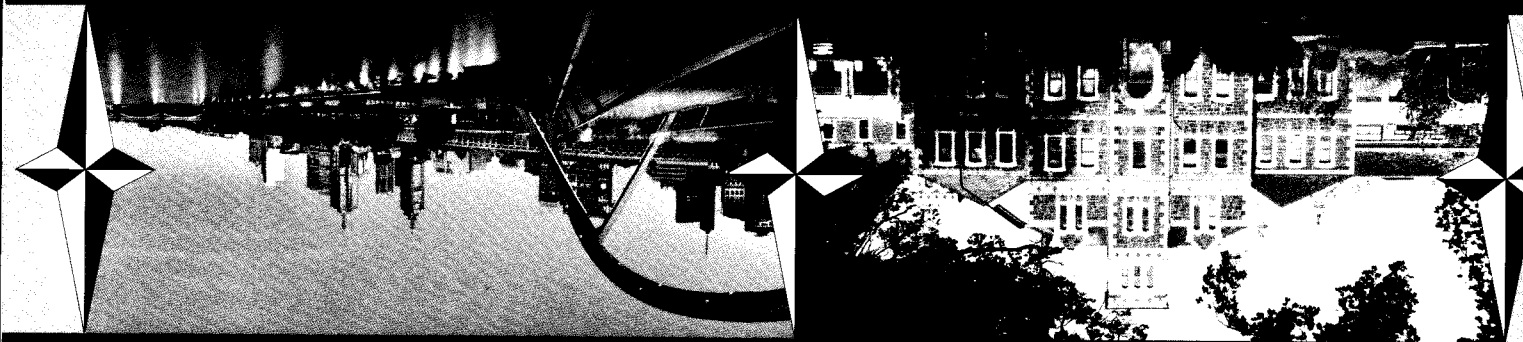


CONGRESS HANDBOOK

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Cultural Change - Meeting the Challenge

Supported by Italian data, Schwartz, Caprara, & Vecchione (2009) argue that political values express basic personal values in the domain of politics. We assess whether this is also the case in the very different cultural and political context of Brazil. We examine whether the structure of basic values provides coherence to a set of core political values and whether political values mediate the effects of basic values on voting intentions. In a Brazilian adult sample of several hundred respondents, we measure basic personal values with the PVQ-40 and core political values (CPV) with a scale adapted from Schwartz et al. (2009). We first validate the scales in Brazil. Preliminary analyses with a partial sample ($N=589$) reveal that the PVQ demonstrates the expected internal structure of basic values and shows systematic differences in value priorities across the Brazilian regions. Exploratory factor analysis of the CPV (PAF extraction method, and Promax rotation) suggest retaining seven rather than the eight a priori CPV factors (traditional morality, civil liberties, law and order, equality, free enterprise, blind patriotism, and military intervention). Accepting immigrants may not be a meaningful factor in Brazil because of the relatively low immigration rate. Analyses also suggest that CPV express basic personal values and may mediate relations of basic values to political choice. Future research on the 2010 Brazilian national election will examine actual voting.

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Basic human values and core political values: The case of Brazil

Researchers have linked a wide variety of core political values (e.g., equality, civil liberties, law and order, traditional morality) to voting in different countries. Unidimensional factors (e.g., left-right) have been proposed to explain the organization of core political values (CPVs) and party voting. Such factors offer limited explanations. A recent study in Italy (Schwartz, Caprara, & Vecchione, 2009) supported the idea that CPVs are expressions of basic values in the political domain. The structure of relations among CPVs and parties should therefore reflect the circular structure of conflict and compatibility among the 10 basic human values that underlie them. An ongoing study in democracies around the world tests this idea. This presentation reports results from Israel. 477 adults completed the PVQ40 to measure basic values and a 40-item scale to measure 8 CPVs and reported their intended vote in the national election the following month. The pattern of correlations among basic values and CPVs confirmed the expected expression of underlying basic values in CPVs. An MDS analysis that included the 10 basic values and the 6 CPVs used in the Italian study replicated the structure of relations found in Italy. The added Israel CPVs—peace/hawk and state/religion—fit into the structure as expected. Locations of party voting in this structure revealed the values that motivated party choices. CPVs were largely arrayed on a left-right scale, but party voting showed a multidimensional structure that corresponded to the dimensions of basic values.

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Basic human values and core political values: The case of Israel

This study investigated relations of basic personal values to attitudes toward innovation, and measures of personal well-being among college students. As hypothesized, across the full set of participants, higher priority given to self-direction and universalism values related to positive attitudes toward innovation whereas higher priority given to power and hedonism values related negatively. This is compatible with the results reported by other researchers (1995; Dollinger, Burke & Gump, 2007). There were, however, culture-specific variations in some of these associations. Power values related positively to innovative attitudes and in China self-direction values did not relate to innovation. These variations may be explained by cultural differences in value priorities or meanings and in implicit theories of innovation and innovation. The overall findings revealed that Openness to Change values (self-direction and stimulation) promote attitudes to innovate and also personal well-being and happiness. In contrast, Conservation values (conformity, security, and traditionalism) relate to positive attitudes toward innovation, personal well-being, and happiness. The cultural differences in values, socio-cultural context, and their consequences for attitudes to innovation and personal well-being will be discussed.

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Values and attitudes to innovations among Russian, Canadian and Chinese students