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Chronological Benchmarks in Cross-Cultural Psychology. Foreword to the Encyclopedia of Cross-Cultural Psychology

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Abstract

Prefatory Remarks

Researchers and persons interested in culture almost inevitably are asked questions such as: “When did interest in this area begin?” “Why did it start, and how?” “Who were the main people in this area?” “What is its current status, and where is it going?” Of course, answering these questions, and many more like them, would take hours and hours of lectures, visits to libraries and hundreds of books, and other excursions into the history of psychology, anthropology, sociology and other fields.

With respect to cross-cultural psychology, there were definite significant events and developments that contributed to its current status. One of the more recent developments – and indeed a very noteworthy one – is the new three-volume *Encyclopedia of Cross-Cultural Psychology (ECCP)*. Edited by Kenneth D. Keith and published by Wiley-Blackwell, this set of books covers hundreds of terms and concepts as well as brief biosketches of hundreds of scholars who have made important contributions to modern cross-cultural psychology in theory, research, applications, teaching, and service. Ken Keith, as editor of the ECCP, invited me to write the Foreword to this ground-breaking effort. He gave me free reign in this project, and I decided it would be appropriate to provide a chronological perspective. Toward the end of the project I thought it would be appropriate for the ORPC. With thanks to him, Danielle Descoteaux (Senior Editor at Wiley-Blackwell) and of course the publisher, my Foreword follows. By agreement, it appears here exactly as it appears in the ECCP. The six articles in subunit 1.1 provide additional information about events leading to the development of the IACCP.

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Introduction

Hundreds of academic disciplines can be described and appreciated several ways. The first way is to understand the somewhat specialized vocabulary that, after years of creative accumulation and refinements, makes it possible for scholars in a given discipline to communicate with each other. A second way is to identify, and by so doing, to honor its major contributors for what they have accomplished in their efforts. A third way is to understand the timeline of significant events, initiatives, and benchmarks that define the course of the discipline's development. This *Encyclopedia* primarily features the first two of these ways; my focus in this Foreword is on the third way. If the story of cross-cultural psychology was an opera, the cast and singers would be key players from many countries, the libretto would consist of a specialized vocabulary and script, and the entire performance would unfold in several acts over many years.

Ken Keith, who accepted Wiley's invitation to compile and edit this *Encyclopedia*, is to be congratulated and thanked for taking on this demanding project. With patience and persistence he was the main force in creating an important addition to the rapidly expanding literature in culture-oriented psychology, with a primary focus on cross-cultural psychology. The correspondence he had with many scholars, asking them to write brief overviews of numerous chosen concepts and biographical profiles of key people, resulted in the extensive material that appears in this work. A caution is warranted: making lists of the main concepts and the key people in any collective human endeavor is fraught with difficulties. Inevitably, a sprinkling of concepts will, in the opinion of some, be either unfortunate commissions or omissions. The same is true in making lists of key players in any discipline, for inevitably some will be left out either because of space limitations or unfortunate oversight. Lines have to be drawn, as Ken knew so well. Despite these pitfalls, Ken reached his basic objectives with admirable inclusiveness. Culture-oriented psychologists who are enjoying their careers at various stages of development will find the *Encyclopedia* quite useful and in many ways fascinating as an informative reference.

Chronology

Let's consider chronological benchmarks in the development of cross-cultural psychology—that is, a suggested third way to understand a specific academic discipline. My list of events that define how cross-cultural psychology came about is based on my own experiences, knowledge, and memory of a sequence of events, and correspondence with hundreds of people over the years, many of whom are major contributors. Only peripherally will these events and my experiences touch on highly related endeavors, such as psychological anthropology, cultural anthropology, ethology, cultural psychology, ethnic psychology, indigenous psychology, or the psychology of diversity. These culture-oriented perspectives have their own histories, methodological preferences, and major players (see entries in this *Encyclopedia*). Complicating and enhancing the story is the fact that many scholars identify with more than one academic effort featuring culture as the primary focus. For example, in recent surveys conducted by the International Association for Cross-

Cultural Psychology (IACCP), as many as one-third of its membership identify equally with cultural and cross-cultural psychology; some eclectic souls have an affinity for all options presented in one of the surveys. However, cross-cultural psychology, strictly defined, does have a distinct history with its own indelible benchmarks. Its more seasoned senior members can point to a number of precursors that contributed to its development. Following is my attempt to provide a historical overview of the pieces that formed modern cross-cultural psychology. I trust that my colleagues will endorse the way I approached this Foreword, knowing full well that some of them may have approached the task differently.

Precursors

The term “cross-cultural,” while being a perfectly logical way to describe the admixture of different cultures in various forms of scholarship, seems to have evolved when anthropologist George Peter Murdock was amassing many documents and reports from around the world. His enterprise became the Human Relations Area Files, which began in 1937 at Yale University. Thus “cross-cultural” was initially associated with the wing of anthropology that employed the “Cross-Cultural Method.” However, the term “cross-cultural *psychology*” – I doubt that anyone knows when that exact term *first* appeared and how it was used in the psychological literature – has, as has often been noted, a long past but a short history. The term did not play a significant role in psychology until the 1960s, with Leonard W. Doob and others helping to form its initial credibility and identity (see below).

All psychologists who, in the course of their thinking, speculation, writing, or research study the human dilemma across languages, geopolitical boundaries, worldviews, and customs, have contributed to both the psychological study of culture and the cultural study of psychology. The inquisitive human mind has always had an interest in other people who live across the river or on the other side of the distant mountain range, or who eat and think differently, or speak in strange tongues. W. H. R. Rivers, an adventurous and prescient scientist, is often mentioned as one of the most important pioneers. His famous Cambridge Expeditions to the South Pacific and Indian Ocean about 115 years ago contributed immensely to the ethnographic and anthropological literature. Wilhelm Wundt, the famous Leipzig father of experimental psychology, produced his multivolume *Volkerpsychologie* (folk psychology, which can be considered a prescient prelude to what is now called either ethnic or indigenous psychology) during the same era. A host of brilliant scholars made numerous contributions a century or more ago. Gustav Jahoda, whom many regard as the father of modern cross-cultural psychology, has written extensively about these true pioneers. One of the “ancients” was Johann Friedrich Herbart (1776-1841), whom Jahoda (2006) called the *Urvater* of social psychology. The common denominator among these early scholars is their inquisitiveness regarding the breadth and depth of human activity around the globe. Throughout psychology’s early history as a discipline separate from philosophy – the American Psychological Association was founded in 1892, the British Psychological Society in 1901, and the Canadian Psychological Association in 1939; numerous other psychological associations followed

suit –, the literature collectively amassed by early contributors was sprinkled with references to culture in *roughly* the way culture-oriented psychologists currently discuss culture. A search of the psychological literature up to 1960 would undoubtedly result in discovery of many journal articles, books, and conference proceedings that featured culture in ways that dared and challenged the status quo and extended the range of variation in research. In that sense, cross-cultural psychology as a *method* of inquiry is old, not new.

Just as no one seems to know when culture, as a legitimate part of scientific psychology, first appeared in the psychological literature, there does not seem to be an authoritative record of the first time psychologists from different cultures got together to discuss how culture influences human thought and behavior and to plan collaborative research across cultures. Cultural and comparative anthropologists did such things, occasionally with some guidance from psychologists and other professionals. Letters were exchanged, hundreds of books were written and reviewed, and academics lectured on a wide range of culture-based topics. It seems clear, however, that relatively modern and institutionalized psychological and collective efforts along these lines did not take place until after World War II. A number of post-war events and initiatives tended to coalesce into action (see below for a brief timeline). The creation of the United Nations in 1947, and especially UNESCO, was a postwar landmark. The UN's Universal Declaration of Human Rights, adopted in 1948, was another major advancement. In the United States, the creation of the Fulbright Program in 1946, the start of the civil rights movement that began in the 1950s, and the inauguration of the Peace Corps in 1961 are examples of reaching out to others in positive, constructive ways. These efforts, and many others in various countries, created the climate for a more global and compassionate approach to human dilemmas and their possible solutions. Those psychologists with broad vistas and exploratory zeal were eager to approach that stage.

It is possible that the first (certainly one of the first) formal, multinational psychology gathering expressly focused on culture as a major factor in shaping human behavior was held from August 29 to September 6, 1958, in Bangkok, Thailand. The meeting, titled "Expert Meeting on Cross-Cultural Research in Child Psychology," was funded by UNESCO. (Note that "research" and not "psychology" was central in the title.) The titular head of the gathering was Ernest E. Boesch (his biosketch is in this *Encyclopedia*). Boesch, who became well known as a cultural psychologist, was on leave from the University of the Saar, in Saarbrücken, West Germany. The contents of the mimeographed report of that meeting would be recognized today as an important and enlightened account of methodological challenges facing scholars who desired to conduct culture-comparative research. There appears to be no record of all who attended that gathering, but about 15 scholars from the United Kingdom, the United States, and of course Thailand were there (Boesch, personal communication).

The 1960s – An Acceleration of Culture-Oriented Psychology

Many regard the 1960s, especially the latter part of that tumultuous decade, as a fruitful period that helped populate the expansive stage leading to the creation of full-blown, institutionalized cross-cultural psychology. Consider some of the headline events of the 1960s:

1961

- the Berlin Wall was built
- death of Dag Hammarskjöld, second secretary-general of the U.N.
- founding of the U.S. Peace Corps
- Cuban Missile Crisis
- Adolph Eichmann Holocaust Trial

1963

- John F. Kennedy assassination

1964

- U.S. Civil Rights Act signed into law
- Nelson Mandela sentenced to life imprisonment

1966

- China's Cultural Revolution began under Mao Zedong (1966)

1967

- Six-Day War in the Middle East
- The Vietnamese War raged on (nearly the entire decade)

1968

- Assassination of Martin Luther King, Jr.

Throughout Most of the Decade

- Cold War
- Apartheid in South Africa

The mid-1960s and early 1970s – about a decade – was an exceptionally rich period in shaping cross-cultural psychology's identity. I especially think of 1962-1966 as a period that solidified my earlier commitment at the University of Minnesota to contribute to the expansion of psychology, jarring it loose from its Euro-American dominance (getting

married in Switzerland in 1966 remains a treasured memory). During that crucial decade, a mixture of initiatives, events, and publications contributed to the rapid ascent of cross-cultural psychology. If the 1960s can be viewed as the seminal decade, the 1970s and 1980s can be considered a period that solidified cross-cultural psychology as a revolutionary development in the discipline. It was also an evolutionary development, on par in importance with the cognitive revolution in psychology. The following list of significant initiatives, events, and publications is offered as a sample of critical benchmarks.

- Segall, Campbell and Herskovits's *The Influence of Culture on Visual Perception* (1966) introduced the terms "visual inference habits" and "carpentered-world hypothesis," both clever ideas that captured the attention of many. It's a classic to this day.
- The *Journal of Social Psychology*, inaugurated in 1929, appears to have been the first psychology journal to support, as a stated policy, the *raison d'être* of cross-cultural psychology, although still not using the complete term. Leonard W. Doob was Executive Editor of the *JSP* for more than a third of a century. After being on the *Journal's* editorial board for many years, Doob, in 1966, initiated three brief sections titled "Repetitions and Replications," "Current Problems and Resolutions," and "Cross-Cultural Notes." These notes had a 500-word limit. Regarding the latter, Doob explained that he wanted to help reduce ethnocentrism (he was a leading expert on the psychology of propaganda as used by the Nazis) in the psychological literature, asserting that these notes would be "devoted to replications in other societies, especially the Western sphere of Europe and North America." Doob (1994) noted that

"Again and again in countries I shall politely leave nameless, authors who have studied and especially who have attended graduate schools in Europe and America seem to be saying 'let's see if that is true in my country and I shall demonstrate my scientific attainment by employing very complicated and involved statistical manipulations; and my prestige at home will increase when I have an article appearing abroad.'" (p. 25).

That wry comment aside, Doob was clearly a champion of scholarly psychological efforts that went beyond familiar and traditional, culturally-encapsulated borders. Doob's biosketch is, of course, in this work.

- In 1966 the *International Journal of Psychology* was launched. Underwritten by a subvention from UNESCO, heavily influenced by the European psychological community, and especially the International Union of Psychological Science, the *IJP* encouraged and welcomed manuscripts that featured culture in some way. But it was not dedicated to *cross-cultural* psychology, per se. That journal did, however,

publish a number of articles that influenced the further development of cross-cultural psychology. Its inaugural issue included John W. Berry's "Temne and Eskimo Perceptual Skills," and in 1969, its fourth year, Berry's article "On Cross-Cultural Comparability" appeared. Those two articles have been among the most frequently-cited references in cross-cultural psychology's lengthening history. The *IJP* also published Berry's "Directory of Cross-Cultural Psychological Research" (1968). It was greatly expanded two years later (by Berry and Lonner) and again in 1973 (Berry, Lonner and Leroux, who at the time was the editor of the *International Journal of Psychology*), both times in conjunction with the new *Journal of Cross-Cultural Psychology*. The 1968 Directory listed the names and addresses of 144 psychologists, while the 1970 and 1973 expansions contained the names, addresses, and fields of interest for 600+ and 1,125 psychologists, respectively. (Because these directories have been out of print for many years they are not included in the reference list.) This approximately eight-fold increase in less than a decade attests to the rapid ascendance of interest in the area. There has been no publication of similar directories in recent years. Perhaps this *Encyclopedia* comes closest to a broad and informative listing of psychologists who, by their work and dedication, have been leaders in cross-cultural psychology.

- From December 29, 1966 to January 5, 1967 a conference took place at the University of Ibadan in Nigeria. It was attended by social psychologists from a number of countries, but had primarily an African, European, and U.S. presence. Several prominent psychologists from Latin American countries also attended. The only lasting consequence of the Ibadan meeting, aside from making and solidifying friendships, was taking steps to inaugurate the *Cross-Cultural Social Psychology Newsletter*. Marshall Segall proposed this, and Harry Triandis served as its first editor. Those involved proposed a three-part editorial policy that was to:
 1. publish the travel plans of social psychologists in developing countries to present colloquia on their current research;
 2. inform readers of current research plans, including an overview of the research being planned; and
 3. appeal for the initiation of cross-cultural replications and to report the results of them in future issues of the *Newsletter*.

The nucleus of those in attendance, together with the *CCSPN*, began to set the stage for more energetic actions. Significantly, the *Newsletter* eventually became the *Cross-Cultural Psychology Bulletin*, an official publication of the International Association for Cross-Cultural Psychology (see below).

- In 1968 a conference and workshop sponsored by the U.S. Office of Naval Research on the cooperative development of cross-cultural research between U.S. and Asian psychologists was held in Hawai'i at the East-West Center's Institute of

Advanced Projects. With the title “Psychological Problems in Changing Societies” and convened by the late Kenneth Berrien, the conference engaged the 23 attendees with a number of research initiatives and projects. One of the attendees was Robert D. Meade, who two years earlier joined the psychology faculty of (then) Western Washington State College. I joined the same faculty two months after the Hawai’i gathering. In 1969 the Center for Cross-Cultural Research, an autonomous unit in the Department of Psychology at WWSC was formed, marking the first time that such a named unit became part of a department of psychology. These actions were instrumental in the inauguration of the *Journal of Cross-Cultural Psychology* in 1970. JCCP was started after we conducted an international survey of psychologists in 1969, the results of which strongly indicated that such a journal would be welcome. This marked the first time that a refereed psychology journal included either cultural or cross-cultural in its title. The iconic “compass” logo that became cross-cultural psychology’s symbol originated with JCCP. I was its founding editor (and drew the “compass” logo in 1969) and am still involved with it, using the title Founding and Special Issues Editor (For a brief history of JCCP, see Lonner, 2009.). JCCP became a major part of the continuing ascent of a culture-oriented psychology when it joined hands with the International Association for Cross-Cultural Psychology in 1972 (see below).

The 1970s and Further Growth

The decade of the 1970s saw continued growth and consolidation based on foundations established in the 1960s. The timeline continues:

- The next major step in cross-cultural psychology’s development was the so-called “1971 Istanbul Conference.” Conceived in 1970 and funded by the NATO Advisory Panel on Human Factors, the main purpose of the conference focused on mental tests (mainly “intellectual” measures) and their use in other cultural contexts. A major (for that time) international conference, it attracted 108 scholars from numerous countries, with African countries being most heavily represented. Somewhat larger than the 1966-67 Nigerian conference, it seems to have set a record for the number of devotees to cross-cultural psychology attending a conference. Even then, however, the exact term *cross-cultural psychologist* was used sparingly. Lee J. Cronbach of Stanford University served as conference chair. Attendees, several of whom became important figures in cross-cultural psychology, were divided into smaller groups and focused on different issues and problems in the use of mental tests in less advanced countries. One of the attendees was Pieter J. D. Drenth of The Netherlands, who served on the organizing committee. Cronbach invited him to co-edit the proceedings volume that followed. Titled *Mental Tests and Cultural Adaptation* (Cronbach & Drenth, 1972), it was inspirational to many and is considered a classic.

- The next, and the most important, event in the history of institutionalized cross-cultural psychology was the inaugural conference of the International Association for Cross-Cultural Psychology. Held August 22-25, 1972 at the University of Hong Kong, the conference was organized by John L. M. Dawson. Dawson, an Australian, was head of the University of Hong Kong's psychology department at the time. He had been involved in research in Africa and Australia, and the development of an association focused on cross-cultural psychology was his brainchild. Invitees included about 125 psychologists from a wide range of countries and cultures. Jerome Bruner was named its first president and gave the first presidential address. Bruner quickly yielded the office to Gustav Jahoda, who served the first two-year term as president. The program for the four-day conference was exceptionally varied. Importantly, as editor of the recently-inaugurated *JCCP* and infused with a spirit of collaboration, I had already corresponded with Dawson about *JCCP* becoming an official publication of IACCP. Western Washington State College (which held the copyright to *JCCP* until 2004; see Lonner, 2004) acceded, and with the enthusiastic support of Dawson and others, IACCP and *JCCP* merged efforts. Instantly, IACCP had its main scholarly connection, incurring no start-up expenses. During the same period I successfully negotiated with the fledgling Sage Publications of California to become *JCCP*'s commercial publisher (all facets of the first three issues were accomplished in Bellingham, Washington, and on the Western Washington State College campus). The collegial IACCP-Sage relationship is still in place, albeit with a number of changes occurring over the years. For instance, it went from quarterly publication, then to bi-monthly publication in 1995, and to eight issues per year in 2011. *JCCP* is the flagship journal in the pantheon of cross-cultural psychological research. [See Berry & Triandis (2006), Lonner et al. (2010), Segall, Lonner, and Berry (1998) and Unit 1 in the *Online Readings in Psychology and Culture* (IACCP.org) for historical details of *JCCP* and its relationship to IACCP and the broader community of culture-oriented psychologists, and for additional historical perspectives.]
- A precursor to the Hong Kong inaugural conference was a small gathering of mainly Canadian psychologists who met at Brock University, St. Catherine's Ontario, in the summer of 1972. Organized by S. H. Irvine, aided by J. W. Berry, it served as a warm-up for Hong Kong.
- IACCP is the heart of the modern movement of cross-cultural psychology. It has a constitution, sponsors international and regional conferences that attract many of its approximately 800 members, and is associated with three publications – *JCCP*, the *Cross-Cultural Psychology Bulletin*, and, more recently, the *Online Readings in Psychology and Culture*. Please refer to IACCP.org for complete details.

Honorary Fellows

Several years after its inauguration, the IACCP began to identify individuals who, in the opinion of the Executive Committee and endorsed by the entire membership, deserved to be recognized for their contributions. To date, the following 21 individuals, presented alphabetically, have been named Honorary Fellows. Biographical sketches for all of them appear in this *Encyclopedia*. Collectively, these sketches provide a rich overview of the entire range of activities in cross-cultural psychology. While many others have made significant contributions, Honorary Fellows have been at the center of action. Most of them, for example, have served as President of IACCP. Reading the biological profiles of these individuals, which I strongly recommend, will greatly enhance this Foreword.

John W. Berry (Canada)
 Deborah L. Best (U.S.A.)
 Michael H. Bond (Canada and Hong Kong)
 Jerome Bruner (U.S.A.)
 *John L. M. Dawson (Australia)
 *Rogelio Diaz-Guerrero (Mexico)
 Geert H. Hofstede (The Netherlands)
 Gustav Jahoda (Scotland)
 Çigdem Kağitçibaşı (Turkey)
 Daphne M. Keats (Australia)
 Walter J. Lonner (U.S.A.)
 *Ruth H. Munroe (U.S.A.)
 *Charles E. Osgood (U.S.A.)
 Janak Pandey (India)
 Ype H. Poortinga (The Netherlands)
 Shalom H. Schwartz (Israel)
 Marshall H. Segall (U.S. A.)
 Peter B. Smith (U.K.)
 *Durganand Sinha (India)
 Harry Triandis (U.S.A.)
 *Herman A. Witkin (U.S.A.)
 *deceased

Post-IACCP Developments

Space limitations preclude a more detailed historical tour. Clearly, IACCP was the key development in the march toward institutionalizing cross-cultural psychology. But it primarily served as an overture for much more to come. To use the opera analogy that began this Foreword, 50 years ago the psychological literature dealing with culture would have been a short one-act performance with few players in a few cultures. Anyone writing the plot would have had to borrow bits and pieces from the distant and opaque past. Today the entire story would require many acts and scenes and a cast of thousands. A

major part of the opera would have to include the six-volume *Handbook of Cross-Cultural Psychology* (Triandis et al., 1980), the three-volume revised *Handbook* (Berry et al., 1997) and, recently, the four-volume *Cross-Cultural Psychology* (Smith & Best, 2010). Together, the total of 12 edited books spanning 30 years form a compendium of developments. The opera would also have to include a number of seminal books as well as hundreds of other books and journal articles that have appeared during cross-cultural psychology's phenomenal growth. Furthermore, literally every facet of psychology has "found" culture. In nearly every current psychology journal in the world – and there are almost a thousand of them – one can expect to find articles that feature culture in some way. Even all but a few introductory psychology texts, which 50 years ago scarcely mentioned culture, now routinely include discussions of and references to cross-cultural psychological research.

Before the fat lady sings in this opera, a number of other players and initiatives would have to be featured on stage in significant ways. For example, the *Association pour la Recherche Interculturelle* (ARIC), a small Francophone organization with a primarily European membership, has goals similar to the IACCP. In 1992 IACCP and ARIC held their respective biennial conferences at the same time and the same location (Liege, Belgium). The journal *Psychology & Culture*, inaugurated in 1995, merits attention. Primarily attractive to cultural psychologists, it fills the specific needs and proclivities of that group. Several other journals and the associations or initiatives with which they have been linked are also noteworthy.

Taken chronologically, they are as follows. *Cross-Cultural Research*, which is historically connected to Murdock's Human Relations Area Files, is of both historical and contemporary interest. It started in 1966 as *Behavioral Science Notes*, in 1974 was renamed *Behavioral Science Research*, and in 1993 assumed its current title. Since 1983 it has been associated with the Society for Cross-Cultural Research, a multidisciplinary organization. The *Interamerican Journal of Psychology*, inaugurated in 1967, was a significant development. It continues as a publication that primarily addresses psychological problems, issues, and research in Latin American Societies. The Sociedad Interamericana Psychologia (SIP), with which it became associated, was inaugurated in Mexico City in 1951. In the same period the quarterly journal *Ethos* appeared. Primarily an anthropology resource, *Ethos* began in 1973 and has been sponsored by the Society for Psychological Anthropology. And room must be made on stage for the *International Journal of Intercultural Relations*, inaugurated in 1976. *IJIR* is the primary voice of the International Academy for Intercultural Research, which is similar in some ways to cross-cultural psychology, but with a decidedly practical and applied emphasis. In 1978 the Laboratory of Comparative Human Cognition was formed at the University of California, San Diego. Its members and affiliates from around the world study a wide range of human mental processes. Led by Michael Cole, it publishes a quarterly newsletter, and in 1994 launched the journal *Mind, Culture and Activity*. In 1998 the *Asian Journal of Social Psychology* was launched, published in conjunction with the Asian Association of Social Psychology (founded in 1995) and the Japanese Group Dynamics Association. Also beginning in 1995 was the quarterly *Cultural Diversity and Ethnic Minority Psychology*. Sponsored by the American Psychological Association's Division 45, the Society for the

Study of Ethnic Minority Issues, that periodical focuses almost entirely on U.S.-based research and scholarship. The *International Journal of Testing*, inaugurated in 2001 and sponsored by the International Test Commission, is the most recent noteworthy addition to culture-oriented periodicals. Finally, two additional loci of activity of peripheral interest to cross-cultural psychologists merit inclusion in this summary. The first of these is the journal *Transcultural Psychiatry*. Predating all the journals mentioned above, it began in 1956 as the *Transcultural Psychiatric Research Review*. It is published in association with the Transcultural Psychiatry Section of the World Psychiatric Association. The second is the Society of International Education, Training and Research (SIETAR). It was founded in the U.S. in 1974 by a few individuals who were engaged in research, education and training. In 1999 the international organization was disbanded, making way for a global network of regional, national, and local societies (e.g., SIETAR-Japan) that focus on enlarging the original goals of the Society. Members of this network sponsor newsletters, but they have no journals. Neither of these activities has been closely associated with the main thrust of cross-cultural psychology, but both have their own groups of dedicated followers.

Cross-cultural research and scholarship has increasingly been the focus of curricular efforts in many countries. Only a few decades ago, psychology courses or seminars focusing on culture could be found in just a few colleges or universities, including the one where I spent my more active years. However, even that has changed, with other institutions replacing those that were once on center stage in the development and continuation of cross-cultural psychology. All of these efforts have earned justifiable time and place in this continuing story. Each has made solid contributions. They have also contributed to some healthy collegial tensions in the psychological study of culture. Cultural psychologists, for example, tend to favor methodologies that often differ from the preferences of cross-cultural psychologists (see Matsumoto, 2008 and Valsiner, 2012 for interesting contrasts). Many scholars whose profiles are included in this *Encyclopedia* are devotees of cultural or cross-cultural psychology – and often both. The fact that their names occur together in this book is testimony to the acceptance, if not admiration, that they have for each other's point of view. Paraphrasing cultural psychologist Ernest Boesch's views on the matter, it is not that one approach to understanding "the other" is somehow better or more genuine than any of the other approaches. Rather, the complexities inherent in the psychological study of culture require that the various approaches can and should be mutually beneficial. The psychological study of *all* human behavior, regardless of where, why, how or when it occurs on the planet, is beset with a variety of obstacles and problems. Since its exciting earlier days, it has become an increasingly difficult opera to follow because of the increasing interest in culture.

It is undoubtedly challenging and entertaining, but the final acts are yet to be written. And a note of modesty is warranted. In this Foreword I have extolled the main channels of impressive development in cross-cultural psychology. However, we cannot yet assume that it will be fully embraced by the discipline of psychology throughout the world. Most scholars gravitate to leading journals for cutting-edge research, with aspirations to publish in them. We must be careful in our claims of accomplishments (Allik, 2012), fully recognizing that long-standing mainstream journals with massive circulations and support

from organizations such as the monolithic American Psychological Association continue to wield immense power.

This *Encyclopedia* will certainly advise the current and future cast of players on changes of plot and choreography in this opera. The collegiality, open-mindedness, adaptability, and flexibility of this growing network of congenial scholars are what one might expect and hope of culture-oriented scholars. The vibrancy and energy displayed by key players in this arena, and the many new and exciting ways that a growing number of scholars have been searching for answers, virtually guarantees its continued growth. I especially thank Ken Keith for this opportunity to say a few things that may help put the rich contents of this *Encyclopedia* in historical context. Of course, any mistakes or omissions I have made in dates or in factual matters are attributable only to me. The opera plays on.

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