotiated with Canadian Government officials regarding the vital issue of keeping Inuit culture and language “alive.” The Inuit cultural and philosophical focus reflected in the spirit of the Bathurst Mandate, the intent to implement the principles of Inuit traditional knowledge (IQ) in government and all institutions across the territory, as well as Inuit ethical and social values, bodes well for a people so decimated by contact with the power and exploitation of alien European and American cultures.

As is widely known, the new millennium will witness the demise of many languages and cultures adhered to by small populations, such as the Inuit. Oral traditions with little written history are especially vulnerable. Author, Mark Abley writes: “the demands of the modern global economy and the ubiquity of mass media simply mow down traditional languages” (cited in Young, 2004, January 18). Jay Ingram, Science journalist for the *Toronto Star*, adds: “It’s estimated that of the world’s 6000 languages, one

¹The Inuksuk served as a directional beacon in the Arctic desert. In addition, because the stone structure resembled a man, caribou who were fleeing the structure moved into the path of awaiting hunters.

At the Movies in Pangnirtung

We were in the community hall of the small community of Pangnirtung, just a little south of the Arctic Circle, for a free showing to the community of the much acclaimed film, “The Fast Runner” (“Atanarjuat”) directed by Zacharias Kunuk. We felt privileged because the film was shown by the director personally. Many local Inuit adults and children of all ages were present. We were surprised that the adults did not seem perturbed by the presence of children at a film with explicit sex scenes. Some Inuit children lay on the floor close to the projector. These children were fascinated by the projector. They constantly touched and fiddled with it, sometimes causing part of the picture to miss the screen. There was no reprimanding. An Inuit adult would just get up from his seat, go up to the projector, reposition it and then retake his seat.

may be going extinct every day...we may have only 100 languages left by the end of the century” (Ingram, 2004, February 29). The preservation of Inuit language and culture warrants the support of scholars world-wide.

The literature indicates that Inuit leaders are fully aware that to achieve self-sufficiency and independence from non-Inuits, Nunavut must broaden its economic base and raise the level of education of its young people. Several potentially lucrative economic enterprises are currently being explored. Innovative programs are being initiated, such as instruction in boat building (*qayaq*) in Kugaaruk (Pelly, 2003, January/February). Inuit creativity has recently entered the film world with the award winning production of *Atanarjuat (The Fast Runner)* in Inuktitut. (See sidebar, *At the Movies in Pangnirtung*) Veteran land claim negotiator, Malachi Arreak, states, “the onus is on Inuit youth to get educated...we are still a Third World territory in one of the wealthiest countries in the world” (Arreak, 2002, January 11).

Writers Albert Howard and Frances Widowson take a highly negative view of Nunavut in a paper titled *The Disaster of Nunavut*. They argue that Nunavut cannot be an answer to Inuit

social problems because it is both economically and culturally unviable. They contend that this racially defined territory depends heavily on the Canadian federal government transfers of funds. To artificially retain Inuit culture will further isolate the Inuit from the modern world. They assert that Inuit social pathologies can only be solved through policies that facilitate their participation in a growing global economy and society. (Howard & Widdowson, 1999, July-August).

Conclusion

The Canadian model of creating decentralized territorial governments to facilitate aboriginal peoples to regain control of their "world" and to rectify historic wrongs, has implications for aboriginal groups world wide. A meeting of indigenous peoples in Copenhagen in 1973 has initiated a world indigenous movement. The message for downtrodden people anywhere is, "Inuit have made Nunavut. Others can take courage and do it, too" (Peter Jull, Nunavut '99, p.125).

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Books for Nigerian Psychology

Walter J. Lonner

I wish to invite your cooperation in a project designed to help build a respectable collection of psychology texts and journals for a relatively new department of psychology at Olabisi Onabanjo University in Nigeria (www.oou-ng.com). The following is a summary of the project and what you can do to help.

How It Works

In a nutshell, books and journals would be collected, boxed, and delivered to specific pick-up points in the U.S. Ideally, the pick-up points would be located at universities. When the collection is completed, a truck will pick up the boxes and deliver them to the International Book Charity (Theological Book Network; TBN) in Grand Rapids, Michigan. The program deals with a wide range of academic books and is pointedly interdisciplinary and flexible. Upon reaching the port city of Lagos, representatives of Olabisi Onabanjo University in Ogun State would arrange to transport the material the rest of the way.



Who Pays for This?

Neither you nor your university or institution would pay anything. Dave Myers of Hope College in Michigan and I are collaborating on this project. I will play the major role in encouraging the collection of the books and journals and Dave and the Myers Foundation, which he and his family have generously established for various purposes, will finance the initial shipment on an exploratory basis.

Why Do This?

Psychology is increasingly becoming globalized (which should not be confused with Western industrialized hegemony). I believe that anyone, or any institution, with a strong interest in cultural/cross-cultural psychology should have an obvious interest in efforts of this nature.

What Next?

Please let me know if you are willing to be involved in this project. If you are on the faculty of a university, you would solicit donations from your colleagues and then make arrangements for them to be sent to TBN in Michigan. The TBN would arrange for a truck to pick up the material. At this point I am mainly trying to get commitments from individuals to help.

Finally...

This is the sort of project that will work only if there is enthusiastic cooperation. With the help of a few more people, which would be appreciated and not take much of your time, this project could be instrumental in "Converting Excess in our World to Access in the Rest of the World", which is TBN's slogan that summarizes its philosophy. I will try to answer any questions that you may have.

Please contact me at walt.lonner@wwu.edu

Doing Fieldwork:

Six Lessons and the Ecology-Theory-Method Loop

William K. Gabrenya Jr.
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Heidi Keller's *Bulletin* series on field research in psychology has included three excellent articles by Nandita Chaudhary, Gilda Morelli and Paula Henry, and Ashley Maynard. At the risk of breaking Heidi's three-article winning streak, I will offer my own ideas and observations about the place of fieldwork in cross-cultural psychology.



These three articles not only provided analysis, advice and commentary concerning the qualities and issues of fieldwork methods, but revealed the deeply engaging and emotional nature of fieldwork, setting fieldwork apart from most of today's popular methods. I make two arguments: field research is an important educational experience for cross-cultural and cultural psychologists (hereafter, "(cross-) cultural psychologists"), but performing such research may not be adaptive within the context of psychology departments, irrespective of the growing interest in qualitative methods within our field.

Field research, or fieldwork, methods are for the most part a legacy of (cross-) cultural psychology's intellectual forebears, cultural anthropology and its subfield, psychological anthropology (Gabrenya, 1999). This legacy can be seen directly in the earliest cross-over research programs, such as the Six Cultures Study, and in the field studies described in the other articles in this series. It is found indirectly in the "dimensional research" style that is now popular in cross-cultural psy-

chology. Dimensional research can be viewed as a modern variant of comparative anthropology or ethnology, especially holocultural studies based on the quantification of fieldwork findings that have been collected in the Human Relations Area Files. Some founders of the field, such as John Berry and Marshall Segall, cut their teeth—and sweated and froze and dodged dictators—carrying out cross-over studies that blended quantification with field research. Some of this research was performed in collaboration with anthropologists who provided regional expertise and a deep knowledge of cultural systems (e.g., Segall, Campbell & Herskovitz, 1966).

Method and Field Preferences in IACCP

Interest in qualitative research methods has grown over the last decade as the relationship between psychology and anthropology has strengthened in cultural psychology and as cross-cultural psychologists seem to look beyond their considerable progress in quantitative methods.

Although field research is but one type of qualitative research, it is also the kind of research most psychologists think of when someone says “qualitative.” I performed a survey of IACCP members’ preferences for qualitative versus quantitative research in conjunction with IACCP online elections in 2004, 2006 and 2008. In all three elections, I added the question, “In your own research, do you prefer to use (1) quantitative methods, (2) qualitative methods, or (3) a combination of quantitative and qualitative methods? (4) don’t know/don’t care” to the online ballot. It is probably safe to assume that these voters represent the core of IACCP, *N*s=176, 300 and 212 for the three years, respectively. (The 2008 election is not finished as I write this.) Few differences were found between the samples, so Table 1 presents the combined

In the same surveys, I also asked, “Putting all of the complications and ambiguities aside, would you classify yourself as a (1) cross-cultural psychologist, (2) cultural psychologist, (3) both, or (4) neither or other?” IACCP is a substantially mixed group in which a minority (43%) of members self-identify as purely cross-cultural psychologists (Table 1, last column). Area and Method were of course related, with the cross-culturalists preferring quantitative methods more than the culturalists, but what is interesting is that members in all areas prefer to perform research using both methods, with the culturalists particularly flexible. These data are consistent with discussions at sessions and in the hallways of IACCP conferences that I have witnessed over the last 10 years.

Table 1.
Relationship between field self-identification and method preference.

Field	Method Preference									
	Quantitative		Qualitative		Both		Neither		Total	
	N	%	N	%	N	%	N	%	N	%
Cross-Cultural	117	39.8	9	3.1	166	56.5	2	.7	294	43.0
Cultural	15	14.7	17	16.7	70	68.6	0	--	102	14.9
Both	50	23.86	8	3.8	150	71.4	2	1.0	210	30.7
Neither	23	29.9	5	6.5	47	61.0	2	2.6	77	11.3
All Fields	205	30.0	39	5.7	433	63.4	6	.9		

Note. The last two columns present overall field self-identification. The last row presents overall method preference. Percents are within fields (rows) except the last column, which is within the column. See text for explanation of row and column labels.

results. The sentiment of IACCP is clear: we want to combine qualitative and quantitative methods—somehow. No reliable regional differences were evident in this pattern. The last row of Table 1 shows that 63.4% of members who voted preferred a mixed method strategy. This small survey cannot tell us which of the several types of qualitative research respondents actually use, however.¹

¹The field-lab and qualitative-quantitative distinctions do not align precisely. Consider, for example, systematic behavioral observation in field settings that is often accompanied by ethnographic research. The focus of this article is on field research that incorporates ethnographic elements.

Reflecting this increased interest in qualitative methods, the *Journal of Cross-Cultural Psychology* will publish a special issue devoted to the topic in 2008, edited by Alison Karasz and Ted Singelis.

Field Research as Education

Weisner (1997, cited in Maynard, 2006) suggests that fieldwork of some kind should be required in the education of psychologists. For mainstream psychologists, such exposure would be expected to reduce absolutist thinking and, I would argue, serve as an excellent recruiting tool

for our field by highlighting the importance of context—cultural, social, national, etc.—in psychological processes. For (cross-) cultural psychologists, fieldwork is crucial. Indeed, I suspect that most members of the field have had a life experience that provided some of the qualities of fieldwork, if not all of the emotional involvement and research activities, and this experience contributed to their entering the field. For some of us, the best experience we can practically attain is sabbatical-based research projects that involve living overseas for extended periods. These projects are often conducted in urban settings with affiliations to local universities and rarely in the exotic settings described by Maynard (village in Chiapas, Mexico) and Morelli and Henry (jungle and savannah of the Democratic Republic of Congo). My own such experience took place on two sabbaticals in Taibei, Taiwan. I consider that my career in cross-cultural psychology did not begin until I had lived in Taiwan; beforehand, I was a clueless “white bread suburban American” irrespective of my self-description as a culturalist.

Fieldwork in the City

In this section, I will discuss important characteristics of successful fieldwork with respect to the following unproven assertion: all culturalists must perform some form of fieldwork early in their careers. I argue that either “real fieldwork” or many types of “sabbatical fieldwork” will suffice because the latter experience can provide many of the features of the former, albeit in somewhat safer circumstances. I illustrate my discussion with episodes from my research projects in Taiwan. I discuss six characteristics or issues in fieldwork: dependency, access, reciprocity, the insider-outsider debate, language learning, and pain. I contend that these qualities of fieldwork are powerful and formative, constituting a nec-

essary educational experience (perhaps a rite of passage) for culturalists.

Dependency. A senior anthropologist warned me, a couple months before I departed for Taiwan for the first time, that the central feature of fieldwork is total dependency. Of course, I scoffed at this prediction because I would have a salary, a university post and access to a new communication medium, email. As the authors of other articles in this series point out so poignantly, the



Even the water buffalo The author’s magical access method, Annamarie, in a southern Taiwan paddy field.

curious thing about fieldwork is the reversal of power relationships relative to lab research back home. At home, the researcher rules the setting and his/her main challenge is to lure subjects into the lab, usually a room in an air conditioned building. In the field, the researcher can be pitifully helpless without support from the very people and institutions in the society to be studied. Researchers from wealthy nations, middle class people with resources and options and status, do need this experience.

To illustrate dependency and also another feature of qualitative research, access, I will describe the depths of my own dependency. I brought my five-year-old daughter with me to Taiwan. She depended on me, and I depended on a host of

others to fulfill my responsibilities as a father. She was frequently ill, perhaps due to stressors in the environment, and I can attest that a parent can feel no more dependent on the kindness of others than when he is unable to communicate with a pediatrician in Chinese after carting a vomiting child across an Asian city on the back of a bicycle. But, ironically, the error of bringing a young child to a research setting of this kind contributes to solving one of the greatest problems of field research: access.

Access. Textbook accounts of field research emphasize the problems and politics of access. Maynard discusses how she obtained initial access as a third generation researcher in her Mexican field site and worked hard to maintain and extend her relationships in the community. Morelli and Henry, likewise, describe the great challenges and ethical dilemmas they faced in maintaining access. Without access, the researcher is an outside observer, a tourist, with little hope of being “let in on” the culture. Apparently, Maynard, Morelli and Henry failed to discover my magical access technique: a very cute, very needy five year old girl. Little girls open doors, and so it was that I learned more about Taiwanese society than I deserved. I believe presenting as a father of a young child rendered me less threatening as a Western stranger, or a strange Westerner. Much of this (dependent) interaction with local people—some psychologists, some students, some normal people—taught me another lesson about fieldwork, also cited by the authors of the other articles: reciprocity.

Reciprocity. Fieldwork, far more so than many quantitative research methods, engages reciprocal relationships and obligations with the host-participants. These relationships may begin with dependency—getting help—or with the research itself—getting access/data. Reciprocity is a fundamental component of Chinese culture (Hwang, 1987) and of “collectivism” more generally, hence a trusted advisor and former cultural anthropologist² has clearly informed me that one consequence of my years in Taiwan is “you owe and you owe and you owe...”. Reciprocity and obligation bind people together: “We have grown old with the Efe...” (Morelli & Henry, 2004, p. 17), and this is good. Nonetheless, there are limits to how

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.

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much access can be gained, cute daughters notwithstanding, and the binding effects of mutual obligation can never fully resolve another problem of field work, the insider-outsider dilemma.

Outsiders and insiders. In my second sabbatical in Taiwan I took on a complex research project that placed me as a participant observer, studying Taiwan’s hyperactive indigenous psychology movement as it progressed and indeed was led by my colleagues at National Taiwan University and the Institute of Ethnography at Academia Sinica. This second project was primarily possible because I was known to many of the key respondents through my earlier projects, allowing me to move a little from outsider to insider. I set out to perform mixed-method research, combining quantitative self-report methods with qualitative interview, participant observation, and “culture-historical analysis” methods. As I have described elsewhere (Gabrenya, 2004; Gabrenya, Kung & Chen, 2006), the Taiwan indigenous movement and a less-institutionalized countermovement actively work to define and direct psychology from their own perspectives.

Into this conflict I entered as the observer, naively accepting the line that I had been taught in my experimental social psychology graduate program: I would be a value-free researcher in the splendid tradition of the natural sciences. Well. How does one maintain a value-free stance when the research “subject” happens to be the person who helped arrange your funding? Or the colleague who may have saved your daughter’s life in a mad dash to the hospital years earlier? (See “dependency,” above)

Access requires trust, and although I think I was ultimately successful, trust was never fully achieved. Access reveals secrets, and my field

²My wife, Yue-eng Wang (王月英)

interview notes contain information that I dare never publish, but can only allude to. This information proved more interesting and important than my quantitative survey data, illustrating a problem in reporting mixed-method studies. In Gabrenya et al. (2006) we noted,

Indeed, it would be fair to say that the quantitative [component of this] study presents a rather pallid, one-dimensional (yet seemingly scientific) picture of the [Taiwan Indigenous Psychology Movement] and fails to fully tell the whole inside story of the movement. (p. 618)

A Taiwanese research assistant on this project told me at one point (paraphrasing), “you picked a hopeless research project, whatever you write, each side will assume you are allied with the other, you’re just here to make enemies.” I think I made more friends than enemies, but I will never know for sure. In contrast, I surely have personally “run” hundreds and hundreds of “subjects” in lab experiments over my career, and I can hardly picture one of them, more less recall a name. They would probably prefer to forget me, too.

As Morelli and Henry, and Chagnon (1968) before them, illustrate powerfully, in some ways the foreign researcher is forever an outsider. What can outsiders really know? Fiske (2002) argues that outsider perspectives are valuable and can contribute in ways that insiders cannot, reminiscent of the etic research strategy advocated so forcefully by the anthropologist Marvin Harris (1979). I think we can agree that insiders and outsiders each provide useful, usually complementary perspectives, if only they could just get along.

In her comments on the insider-outsider debate, Chaudhary (2004) points out, “Often-times, research papers are published without mentioning the underlying dynamics of the interaction between the researcher and the researched” (p. 5). I theorize that, for many psychologists, this interaction is so circumscribed that it demands little consideration in the service of successfully collecting valid data. However, navigating the insider-outsider problem in pursuit of access and good data in field research is a complicated, challenging—and formative—experience. Not only does it provide a better appreciation of the differences between social research

and natural science research, it can sensitize budding theoreticians to some of the on-the-ground problems from which spring non-positivist epistemologies that seem alien to university lab research (Chaudhary, 2004).

Language. A critical prerequisite for gaining access, building trust, and reducing outsider status is language learning. This is a problem for cross-cultural psychology, particularly my fellow Americans, and it interacts with my circular model of the research enterprise, discussed in a later section. Psychology graduate programs in the U.S. have reduced or eliminated language requirements in response to the worldwide adoption of English as the language of science and the absence of other compelling reasons for language skills beyond English. (My graduate program still required a “language,” but the term was perverted by pretending that a computer language was equivalent to a human language, essentially a play on words, so I took one semester of the now-obsolete IBM computer language PL/1.) In a survey of IACCP members, I found that 48% of Anglophone IACCP members do not speak a second language (Gabrenya, 1999a). (However, 62% of non-Anglophone members speak at least two languages besides their own.) In the interest of spreading the blame, I wonder how many (cross-) cultural psychologists of all nationalities who have published research involving Chinese populations can read this:

你會不會念中文？

To foreshadow the next section of this article, I suggest that the disinterest in language learning within U.S. psychology programs, coupled with the fairly fast pace of a doctoral degree curriculum (compared to anthropology doctoral programs) leaves little time or motivation to adequately prepare for some field research opportunities.

My experience, and I can only assume this was also true for the other authors in this series, was that as I learned to read some Chinese, Taiwanese society gradually opened like an oyster. In trivial ways, such as being able to read “no left turn” fast enough to avoid a traffic ticket, to being able to read the Psychology department colloquium announcements, “Richard Shweder at 4pm on Thursday,” Taiwanese society became more accessible, if not fully so. Language enhances access: if

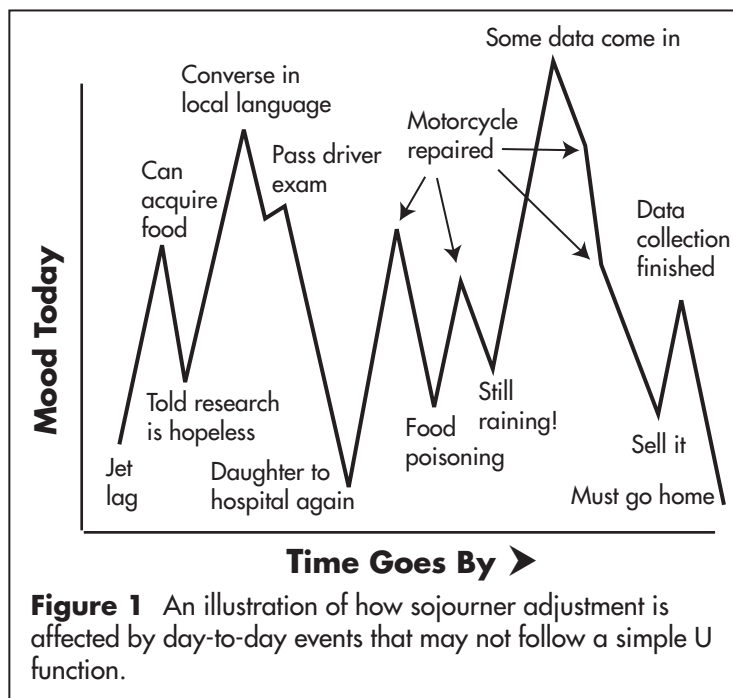
the researcher can open a conversation in the local language—or even express, “how are you today?”—despite not being able to carry it forward, an important barrier has been overcome.

Pain. Trying to learn Chinese brings my discussion directly to the subject of pain. Besides warning me about dependency, my anthropologist-informant introduced me to the tradition of one-upsmanship in suffering among fieldworkers. No matter what happened to you, “jailed in Uganda for a month,” another fieldworker can top it, “forced to drink with college students on Spring Break in Florida.” I don’t mean to speak lightly of the difficulties encountered by fieldworkers. I assign the first chapter of Chagnon’s famous ethnography, *Yanomamo: The fierce people* (1968) to my cross-cultural classes to illustrate the far end of this face of field work, and I only recently removed a very old package of Immodium from my wallet. English provides the well-worn cliché, “what doesn’t kill you makes you stronger.” I have long held that a proper overseas experience for a (cross-) cultural psychologist must provide for both parts of this assertion.

Perhaps the most commonly discussed and researched negative experience in many kinds of overseas experience is “culture shock.” Although evidence for the intuitively compelling U-curve hypothesis is mixed, I propose that the adjustment/mood function for fieldworkers looks more like Figure 1. Field research as roller coaster, field research as bipolar affective disorder. In my own possibly esoteric experience, midway through my first stint in Taiwan I returned home during Chinese New Year and essentially kissed the ground. By the end, I had nearly “gone native” and I was two years dealing with reentry shock.

Field Research as Career

Dependency, access, reciprocity, the insider-outsider debate, language-learning, and pain cover a lot of territory but I do not pretend to



have exhausted the instructive qualities of field research. Each culturalist’s results will differ. However, a distinction must be drawn between field research as education and field research as career. I argue that the former is necessary, but the latter begs important questions about the place of (cross-) cultural psychology within psychology. The other writers in this series have placed field research at the center of their academic careers, and my survey of IACCP members suggests that many are apparently moving in that direction or wish they could do so.

The Ecology-Method-Theory Loop

In this section I argue that field research, while an important formative experience for (cross-) cultural psychologists, will rarely become researchers’ primary method of choice due to the disciplinary contingencies faced by people who work in psychology departments. The chosen methods of quantitative cross-cultural psychologists, quantitative cultural psychologists, indigenous psychologists, and field researchers cannot easily be disentangled from their characteristic theoretical, metatheoretical and epistemological perspectives. However, the mutually constitutive relationship between theory and method is



"Subjects" From top: Social loafing, 1981 (girls wept when they saw me); Indigenous psychology study group, 1998 (tolerated me); modernity, 1998 (roadside café, breakfast only); group decision making, 1989 (international gesture for "hello"). Thank you, all.

part of a larger loop that includes the disciplinary contingencies, "ecology," in which psychologists conduct their careers.

In my research on indigenous psychology movements, I take an ecological/materialist/situational perspective to explain the emergence of indigenous movements. Playing sociologist of science, I argue that several characteristics of the "ecological niche" or "cognitive ecology" of a non-western psychologist encourage individuals to adopt indigenous approaches and provide an environment conducive to the emergence of social/intellectual movements toward indigenization. Although I don't fully understand the underlying process, I suggest that the ideational components of indigenous movements—epistemology and indigenous metatheory—emerge from the material and structural conditions of a community of psychologists not unlike other materialist-inspired theories. This logic can be applied to any intellectual movement (e.g., Fuchs, 1993), including cross-cultural and cultural psychology.

The proximal ecological context of the working scientist is the academic discipline and its institutional representation in a department within a university, which is in turn embedded within a national/regional tertiary educational system. Scientists are ambitious and competitive but achieve success (or not) within this system context. (Cross-) cultural psychologists must compete in this context on rules established by mainstream psychology within their specific subfields, usually social, developmental or work psychology. So, they must choose research projects and methods that provide a favorable return on investment, especially early in their careers.

Cross-cultural psychologists have solved this problem through extensive cross-national collaborative projects that yield small amounts of data in a timely fashion, often good for one or two publications, or that yield enormous amounts of data in a less timely manner that can be used as the basis for many publications or books. The former type of project is more common in developmental psychology (e.g., 5-nation designs) and the latter is more common in social and work psychology (large dimensional designs). (The Value of Children study bridges these two ideal types.) Three technological innovations have opened dimensional research opportunities for culturalists:

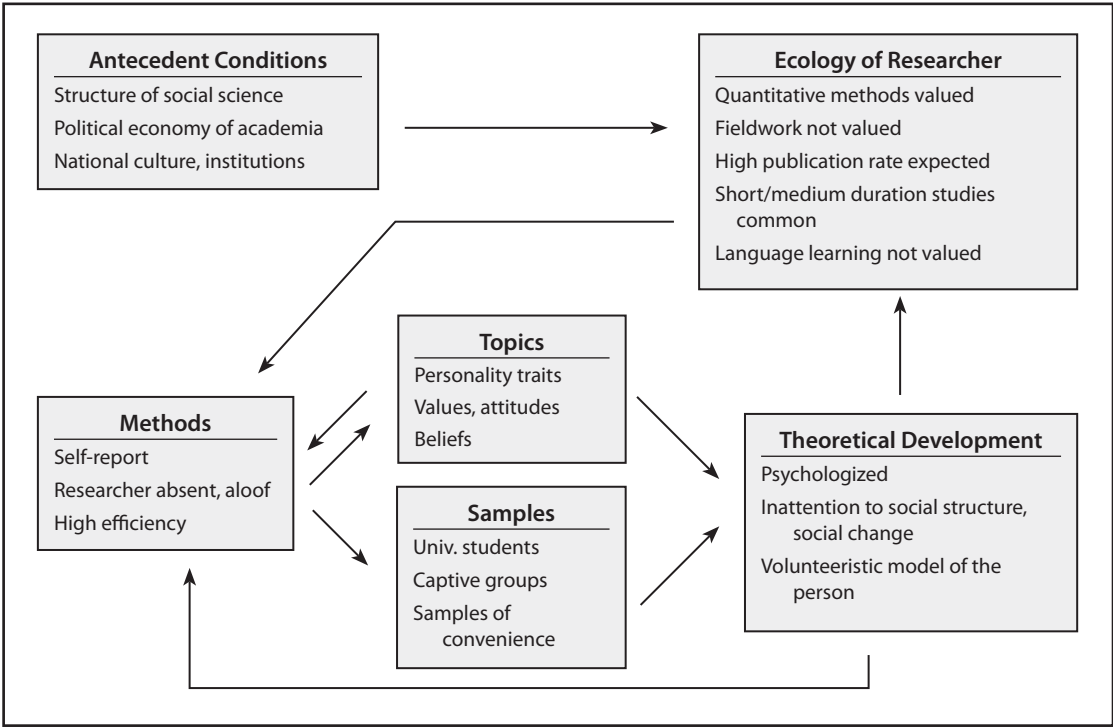


Figure 2 Ecology of the research process.

the Internet (communication among research groups), ready access to powerful computers for data analysis, and practically usable multivariate statistics software (see Gabrenya, van Meurs & Fischer, 2008). Both of these types of projects, but in particular the latter, share a strong proclivity for self-report measurement that taps either internal states (values, beliefs, personality traits) or for behavioroid measures (reports of what the respondent would do, recalls doing, thinks she would do in a certain scenario, etc.).

Critics of self-report methods argue, among other things, that they overly psychologize culture, simply mirror prevailing cultural ideologies, only assess declarative knowledge and underplay other components of culture such as institutions, behavior, material culture, etc. (e.g., Fiske, 2002). Proponents of such methods see culture through a decidedly psychological lens.

Cultural psychologists have solved the same problem in a different way. Kitayama (see Kitayama & Cohen, 2007) and other psychologists working in several of the variants of cultural psychology delineated by Markus and Hamedani (2007) argue that experimental methods

are more appropriate than self-report methods on various grounds. I will refer to this emerging tradition as “experimental cultural psychology.” For example, experiments can be designed to tap implicit, non-declarative knowledge or cognitive processes inaccessible through self-reports and they can introduce motivational manipulations such as stress, anger, and cognitive load.

Critics of experiments argue that cultural phenomena cannot be taken so far out of context and the dependent variables lack compelling face or ecological validity, e.g. performance on a Stroop test. Cultural psychologists often substitute second-generation immigrants and international students for “real” cultural variables, at the same time dodging the translation problem. Culture-priming methods are especially controversial even within the broad domain of cultural psychology.

However, these experimental methods fit neatly into the ecology of American experimental social psychology and big-university research programs in which experiments can be successively fine-tuned using huge subject pools and ample lab resources. Interpretable three-way

interactions can be found and papers can be published in the most prestigious journals.³

Thus, I argue that the methods adopted by cross-cultural and cultural psychologists are adaptive within their “niches” in academia, varying of course across national communities of psychologists and between parent psychological fields (e.g., theoretical social psychology versus applied work psychology). The more interesting question, however, is the extent to which choice of method is driven more by situational contingencies than by some intellectual calculus. Still more interesting is whether choice of method, however determined, influences theory, metatheory and epistemology. Does the cognitive ecology of utilizing a method lead to intellectual

kindly provided some additional thoughts about the career implications of field research.

Early in my academic career the type of research I did was valued by many of my colleagues even though funding was difficult to obtain and publication in ‘top-tiered’ journals a challenge... But this has changed in my department and I believe in the field of psychology in general. ... I am greatly concerned that students relying on cultural approaches to study developmental process, especially in the field, will be at a disadvantage completing degree requirements in a timely fashion (affecting funding) and being competitive in the job market (Morelli, personal communication, March 16, 2008).

The methods of experimental cultural psychologists and dimensional cross-cultural psychologists may be viewed as solutions to the challenge of **performing cultural research in a psychology department.**

changes that in turn justify or demand use of that method? In the same manner that cultural contexts pattern cognitive processes such as holistic thinking, which in turn support and encourage related cultural processes (Nisbett, Peng, Choi, & Norenzayan, 2001), method and theory may be “mutually constitutive.” Mysterious, indeed. Figure 2 presents a model of this process first published in Gabrenya (1999b).

Now consider field research. Fieldwork is far outside the norm in the discipline of psychology in many nations. It is expensive, it requires living away from the normal employment setting, it takes a lot of time to “run” one study, field sites may be fickle or may disappear, much of the data may be qualitative, etc. Maynard (2006) points out that she has overcome the inherent productivity limitations of fieldwork and has published some articles in high quality journals. She even managed to apply structural equation modeling, a staple in mainstream psychology’s statistical arms race, to her field data. Morelli and Henry, however, suggest that it isn’t always that easy. Gilda Morelli

The methods of experimental cultural psychologists and dimensional cross-cultural psychologists may be viewed as solutions to the challenge of performing cultural research in a psychology department. Both groups can be highly productive, compete well and attain social value in a psychology department. However, because fewer affordances are available for fieldwork outside of departments that have taken a strong indigenous turn, field research may not be a particularly adaptive career strategy in many academic psychology contexts.

Nonetheless, field researchers report a strong, emotional, even transcendent attachment to the method and to their research participants, suggesting that the experience of fieldwork “completes the loop” in informing and transforming their perspective as a psychologist. Morelli’s experience illustrates this circular process, but does not identify fieldwork *per se* as the change agent:

Perhaps time in the field was an important factor but more so I believe was living day-to-day with the people whose lives I wanted to understand. As I began to see my ‘subjects’ as ‘real’ people – people that loved, cried, wor-

³One wonders at the fundamental gap between the epistemology of experimental social psychology and that of the writings (if not the research) of the experimental cultural psychology school.

ried, celebrated and grieved – I wanted to know more about them and how they experienced life – which was not possible from the information I collected using my behavioral checklist. I believe it is the opportunity fieldwork provides to experience with others their lives – not fieldwork itself – that fosters a deep appreciation of the local nature of research. Some take advantage of this opportunity; others do not. What changed for me are not the tools I use to gather information that at some times closely aligned with qualitative and other times quantitative ways of knowing – but the questions I ask about my research – does what I do make sense from the perspective of the people I want to understand, and how do I know this. (Morelli, personal communication, March 16, 2008).

Fieldwork, then, can guide, facilitate or impair the questions that the research asks and can provide data and personal experiences that lead the scientist toward one or another theoretical or metatheoretical/epistemological orientation.

These observations are inconsistent with the IACCP survey data that I presented earlier. (Cross-) cultural psychologists are keenly interested in mixed-method research and claim to be actually doing it, although we don't know which of many mixed-method strategies they have adopted. If so, where is it being published? A literature analysis of trends in mixed research methods is beyond the scope of this article, however I speculate that many of our colleagues share Morelli's desire to perform rich, "humanized" research by adding qualitative field methods, but unlike Morelli they have not been able to do so. Kurt Lewin's intuitively appealing concept of channel factors comes to mind: how do we get from here to there?

Ecological/materialist models are fairly criticized for an overly deterministic metatheory, and

some sociology of science approaches share this perspective. But the unfavorable affordances for field research in psychology are not destiny. Given that (cross-) cultural psychologists find field research compelling, psychology is surely large enough to provide microclimates in which field research can be carried out. IACCP can facilitate this "greening" of the discipline: we can provide training and mentoring analogous to the ubiquitous multivariate analysis workshops now fashionable in social science; and we can open publication outlets that encourage mixed method research.

Conclusion

I have argued that field research is an essential formative experience for culturalists of all kinds and absolutely crucial for understanding behavior in context, but that it may not provide favorable career contingencies for academics in the context of most national psychology communities. However, the recent surge of interest in qualitative and mixed method research shows that the "idea" of field research is in our zeitgeist, and as Victor Hugo suggested, this could mean something (Hugo, 1877).

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From Herodotus' Ethnographic Journeys to Cross Cultural Research

XVIII International Congress
of the IACCP

Isle of Spetses, Greece 2006



Nearly thirteen months have gone by since the 18th International Congress of the IACCP. The first two weeks of July in 2006 were certainly a very busy time at the Anargyrios and Korgialenios School, on the small Greek island of Spetses.

What proved very important to us—especially within the last year of Congress preparations—was that we were constantly receiving enthusiastic feedback and good will and we were very fortunate to collaborate closely and productively with so many valued members of IACCP and colleagues around the world. We feel grateful to all senior colleagues of the Executive Council of the IACCP and especially James Georgas, who supported us in various ways in the organization of this Congress. We are also grateful to the senior colleagues who “steered” through the Congress with their keynote speeches and symposia. We deeply thank all colleagues and students who contributed to the success of the 18th IACCP with their active attendance. We also express our gratitude to all members of the International Scientific Committee and all anonymous reviewers of the Congress volume in preparation. Last but not least, we truly thank all colleagues who supported this Congress in so many ways and made it a sparkling reality with their scientific contributions.

We were very fortunate to have by our side nine wonderful students who voluntarily supplied the locomotive power during the four days of the Congress activities, as well as in preparing for the Congress a few months earlier. Their creativity, sense of responsibility, reliability and effectiveness, their humorous facing of difficulties and their promptness were greatly appreciated



Opening ceremony Atop a large hill behind the school, an amphitheatre in the classic tradition.

and were acknowledged by many Congress participants. In this report, we would like to deeply thank them all by name: Polyxeni Antonopoulou, Despina Antypa, Elli Georgiadi, Emmanouil Konstantinidis, Ioannis Kontoulis, Eleni Levendaki-Giannikaki, Ioannis Papastamatiou, Dido Papatheodorou, Ioannis Spyridis and the Volunteer Coordinator, Alexia Vourdoumpa.

Attendance

The conference was attended by 661 participants of whom 231 were students; also, 79 accompanying persons visited the island during the Congress. The Spetses IACCP Congress was the largest international IACCP Congress in terms of participation rates, with participants from 50 countries from all five continents, giving the Congress quite a strong international character. The beauty of the Isle of Spetses and the availability of subsidized facilities offered at the Anargyrios and Korgialenios School of Spetses, along with reasonably priced pension accommodation options were acknowledged by many colleagues.

Congress Participation

U.S.A.	113	South Africa	11	Egypt	2
Greece	80	Switzerland	10	Estonia	2
Germany	51	Indonesia	8	Hungary	2
The Netherlands	42	Sweden	8	South Korea	2
U.K.	35	Belgium	7	Taiwan	2
Canada	28	Finland	7	Uganda	2
Japan	23	Hong Kong	7	Chile	1
Spain	22	Italy	7	Colombia	1
Israel	20	Brazil	6	Denmark	1
New Zealand	19	Singapore	6	Iceland	1
Australia	18	Norway	5	Lebanon	1
Turkey	18	Austria	4	Mauritius	1
Mexico	16	Ireland	4	Nigeria	1
Poland	15	Iran	3	Peru	1
China	13	Portugal	3	Romania	1
India	13	Russia	3	Thailand	1
France	11	Saudi Arabia	3		

Isle of Spetses

We had a number of reasons for selecting Spetses as the Congress venue from the very beginning. We visualized a small Greek island, accessible via fast boats and as close to Athens as possible. We tried to avoid large islands in order to keep the Congress a “family meeting” and we took advantage of “the Spetses School,” Anargyrios and Korgialenios (AKSS), which would allow for a large number of concurrent sessions to accommodate the anticipated high participation rates. A significant advantage of the School was the low-price availability of its dormitories and restaurant facilities at the Congress venue. The School’s reports showed that 81 Congress participants stayed at these dormitories including the Congress volunteer students. With the help of a few temporarily installed A/C systems and the sea breeze, we made it through the four days of the Congress with lower temperatures than an average Greek July.

Congress Preparations

After our bid was accepted and we were assigned the Congress (early Spring 2003), we started with the early preparations. It was an interesting but difficult and complicated challenge for both of us and we obviously

needed all the help we could get.

The first Congress single-page flyer was distributed at the 6th European Regional Conference in Budapest, July 2003. The First Announcement was widely distributed, beginning at the 17th IACCP International Congress in Xi'an, China in 2004, and then through the IACCP discussion list, e-mails sent directly to IACCP members, and to all Greek university social



Isle of Spetses The Congress venue, Anargyrios and Korgialenios, is out of sight beyond the harbor.

science departments, scientific associations and societies. The Second Announcement and Call for Papers was ready and started being distributed at our 7th regional Congress in San Sebastian, in 2005 and later at other international Congresses such as the XXX Interamerican Congress of Psychology, Buenos Aires, Argentina, the 9th European Congress of Psychology, Granada, Spain, the APA Convention, Washington DC, USA, the 27th International School Psychology Association (ISPA) Colloquium 2005 Athens, Greece, and the XIIth European Conference on Developmental Psychology, Tenerife, Canary Islands. The Congress website was activated just before the San Sebastian meeting and the Congress was also advertised through links in the website of the European Association of Psychological Assessment (Boele de Raad helped a lot with this, thank you very much Boele!), the website of the International Union of Psychological Science (our thanks to Ingrid Lunt) and other Associations. Since that point, the main bulk of Congress website visitors were recorded as USA,

Greece, Japan, Mexico, Singapore, Turkey, New Zealand, Italy, Great Britain, the Netherlands and Spain.

During preparations we followed two main axes: first, e-mailing was imperative and at the same time quite redeeming, since it would otherwise be impossible to communicate with so many people through the Congress bureau who had undertaken responsibility of accommodations and transportation. By our calculations, about 13,500 IACCP18 e-mail messages (plain or with attachments) were exchanged from June 2004 to July 2006! We are very happy to have gone through this process, since it was gratifying to respond to requests, comments and suggestions and to organize certain activities and sessions through this procedure. We admit though, it was utterly exhausting as well (taking around 6 to 7 hours of our time per day). The second “strategy” was to actually visit the Congress venue at appointed times and constantly—for a two year period—confer with its Public Relations officer. It took us four on-site visits and a whole week

before the Congress to settle things, check with the restaurant and dormitory facilities, inspect the surrounding garden’s condition, check the electric plugs, blackboards, poster boards, room capacity, and even to estimate the hottest spots of the building to get a better feeling of which rooms needed an A/C system and which ones would not be so much affected by a possible heat wave. One cannot imagine our surprise when we found that it is not allowed to install permanent A/C systems in the AKSS building because of its neoclassic character. “Hanging” A/C solutions saved the day, in alliance with the sea-breeze. The Lefka Palace Hotel lift malfunction was unhappily discovered only on Sunday morning, when the Congress had already ended and nothing could be done about it. The surprise was even bigger when the Lefka Palace staff found our protesting “strange”...



Anargyrios and Korgialenios Congress venue formal entrance. Outdoor activities took place in the olive gardens under the shade of large trees.

Sponsors and Cooperating Institutions

Ten months before the Congress, a five member sub-group of the Organizing Committee, Dona Papastylianou, Xenia Paraskevopoulou, Artemis Giotsa and the two of us, engaged ourselves with the rather tedious task of finalizing the support that had been promised by various sponsors earlier on. The Congress needs were pretty clear by September 2005 and we were certain of only a few cooperating-sponsoring Institutions: the University of Athens Department of Psychology and its Center for Cross-Cultural Psychology, the University of Athens Department of Chemistry, through its M.Sc. course in Chemical Education and New Educational Technologies,

and the Hellenic Psychological Society through a number of distinguished scholars and senior Society members who supported us with their long Congress experience for the formation of local committees: among others, Elias Besevegis, President of the Hellenic Psychological Society and Honorary President of the Congress, Sissy Hatzihristou, President of the Local Scientific Committee, and of course James Georgas, President-Elect of the IACCP at that time.

After a few months we were finally certain of two more sponsors in our efforts, the Greek Ministry of Education and Religious Affairs and the Virtual Trip Internet Technologies as major Congress sponsors. The Ministry offered financial assistance which covered some necessities such as A/C systems and the “video-hookup” system connecting audiovisually Erato and Ekklessia halls with the Main Amphitheatre during Invited Lectures to allow for a maximum attendance of around 400 colleagues. Virtual Trip provided computer and projector equipment for the sessions and a wireless internet network along with technical support by two of their staff members. Other sponsors offered small financial help or consumable goods—quite handy during social events, dinners, etc.



Central command Kostas and Aikaterini in the conference office.

Pre-Congress Scientific Activities and Events

The IACCP Executive Council Meeting was held from July 10 to July 11 at the Anargyrios & Korgialenios School. The pre-congress workshop, *Meta-analytic techniques in cross-cultural psychology*, convened by Dianne van Hemert and Fons van de Vijver, was held at the same time in the Department of Chemistry Building on the “Panepistimiopolis” campus of the University of Athens. One of the three 2006 ARTS took place at the Anargyrios and Korgialenios School of Spetses before the Congress. It was organized by Ingrid Lunt and Heidi Keller and its functional expenses were covered by the Congress budget. The seminar *Universal and Ethnosyncratic Couple Patters: From Evolution to Culture and from Theory to Research*, convened by Rolando Diaz-Loving, was attended by 13 colleagues. Both of these pre-Congress scientific events triggered our “appetite” and a sense of scientific expectation for the main Congress days that would follow.

Scientific Program

The theme of this Congress was “From Herodotus’ Ethnographic Journeys to Cross Cultural Research.” This was our effort to integrate the long 25-century period of culture investigation, starting with Herodotus’ journeys and reaching contemporary cross-cultural research. Herodotus of Halicarnassus traveled extensively around the ancient world conducting interviews and collecting stories for his book “Histories.” At the beginning of the book, Herodotus is setting out his reasons for writing his stories and explains...

“so that human achievements may not become forgotten in time, and great and marvellous deeds...may not be without their glory.”

Herodotus' nine volumes included detailed descriptions of a variety of peoples of that era, around 5th century BC, such as the Egyptians, the Assyrians, the Babylonians, the Thracians... Some of these volumes focused on military events and others analyzed local geographical characteristics and ethnographic elements followed by interpretations on the reasons of specific military conflicts among peoples in Asia and Europe. Two distinguished Greek scholars, among the Congress' eight invited lecturers, focused on the core of the Congress theme: Harry Triandis' speech *From Herodotus to Cultural Psychology* and John Adamopoulos' lecture *From Homer to the 21st century: Charting the emergence of the structure of interpersonal meaning*.

A packed scientific program of more than 750 presentations was squeezed within 9 to 10 parallel sessions per Congress day. Eight invited lectures were given by distinguished scholars: John Adamopoulos, John Berry, Rolando Diaz-Loving, George Dellatolas, Heidi Keller, Kwok Leung, Harry Triandis and Fons van De Vijver. The Presidential Speech was given by Shalom Schwartz under the title *What Explains Societal Differences in Culture?*

A very large number of symposia—49 symposia of 90 minutes duration and 21 symposia of 180 minutes duration—were a nightmare for the Organizing Committee to schedule. Among the symposia that were presented, 11 were invited Symposia held by distinguished scholars: John Adair, Debbie Best with Heidi Keller (two-part symposium), Klaus Boehnke, Kim Bard with Heidi Keller, William Gabrenya, Jim Georgas, Cigdem Kagitcibasi with Michael Bond as the discussant, Walter Lonner with Susanna Hayes as the discussant (two-part symposium), Rodriguez Mosquera with Michael Bond (two-part symposium), Klaus Scherer with Ype Poortinga (a symposium and a round table discussion), and Peter Smith with Geert Hofstede as the discussant. Additionally, two major special and unique scientific events were held for the first time, the *Walter J. Lonner Distinguished Lecture Series Inaugural Lecture*, which was given by Gustav Jahoda on “Reflections on Two of Our Early Ancestors” and the *IACCP Archives Symposium* convened by John Berry and Walter Lonner. A *Memorial* to Rogelio Diaz-Guerrero was held with tributes from Rolando Diaz-Loving, Isabel Reyes-Lagunes, Walter Lonner and John Berry.

The scientific program also included three Poster Symposia—an event hosted for the first time in our meetings—convened by Shalom Schwartz, Jon Briscoe, and Aikaterini Gari with Penny Panagiotopoulou. The main



Olive oil and a CD Crucial to the scientific process, registrants received a bottle of olive oil and a CD of abstracts.

idea behind this kind of event was to inspire in-depth intellectual exchange under the form of an informal discussion on the overall subject presented by all posters. Still, convincing our colleagues of the value of this alternative form of presentation proved more difficult than we expected. Five Workshops were convened by Walt Lonner with Colleen Ward, Janel Gauthier with Lutz Eckensberger, Roger Sages with Jonas Lundsten and Henri Adato, William Gabrenya with the IACCP Communications & Publications Committee, and Berrin Özlem Otyakmaz with Jan Pieter Van Oudenhoven (discussants Berry, Birman, Boski, Horenczyk, Kosic, and Phalet). Three “Meet the Seniors” sessions were convened by three teams of distinguished scholars: Michael Bond with Kwok Leung, Gustav Jahoda with Walter Lonner and John Berry, and Robert Weisner with Harry Triandis and Geert Hofstede. With a very low rejection rate for individual papers and poster proposals, 300 individual presentations in Thematic Sessions and 132 presentations in Poster Sessions were tightly scheduled within parallel sessions over the four days.

The General Assembly was held on Friday, July 14. Shalom Schwartz, among others, underlined the importance of the Witkin/

Okonji Awards that funded participation of 21 participants from low-income countries to this international meeting at Spetses. Past-President Peter Smith, as Chair of the Standing Committee on Awards, announced that IACCP decided to bestow Honorary Fellowships to Geert Hofstede and Janak Pandey. Shalom Schwartz announced the outcomes of IACCP elections with Heidi Keller being the new President Elect, while Jim Georgas assumed his duties as the current IACCP President.

The End of Congress session was held on Saturday afternoon, July 15th, at the Main Amphitheatre of the Anargyrios and Korgialenios School of Spetses. During this brief ceremony, the prizes for the best three Poster presentations were awarded to Claudia Lopez Becerra, Sofia Rivera-Aragon & Isabel Reyes-Lagunes; Velichko Valchev & Fons van de Vijver; and to Ioanna Kourti, Aikaterini Zacharopoulou & Polyxeni Paraskevopoulou.

Social Events

Organizing social events was sometimes more difficult than organizing scientific activities. Up to the last minute, we were arranging important details of social events and, although a miscalculation led to some confusion during the Reception Dinner, we managed to cover for the Getto-



Lazy boys Gustav Jahoda and Walt Lonner hanging out in the schoolyard on a salubrious afternoon.

gether on the Beach and announced it during Registration.

The first event was the Opening Ceremony, held on Tuesday, July 11th, at the open-air Amphitheatre on the hill under the pine trees, overlooking the Congress venue and the azure sea (as Shalom very succinctly put it). Nitsa Bourneli, Assistant Professor of the Department of Science in Physical Education of the University of Athens and the Creative Dance Group graced Peter Smith's, Shalom Schwartz's, Elias Besevegis', James Georgas' and our own address to the approximately 600 Congress participants who were present. With a beautiful backdrop of the sun setting over the sea, The Creative Dance Group gave a sensational performance, an exemplary use of music and transitional dance elements linking Greek traditional forms with contemporary styles. Harry Triandis honoured us by taking us from Herodotus to Cultural Psychology in his Opening Ceremony Invited Lecture. The Reception Dinner followed in the gardens of the Anargyrios and Korgialenios School. It became evident at some point in the dinner that the food was just *too good to resist* by people who had climbed up and down the hill to the amphitheatre, and it's better to be early than late to a buffet...

On the next day (Wednesday, July 12th), an informal Get-together was arranged on the beach in front of the Anargyrios and Korgialenios School to enjoy the moonlight and some summer snacks, the Greek way: mixed grill, cool white wine and watermelon assorted with a variety of cheese. At lunch time, cold sandwiches were served along with refreshments and fruit in the gardens of AKSS during the one-hour lunch break. Many colleagues approached us to say how pleased they were that they did not have to wait in long queues and that they could take their lunch any place they wanted, even on the beach, and that they were very satisfied with the quality of the food, and so forth. We really took a risk in setting aside only one hour for lunch to feed 600 people. But the lunches proved highly popular and we would certainly take such a decision again, as it saves a lot of time and provides a highly relaxed social setting.

On Friday evening, July the 14th, the Farewell Dinner was held at the Lefka Palace Hotel poolside. Varvara Bratopoulou, teacher of Traditional Dances and "The Greek Dances Circle," led her students from public schools of Spetses in greeting the Congress participants by performing eight Greek dances representing all Greek regions. Greek dancing has been considered the ideal way to integrate body and mind and the main instrument for educating young people. Greek dance music has its roots in the melodic and rhythmical structure of ancient Greece and is influenced by Byzantine church hymns and the popular music of the East. The majority of Greek dances are mostly circular, expressing the community where each



"I" is part of a "we" and everyone shares the social values of solidarity and reciprocity. We deeply thank Varvara Bratopoulou of the Municipal Development Enterprise of Spetses and her students who all happily volunteered their participation. Unfortunately, this remarkable contribution was the only one offered by the municipal authorities of the island. Following the "Greek Dances Circle" performance, and after having dinner (plenty of food, this time...), we all followed the "we" dance spirit and danced away the evening to mostly international tunes. The night ended after midnight, granting us the refreshing sensation of the sea breeze and smiles on people's faces. The Congress Closing Ceremony was held on the next day (Saturday) with the Poster Awards and Shalom's closing address, along with a Congress movie, created by a team of our student volunteers headed by E. Konstandinidis. It was rather strange for us 50 people left in the room to look back to events we had just experienced through the objective

lense of a camera. We felt relieved and gratified to be able to thank all participants and our student volunteers from the bottom of our hearts for such a final outcome of all these years' efforts.

Registration Fees and Congress Budget

The €280 first registration fee was selected by the majority of the Congress participants (before mid April 2006) and included four full days of the Congress scientific activities, four lunches, seven coffee breaks, the Reception Dinner, the Get Together on the Beach, and the Farewell Dinner, along with the cost of editing and dissemination of the Congress volume of selected manuscripts. This volume will be representative of the main scientific topics appearing in the Congress program, including Shalom Schwarz's Presidential Address, a number of invited speeches and



Joyful emotions in infancy Kirsty Brown presents her poster with Heidi Keller, Kim Bard, Masaki Tomonaga and Relindis Yovsi.

symposia, as well as some individual papers and posters. Approximately 100 manuscripts were submitted in response to our initial invitation four months after the Congress. The final manuscripts for the Volume will be



Organizers and volunteers *Front row from left:* Stephanie Mylonas, Kostas Mylonas, Ioannis Kontoulis, Dido Papatheodorou, Konstantia Polyzopoulou. *Back row from left:* Konstantinos Prassopoulos, Aikaterini Gari, Emmanuil Konstandinidis, Eleni Levendaki-Giannikaki, Despina Antypa, Elli Georgiadi, Polyxeni Antonopoulou, Alexia Arsinoi Vourdoumpa, Vassiliki Nikolopoulou, Ioannis Papastamatiou.

selected through a peer-review procedure, and the book is expected to be printed and mailed in late 2008.

Accompanying persons (for a €100 fee) were admitted to the Opening Ceremony and Reception Dinner, the Get-together on the Beach, and the Farewell Dinner. We managed to waive the registration fees for the eight invited speakers, to provide accommodation for a few exceptional international scholars and a reduced fee for a few members of the local Organizing Committee. The final expenses were greater than initially expected but we are very pleased to report that we managed to balance the account.

Memories and Afterthoughts

- In May 2006, just two months before the Congress, we were all astonished by the news of the tremendous earthquake in Indonesia and neighbouring areas, devastating a great number of communities and towns.

- It has not been common knowledge that persistent protests against governmental policies, up to a month before the Congress, created huge organisational difficulties for us. (Subsequent, more serious protests have also greatly disrupted the publishing of the Congress book.) Still, co-chairing provided solutions and helped us find ways to overcome the initially heavy boulders on the road to Spetses.

- The full moon during the Opening Ceremony in the “packed” archaic type amphitheatre, up the hill.

- Maria Ros’ cheerful face and vivid laughing during coffee breaks and social events, making all of us feel so deprived of her optimism now.

- The absolute and forthright devotion overflowing from all 10 student volunteers dancing during the Farewell party with a relieved smile on their faces, “at last, nearly there...”

It was an “impossible to resist” challenge. A year later, it seems that such an international meeting of so many participants evidently treats its organizers with a great number of “bittersweet” memories. We can still taste it, but we would certainly do it again.

Aikaterini Gari & Kostas Mylonas

► 27: Gabrenya References

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Integrating Culture Into Psychology

IV Latin American Regional Congress of the IACCP

Mexico City 2007

The fourth Latin American Regional Congress of the International Association of Cross Cultural Psychology took place in Mexico City in July of 2007. The congress was a magnificent opportunity to learn about and interact with peoples from places around the globe: Argentina, Australia, Arabia, Belgium, Brazil, Canada, Chile, China, Costa Rica, France, Greece, Germany, Guatemala, India, Iran, Israel, Italy, Japan, Hong Kong, Mexico, Mozambique, New Zealand, Peru, Philippines, Poland, Portugal, Puerto Rico, Rumania, Russia, South Africa, Spain, Turkey, United States of America and Venezuela among others. Without the presence of all the participants and the collaboration of assistants, students and colleagues, the event would not have been a success.

The inaugural ceremony and key note speeches were held on Friday July 6th at the National Anthropology Museum. John Adair presented his keynote titled *Indigenization and Beyond: The Process and Extent of Psychology's Growth as an International Science*; James Georgas presented *Families Across Cultures: A Thirty-Nation Psychological Study*; Shalom Schwartz delivered his keynote speech on *Personal Values: Do They Matter?*; Isabel Reyes-Lagunes talked about *Ethnopsychometrics: Cultural Contributions to Measurement*; Michael Bond presented *Chinese Values: Looking Back and Moving Forward* and Linda Manzanilla, the most renowned Mexican archeologist discussed Teotihuacan (a pre-Colombian Mexican city) and her findings concerning their way of life.

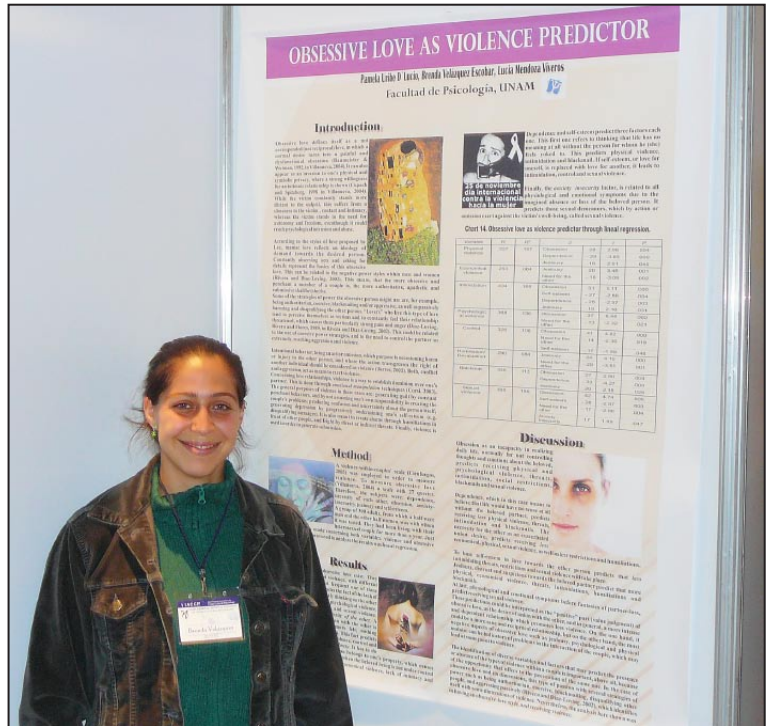
The following three days included 22 enriching, stimulating and very informative symposia on the relationship between culture, multiculturalism, acculturation, cultural variations and psychological processes with themes ranging from education, to music, to subjective well-being, to ethno-psychology, to indigenous psychology, values, work, leadership and organizational psychology, auto-biographical memory processes, beliefs and attitudes. Par-



Organizers Tania Rocha-Sanchez and Rolando Diaz-Loving (right), organizers, with IACCP President James Georgas.

ticipants had the privilege of hearing Albert Pepitone, a perennial emeritus researcher on the subject of attitudes. Still more topics included sexuality, poverty and community development as well as marginal groups, gender identity, migration studies performed by the group headed by Heidi Keller, traits, personality assessment, and evaluation and methodological issues in general, family close relationship (power, communication, intimacy, passion, violence, etc.), and social axioms. A special symposium was held in honor of the contributions of Maria Ross to cross-cultural psychology.

Nine thematic sessions were scheduled concurrent with the symposia, focusing on topics that ranged from organizations, gender and empowerment, social identity, social interaction processes, health, values, social axioms, to family and couple relationships. The program also included two full day poster sessions, one on health, gender, migration, and basic psychological processes and another one directed at organizational and community issues. Finally, two workshops were held on the last day of the congress, *Organizing Multi-centric Research Networks, the Experience of Brazilian Group on Evolutionary*



Brenda Velázquez Escobar Obsessive love as violence predictor! Obsessive love as violence predictor! Obsessive...



Al Pepitone With student Norma Elena Reyes Ruiz.

Psychology and a session on couple relationships research across cultures.

Discussion, interaction, networking and planning for present and future collaborations were evident in the sessions, during breaks and at lunch among the 274 congress attendants. Many friends reunited and many found new friends and colleagues to pursue our agenda of fully incorporating culture into psychology. The closing ceremony and dinner included a group of Mexican folk dancers and a musical group. Participants from all continents and over 25 different countries came together for a happy and productive event.



New generation of IACCP From left: Ron Fischer, Rocio, Melanie Vauclair, Soc Diego, Taciano Milfont, Michelle Gezentsvy.

*Rolando Diaz-Loving & Tania Rocha-Sanchez
Universidad Nacional Autónoma de México*

Call for Conference Proposals, 2011 and 2012

The Executive Committee (EC) of IACCP is now formally seeking proposals to host either the 2011 Regional Congress of Cross-Cultural Psychology or the 21st International Congress of Cross-Cultural Psychology in 2012. Forms and further information on the format and requirements of a proposal are online in the Conferences section of this web site.

Please note that regional congresses can be organized in any part of the world, and are often, but not as a rule, conducted in conjunction with another larger congress. Proposals from majority world countries are highly appreciated; proposals from the OECD world and particularly from central Europe are less likely to be treated with high priority, because IACCP intends to be as globally inclusive as possible.

International Congresses are typically hosted in a place in close vicinity to the ‘big’ psychology congresses hosted by IAAP and IUPsyS in even years. The International Congress of Psychology in the year 2012 will take place in Capetown, South Africa.

Please submit proposals to the Secretary-General.

New Books, Films and Journals

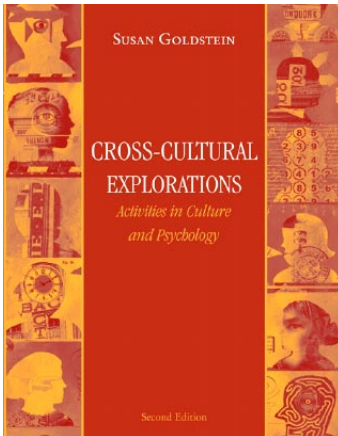
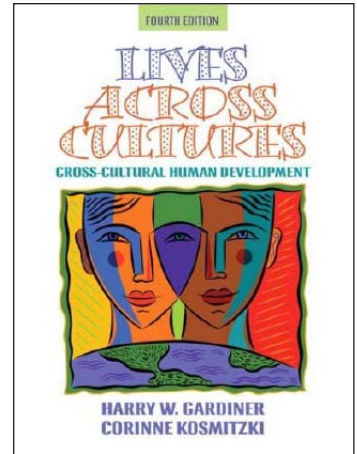
A list of books published since 1990 by IACCP members can be found on the IACCP web site (www.iaccp.org) in a searchable database.

John W. Berry, Jean S. Phinney, David L. Sam, & Paul Vedder (2006). *Immigration youth in cultural transition: Acculturation, identity, and adaptation across national contexts*. Lawrence Erlbaum. 978-0805851564 304 pp. US\$110

The experience and adaptation of immigrant youth, using data from over 7,000 immigrant youth from diverse cultural backgrounds living in 13 countries of settlement, are described. Explores the way in which immigrant adolescents carry out their lives at the intersection of their heritage group and the national society, and how well these youth are adapting to their intercultural experience. Four distinct patterns are followed by youth during their acculturation: Integration, Ethnic, National, and Diffuse.

Harry Gardiner, & Corinne Kosmitzki (2007). *Lives across cultures: Cross-cultural human development* (4th ed.). Pearson/Allyn & Bacon. 0205494757 384 pp. US\$61

The authors have updated and extended the coverage provided in the third edition of *Lives Across Cultures*. Covering all of the major developmental topics from cradle to grave, they take the reader through the labyrinth of lives that work and play and, unfortunately, fight through occasional major crises and the vexing problems of growing up. The style and tone of the book is genuinely comfortable.

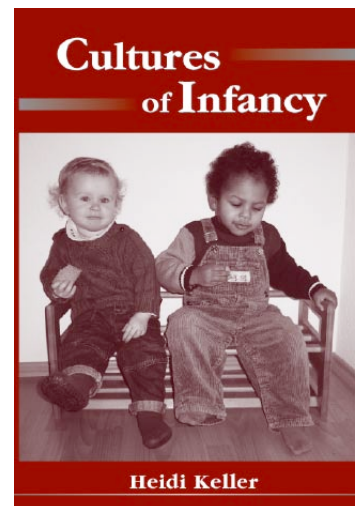


Susan Goldstein (2006). *Cross-Cultural explorations: Activities in culture and psychology*. Allyn & Bacon. 0205484859 400 pp. US\$45

The 90 activities in this workbook feature a wide range of engaging case studies, self-administered scales, mini-experiments, and library research projects, addressing topics such as culture, race/ethnicity, gender, age, sexual orientation, disability, and social class. Background material is included for any concepts not commonly addressed in introductory texts. The workbook is supported by a substantial Instructor's Manual that includes discussion questions, video recommendations, variations by course level, and suggestions for expanded writing assignments.

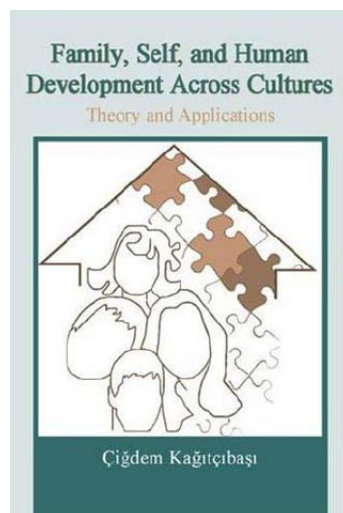
Heidi Keller (2007). *Cultures of infancy*. Erlbaum. 978-0805863154 336 pp. US\$100

Presents the first systematic analysis of culturally informed developmental pathways, synthesizing evolutionary and cultural psychological perspectives for a broader understanding of human development. Ethnographic reports, as well as quantitative and qualitative analyses, are utilized to illustrate how humans resolve evolved and universal developmental tasks with respect to particular sociodemographic contexts. Offers an empirical examination of the first integrative developmental task-relationship formation during the early months of life.



Çigdem Kagıtcıbası (2007). *Family, self, and human development across cultures: Theory and applications* (2nd ed.). Erlbaum. 0805857761 496 pp. US\$45/US\$100

Reflecting author Çigdem Kagıtcıbası's influential work over the last two decades, this new edition examines human development, the self, and the family in a cultural context. It challenges the existing assumptions in mainstream western psychology about the nature of individuals. The author proposes a new model—the "Autonomous-Related Self"—which expands on existing theory by demonstrating how culture influences self development. The development of competence is examined from a contextual perspective, with a view towards global urbanization which is creating increasingly similar lifestyles around the world. The implications of this perspective are discussed extensively, particularly early intervention policy implications related to promoting human competence in immigration and acculturation. Each topic is introduced with a historical antecedent and earlier research before current work is discussed.

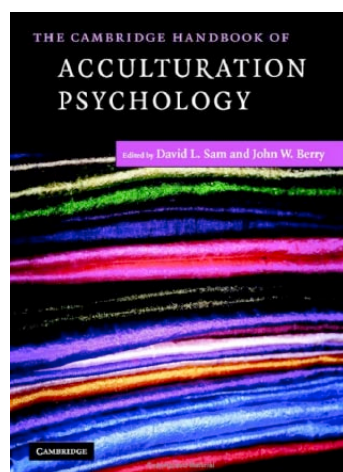


Shinobu Kitayama & Dov Cohen (2007). *Handbook of cultural psychology*. Guilford. 978-1593854447 894 pp. US\$95

Presents cutting-edge work on the psychological and evolutionary underpinnings of cultural stability and change. More than 60 contributors have written over 30 chapters covering such diverse areas as food, love, religion, intelligence, language, attachment, narratives, and work.

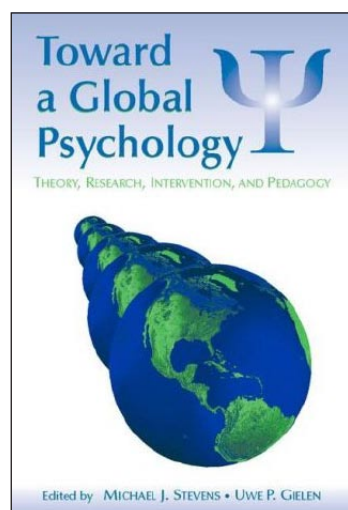
Sections:

The discipline and its history: Markus, LeVine, Triandis, Konner
Theory and methods: Cole, Kitayama, Mendoza-Denton, Cohen, Chiao, Oyserman
Identity and social relations: Fiske, Brewer, Hong, Sanchez-Burks, Schooler
Acquisition and change of culture: Rozin, Atran, Newson, J. Miller, Morelli, Li
Cognition: Sternberg, Norenzayan, P. Miller, Medin, Wang, Chiu
Emotion and motivation: Tov, Heine, Mesquita, Hatfield, Levenson, Marsella
Commentaries from two perspectives: Schweder, Nisbett



David L. Sam & John W. Berry (2006). *The Cambridge handbook of acculturation psychology*. Cambridge University Press. 978-0521614061 576 pp. \$110.00

This book compiles and systemizes the current state of the art by exploring the broad international scope of acculturation. The specifically focus specifically on the issues that arise when people from one culture move to another culture and the reciprocal adjustments, tensions and benefits involved.



Michael J. Stevens, & Uwe P. Gielen (2006). *Toward a global psychology: Theory, research, intervention, and pedagogy*. Erlbaum. 978-0805853766 312 pp. \$99.95

Defines the emerging field of international psychology, providing an overview of the conceptual models, research methodologies, interventions, and pedagogical approaches that are most appropriate to transnational settings.

Member Books on iaccp.org

Recent books published by IACCP members are featured on the IACCP web site. If your book is not currently displayed, please contact the IACCP webmaster.

Planned Scientific Activities of the IACCP

2009, Summer

Africa Regional Conference of IACCP

Currently planned for Lagos, Nigeria

2010, Summer

XX International Congress of the IACCP

Currently planned for Australia in conjunction with the IAAP ICP

2011, Summer

Proposals are sought for a regional conference

2012, Summer

XXI International Congress of the IACCP

Proposals are sought for this Congress

Other Conferences of Interest

February, 2009

Society for Cross-Cultural Research

Contact:

William Divale DivaleBill@aol.com

August 15-19, 2009

International Academy for Intercultural Research

Honolulu, Hawaii, USA

Contact:

Dharm Bhawuk bhawuk@hawaii.edu

December 11-14, 2009

Asian Association for Social Psychology

IIT Delhi, India

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Large Associations

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

2012: Capetown, South Africa

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

2010: July 11-16, Melbourne, Australia www.icap2010.com

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

2010: (biennial)

American Psychological Association [www.apa.org]

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

2009: August 6-9, Toronto, Canada

2010: August 12-15, San Diego, CA, USA

Association for Psychological Science [www.psychologicalscience.org]

2009: May 22-25, San Francisco, CA, USA

2010: May 27-30, Boston, MA, USA

Interamerican Congress of Psychology

(Sociedad interamericana de psicologia, SIP)

2009: June 28-July 2, Guatemala [www.sip2009.org]

European Congress of Psychology

2009: July 7 - 10, Oslo, Norway [www.ecp2009.no]

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INTERNATIONAL ASSOCIATION FOR CROSS-CULTURAL PSYCHOLOGY

The International Association for Cross-Cultural Psychology (IACCP) was founded in 1972 and has a membership of over 700 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).

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