

**BOOK OF ABSTRACTS
THE FIRST INTERNATIONAL
CONFERENCE
OF INDIGENOUS & CULTURAL
PSYCHOLOGY**

**FACULTY OF PSYCHOLOGY
UNIVERSITAS GADJAH MADA**

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BOOK OF ABSTRACTS

THE FIRST INTERNATIONAL CONFERENCE OF INDIGENOUS & CULTURAL PSYCHOLOGY

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Dicetak di Percetakan Kanisius. Yogyakarta

Isi di luar tanggungjawab percetakan

Introduction

Recently, psychology celebrated its 120th anniversary of the founding of psychology by Wilhelm Wundt in 1879. Wundt helped to establish the experimental method in psychology and emphasized the importance *Völkerpsychologie* (i.e., cultural psychology). He regarded cultural psychology to be a “more important branch of psychological science which was destined to eclipse experimental psychology” (Danziger, 1983). He devoted the latter part of his life documenting sociocultural influences in his 10 volume work, *Völkerpsychologie* (Wundt, 1916).

The goal of the First Conference is to understand people in culturally diverse contexts, continuing the legacy established by Wundt. The second goal is to examine the content of human thoughts, emotions and actions in local and cultural context. The third goal is to examine the role of agency, intentions and goals in explaining behavior. The fourth goal is to integrate arts and humanities with social sciences. The fifth goal is to contribute to development of psychological knowledge that is relevant, useful and universal.

The conference will cover the following topics:

- 1 Psychological analysis of local knowledge and indigenous concepts.
- 2 Indigenous and cultural analysis of psychological theories, concepts and knowledge.
- 3 Development of indigenous methods and research design.
- 4 Life-span development in indigenous and cultural context.
- 5 Application of psychological knowledge in family, education, organizations, and health.

- 6 Application of indigenous and cultural knowledge to promote societal development.
- 7 Cultural diversity as a source of creativity, knowledge and innovation.
- 8 Intergroup relations, intercultural contact and acculturation.
- 9 Cross-indigenous research and application.
- 10 Linkages of art, music, and humanities with scientific understanding of human behavior.

Indonesia is ideally suited to host the First International Conference on Indigenous and Cultural Psychology, with its diverse cultures, religions and way of life: Indonesia has more than 100 languages, 250 dialects and five officially recognized religions (i.e., Islam, Hinduism, Buddhism, Christianity and Confucianism). Indigenous way of life is dominant and culture provides a basis for achieving unity in diversity.

Around 43 symposia (234 oral presentations) and 63 posters will be presented during the conference. Around 450 participants from 30 countries join the conference. During the opening ceremony of the conference, **The Asian Association of Indigenous and Cultural Psychology** will be launched and the selected presentations from the conference will be published in the *Asian Journal of Indigenous and Cultural Psychology* in 2011. Research and institutional collaborations are encouraged and will be strengthened to realize the vision of the association. The goal is to map our own features and strength which will help us to understand people in context and contribute to application of psychological knowledge to improve quality of life and enrich scientific and universal psychology.

Scientific and organizing committee
Center for Indigenous and Cultural Psychology &
Faculty of Psychology, Universitas Gadjah Mada
Yogyakarta, Indonesia

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Leadership Traits: Indonesian Indigenous Perspectives

Djamaludin Ancok

Gadjah Mada University

Ideal and effective leaders are the ones who become good role model, set the direction where an organization should go, and challenge the process, enable others to act, and encourage the heart. Leadership both builds individual ability and organization capability.

Javanese culture posses valuable leadership philosophies which represent characteristic of Gods of Nature: Sun, Moon, Star, Sky, Wind, Ocean, Fire, and Earth. The Sun shines brightly, playing role the source of energy for organization life. Moon shines in the dark night represents a leader role in encouraging the heart of the folowers. Stars twinkle, being placed in a high position with a certain configuration with the purpose of leading the way. A leader role is guiding the follower to pursue the vision, mission of organization. The sky, unlimited in wide, that is able to accommodate anything comes to it. A leader should have a sincere heart and able to accept diversity among followers in cultures, personality and ideas. The wind which is being present everywhere without differentiating the place and being able to fill in the empty space. A leader should be around the followers , without differentiating their level and status. The ocean is where all the rivers flow and go. Ocean is large and flat in its surface, contaning salt that purify dirty and poisonous water from the river. A leader should love their follower and develop them to be a better follower. The fire, being able to burn everything

it touches. A leader shall have a courage to show the truth and to bring into justice the followers who violate rule and regulation. The earth with the characteristics of supporting the growth of followers. A leader should be generous in serving his people and organization, in order to grow the organization.

This paper will discuss how the characteristics of eight aspects of nature being applied in organization, and analyze the similarities with the recent theories of leadership.

Key-words: Leadership, organizational effectiveness, and human capital development.

Mission of Asian Association of Indigenous and Cultural Psychology

Kwang-Kuo Hwang

National Chair Professor

Recently, a new University of British Columbia study published in *Nature* and *Behavioral Sciences* shows that, between 2003 and 2007, 96% of psychological samples came from the U.S. and other Western nations with only 12% of the world's populations. Compared to the global population, the psychological tendencies of those research subjects from the Western, Education, Industrialized, Rich and Democratic countries are highly unusual, therefore, they are called as WEIRD samples from WEIRD societies.

The establishment of Asian Association of Indigenous and Cultural Psychology is aimed to study the mentalities for social actions of people in non-WEIRD societies all over the world. Understanding that the popular research paradigms in contemporary scientific community of the world are products of Western civilization, we recognize that comprehending the ethos of Western philosophy of science may enable us to study the wisdoms, cultural values, and worldview in support of people's social actions in non-WEIRD societies so as to construct psychological theories which may represent both universal minds of human beings and particular mentalities in a specific culture. The indigenous theories of analytical-empirical science thus constructed may be used not only as guidelines for empirical research, but also as basis of hermeneutic or critical science that can satisfy our communicative or emancipative interests.

I do believe that the indigenization movement of psychology advocated by non-WEIRD countries is now initiating a revolution in all fields of social sciences. The theories and research paradigms of social sciences which have been constructed on the presumption of individualism will eventually be replaced by those constructed on the presumption of universal relationalism which may become mainstream of academic community in non-WEIRD countries. This is the most important mission of Asian Association of Indigenous and Cultural Psychology. Let's devote ourselves to the actualization of this mission.

Globalization of Indigenous Psychologies: A Lesson From Japanese Scholars

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University of Tokyo

Indigenous psychologies attempt to understand mental processes of people in each culture based upon their own theory and concepts. This does not and should not mean that indigenous psychologies remain domestic. Rather, the indigenous psychologies need to be internationalized in the sense that they can be understood by people outside the culture, in which each indigenous psychology has developed. In the age of globalization, intercultural contacts are indispensable for economical development. For this reason, there have been widespread interests in other cultures among intellectuals as well as lay people. Japanese people and Japanese culture, for example, have been a target of such interests. To reveal the “secrets” of Japanese rapid economic development, researchers were involved in research in various academic fields (such as economics, management sciences, and social psychology). As a result, Western researchers have written extensively about Japanese and Japanese culture. Unfortunately, those writings are often full of misunderstandings: They spread myths and misunderstandings rather than facilitate mutual understandings. In such situations, it is a mission of indigenous psychologies to correct misunderstandings by presenting their theories and findings internationally. With a few exceptions, unfortunately, Japanese scholars in humanities and social sciences have been inactive and unsuccessful in having their voices heard internationally: the impact of their

research in international academia has been deplorably low. Nevertheless, we can learn a lesson from their failures as well as their exceptional successes. In my address, I will focus on a failure by a Japanese scholar in evolution science and a success by a Japanese psychoanalyst and discuss what we can learn from their success and failure. Then, I will suggest a future direction for indigenous psychologies in Asia.

Rethinking Competence: An Indigenous Perspective

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Competence is a core concept in the Euro-American tradition of psychology. It is often posited as an innate psychological need for effectance or to influence and control others. There is rich body of literature celebrating its varied incarnations (e.g. primary control, self-determination, locus of control, self-esteem, internal attribution, independence) and their positive consequences. Any attempt to thwart this desire results in hopelessness and ill-being. However, a critical analysis suggests that this notion of competence is rooted in a specific kind of partitioning between 'Self' and the 'Other'. Rooted in Western individualistic way of thinking the notion of 'Other' is reduced to something for the 'Self'. In contrast, the indigenous Indian notion holds the idea that selfhood is based on responsible participation. Thus 'Self' requires the 'Other' to define itself. There exists an ontological primacy to the concern for and commitment to promote an inclusive form of well-being. In so doing one's individuality becomes identical to one's responsibility. One's individuality lies in listening to the call of others. To be competent, therefore, one must be knowledgeable of the 'Other'. Competence involves Yoga or the capability to be in tune with the 'Other' (e.g. surrounding environment, people, global consciousness) and grow in

the valued spheres of life. In this model a combination of individual well-being and positive societal involvement is envisaged. Individual's growth is envisioned as movement towards increasing encompassing identity (true self) which is over and above one's body, ego, and membership in social groupings. It shares some form of universal ontological reality. The implications of this perspective for a comprehensive conceptualization of competence are indicated. It is concluded that living in the globalizing world requires a dynamic and holistic style of collaboration at different levels of functioning. In this context the indigenous models from diverse cultures may be treated as illustrations of human creativity and as such they need to be understood as important resources to be deployed for future making.

Examining the Scientific Bases of Indigenous Psychology

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Abstract

The shifts in global political and economic conditions, as well as the emergence of psychological disciplinary perspectives to allow for the study of processes in context (e.g. human development, applied social psychological approaches) mark what Valsiner (2009) called the “return to culture in psychology.” The study of indigenous psychologies is one move to achieve a more culture-inclusive psychology. This move, however, has produced a host of issues that essentially have to do with a definition of its nature within a scientific discipline of psychology. This paper examines some of the main issues confronting work in indigenous psychology and the various positions taken to address these. How these issues have become evident in investigations in *Sikolohiyang Pilipino* is likewise examined. It is argued that, to date, efforts at indigenization have not provided the means to firm up the scientific bases of indigenous psychology. This is partly caused by the confusion about the nature of indigenous psychological phenomena, deficiencies in systematizing the methodological requirements and the limited discussion among researchers regarding psychological knowledge that can be produced in the study of such phenomena. It is proposed that another phase in the indigenous movement beyond integration should take place so that progress

of indigenous psychology within the enterprise of scientific psychology becomes evident. In this next phase, development of context-bound models of psychological functioning will be of central importance. The suggested paradigmatic stances and methodological requirements to achieve this goal are elaborated in the paper.

Indigenous Psychology: What is it and why do we need it

Uichol Kim

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In this presentation, I will outline the scientific foundation of indigenous psychology. First, I will review the historical and scientific foundation of indigenous and contrast it with general and cross-cultural psychology. Second, I define indigenous psychology as a transactional model of science in which human beings are viewed as agents of their own action. Third, I will point out the importance of understanding creativity and culture as basis for developing indigenous psychology. Fourth, I will define culture and point out that differences in cultures exist due to different goals that cultures pursue, methods people use to attain the goal, and the differential use of natural and human resources. Fifth, I will outline the East Asian religious and philosophical perspectives in which relation and harmony, rather than individuals and self-fulfillment, are viewed as the unit of analysis and life-goals. Fifth, I will provide a review of empirical studies conducted in Korea to show the scientific validity of indigenous psychology. Sixth, I will provide a review of application of indigenous psychology to show the power of indigenous psychology.

Quality of Life as Social Representation in China: A Qualitative Study

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China

The aim of this study is to identify, describe and analyse the structured content and meaning of quality of life which are entrenched in Chinese society and communicated by ordinary Chinese people. The data were collected from individual interviews and focus group discussions. The qualitative methods employed in this study allowed the researcher not only to overcome the chauvinistic and ethnocentric straps in the mainstream QOL literature, but also to explore the social representation of quality of life in China from the perspective of social actors. The research shows that quality of life as a social representation in China is organised around a central theme of “to be” / “to have”. This theme has overarching generative and normative power over discourses about quality of life. It is through the hybrid of “economic logic” and “existential logic” that this theme spills over, permeates and underpins the critical domains of life: health, family, work, social relations and environment. The theme of “to be” / “to have”, intertwined with the coexistence of rival cultural, political and economic systems – Confucianism, Marxism and capitalism – in China’s current social transition, provides the framework within which lay people organise their everyday life, assess of their own QOL and develop aspirations.

A Qualitative Exploration of Internet-based Mass Event in China

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China

This study aims at exploring the general rules of Internet-based Mass Event in the Chinese socio-cultural context. We obtained semi-structured interview data from 16 netizens who participated in at least one Internet-based Mass Event. Thematic analysis of the data revealed a model which describes how the Internet-based Mass Event emerges, grows, explodes, retains, and declines. Initially, a certain social event happened in real world, the event contained accordant role expectation with mass but goes against people' stereotype which was noticed by netizens in the context of huge information on internet. Then emotional contagious through network inspire irrational behaviors, such as human flesh searching. Ultimately, the voice of netizen could exert huge pressure on the government or persons involved throughout the whole event and to some extent change the final result of the original event. Meanwhile, personality, motivation of individual netizen functioned as moderating or mediating factors.

A Comparison of Children from Wenchuan Earthquake-Stricken Areas and those from Non-affected Areas in Dynamic House-Tree-People Test

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China

This study assessed 71 child survivors from disaster areas and 126 children from non-affected areas using the dynamic House-Tree-People test to compare their mental health one year after the Wenchuan Earthquake. The result showed that about half of the indexes which we concerned were significant differences between the two samples, especially in psychological trauma and depression; there are significant differences in psychological trauma, anxiety, depression, interpersonal adaptation and aggression. These results indicated that, the psychological trauma caused by the earthquake and its negative impact has affected the mental health of children in the disaster areas, which made these children's mental health worse than the children in the non-affected areas. The trauma was deeply implicit and interlaced recently. Although the child survivors had come through the earthquake about one year time long, their hearts have not yet gotten rid of it. They can not use right and effective actions to overcome their negative emotions instead of regression.

People Do Business in the Way They Understand Life: A Study on Value of Chinese Entrepreneurs

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China

3,112 legal representatives of Chinese enterprises from overall China joined the study. Two value scales were used with the study. One was the questionnaire “The Value Orientation and Spiritual Beliefs of Chinese People”(Jin, 2004), which contained 31 items measuring four dimensions of fundamental values, including “*integrity*”, “*money & power*”, “*career & achievement*”, and “*law & social norms*”, the other one scale measuring business values containing 16 items developed by experts and methodologists including senior businessmen, psychologists, and sociologists. It measured values with typical business activities, philosophy and styles among Chinese entrepreneurs. The main findings of this study were as following: 1. The fundamental value orientations of Chinese entrepreneurs were (from high to low): character and self-transcendence, career and achievement, law and social norms, money and power; 2. The business value orientations of Chinese entrepreneurs were (from high to low): identification with business obligation, identification with organizational values, suspicion of the business ethics of others, pursuit for short-term success; 3. Chinese entrepreneurs’ fundamental value orientations had guiding influence upon their business value orientations: the way s/he understands his life, the way he manages his business.

Workplace Ostracism and Its Relationship to Employees' Mental Health, Job Satisfaction, and Organizational Citizenship Behavior

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China

Up to now, researches about ostracism mainly carried out in virtual laboratory, and relatively little research examined workplace ostracism. However, it is not uncommon to find ostracism in workplace. A survey conducted by *Zhaopin.com* in China indicated that 71.2% of employees had been excluded in different forms, but little is known about the impact of ostracism on employees in Chinese workplace. Based on employees in different occupations as participants, this research investigated: (1) the specific forms and severity of workplace ostracism in China; (2) the relationship between workplace ostracism and employees' mental health, job satisfaction, turnover intentions, and organizational citizenship behavior; and (3) the mediating effects of sense of belonging and Organizational-based Self-esteem.

Perception of responsibility and the use of language: Implications from a Japan-France comparison

Minoru Karasawa

Nagoya University, Japan

In this presentation I will propose that the study on the relationship between causal inference and the use of language may provide a useful framework for understanding indigenous as well as universal psychological principles. Research in causal attribution and blame has identified psychological processes that govern responsibility judgments across different cultural communities with a substantial level of universality. Specifically, the locus of causality and perceived controllability seem to be among the fundamental causal dimensions that commonly determine judgment of responsibility and blameworthiness. On the other hand, specific patterns of relationship between such psychological processes and the use of language expressing blame are inevitably constrained by linguistic rules such as syntax rules and pragmatic norms. These rules can be seen as cultural constraints on our cognition and behavior. On the basis of experimental data collected in Japan and France, I will demonstrate such commonalities as well as indigenous aspects of inferential processes and linguistic behavior. Implications for other areas in social sciences are also discussed.

A Group-Based Blaming (Crediting) Logic in Japan: Extending Organizational Responsibility to Causally Uninvolved Organizational Leaders

Yuriko Zemba

Waseda University
Japan

Most psychological research on responsibility judgments deals with the responsibility of individuals who made some causal contribution to the outcome. The logic of blaming an individual based on personal causality is undoubtedly common across cultures. However, this logic alone may not fully capture responsibility judgments by East Asian perceivers (e.g., Japanese), who are known to be oriented to focus on the causal influence of groups. We have been studying a group-based blaming logic used by Japanese perceivers: Japanese perceivers tend to assign blame to a group and then extend it to an individual representing it (Zemba, Young, & Morris, 2006). In this talk, a model of this indigenous blaming logic will be described and cross-cultural studies testing it (Japan-U.S. comparison) will be reported. Also the on-going cross-cultural studies that examine how this blaming differs from the well-known phenomenon of scapegoating will be reported. Finally, the implication of this logic in developing culturally relevant responsibility model will be discussed.

Super-Ordinary Bias in Japanese Self-Predictions of Future Life Events: An Approach From Indigenous Psychology

Megumi Ohashi

Tokyo Future University
Japan

Prior research has shown that North Americans and Europeans have optimistic bias in their future self-predictions (i.e., they tend to expect that they would experience desirable events more than the average person), while Japanese are less likely to show this bias. Such findings may lead researchers to conclude that Japanese are more pessimistic people than Westerners are. However, indigenous perspective provides a more culturally relevant interpretation. Based on indigenous perspective, Ohashi & Yamaguchi (2004) hypothesized and showed that Japanese, who value ordinariness, have another type of bias in their future self-predictions—super-ordinary bias. Japanese tend to expect that they would experience common events more than the average person, and rare events less than the average person. Further, this bias is more prominent among perceivers who see themselves as ordinary. In this talk, research on this super-ordinary bias among Japanese will be presented, and the cultural generalizability of this phenomenon will also be discussed.

Exploring the Chinese-Filipino Social Identity: A Social Representational Framework

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Philippines

The research explores self-perceptions and social identity representations of the Chinese in the Philippines using the social representations framework. In particular, it seeks to understand how Chinese culture and personal and group migration history are translated into the ethnic minority's self-construal and social identity. Additionally, it investigates the influence of various communication processes (education, linguistic ability, social interactions and adherence to customs and traditions) as well as individual (age and gender) and environmental attributes (migration status and parents' cultural background) in self- and social identity development. It will likewise explore Chinese in the Philippines' subgroup social representations using correspondence factor analysis. A combination of qualitative and quantitative methods will be utilized: in-depth interview of ethnic Chinese respondents will be done in Study 1 to elicit social representations of the social identity as well as sub-group classifications; survey questionnaires will be fielded in Study 2 with the aim of understanding the variances in the social representations of the subgroups, as well as the attitudinal link between self- and social identity.

Cultural Transformation of Women's Images in Qajar Era (19th Century) in Iran

Maryam Lari

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Iran

This research surveys the images of women in Qajar paintings. There is a strong relationship between the changes in women's images and the social-political improvements during Qajar period (19th century). The west-East opposition as the most important challenge of the period caused significant alterations in context and visual expression of images. On the other hand, the intellectuals and artists who were greatly influenced by the ideas of Modernism and Constitutionalism, played a considerable role in changing minds about images of women in Iran. The main base of this survey has been the literary texts (travels, historical documents, analysis, etc..) and visual texts (up to 900 paintings and photos of women). For reading the texts, the reader (surveyor) has been considered as an active and influential element who tries to discover the meaning hidden in different layers. The survey, as an intertext itself, with the help of Intertextuality approach tries to find the intertexts of women's images and rouse new reading in contemporary artistic society. In an overview, images of women in Qajar paintings were changed as the result of social circumstances for example women's images as mistress and dancer appeared in early Qajar paintings, changed into more realistic ones. Image of woman as symbol of freedom which was appeared in newspapers, was one of the result of cultural transformation in 19th century in Iran. On the other hand, in terms of style, new techniques such as lithography merged the

artistic works from royal court and more ordinary people could have a copy of these images. Qajar era was a critical point for basic changes in women's position in Iran which was reflected in paintings and photography of this period.

Key words: Cultural Transformation, Iranian Art, Women's Images, Qajar Painting, Intertextuality.

West Meets East: Malay Muslim Women Perception on Singlehood

Jamayah Saili, Rosie Rooney, & Lyndall Steed

Curtin University of Technology
Australia

Changes in marital trends and family life in Malaysia and other South East Asian countries do not mirror those that have occurred in the west. According to the western ideology of marriage and family, greater happiness and fulfilment is associated with being married people than for those who are not married. Surprisingly, despite the relatively high degree of research in this area in the west, there remains a lack of research on psychosocial cultural issues faced by non-western people such as professional Malay Muslim women. A review of the relevant literature in the western context in particular also reveals the stereotypical views of singleness as evident in the connotations of spinsters and old maids as social failures, and social deviants. Much of the research on single women in the west has only looked at singles based on their 'civil status' and failed to distinguish between single women who have never married and women who are divorced, widowed, separated or cohabitating. Within this context, this paper addresses a particular definition of 'single' which is prevalent in contemporary Malay society. Drawing on in-depth qualitative interviews with 20 single, professional, Malay Muslim women in Malaysia and cultural definition of single, the researcher argues that further work is needed to understand the relationship between 'not married' and 'never married' and to consider how being single Malay Muslim may have specific meanings in comparisons with being single in different context

and culture. In the presentation, the intent is not to analyze the reasons for the growing rates of single Malay women in Malaysia; but to comprehend some explanations based on the women's experience to the question: "why are they single?" and set out to understand "what went wrong?". The findings indicate that various inter-related reasons explain the single women's state of remaining single over the normal marriageable age. Also, it is apparent that although they enjoy their personal freedom, being single is not a personal choice. Rather, they believe in the concept of *Jodoh* (soul-mate as fated by God). This paper thus highlights how the Malay Muslim women vary significantly with respect to their decision in remaining single or to marry due to cultural expectations and religious values.

Keywords: Singlehood, Malay, Muslim women, Marriage and Gender, Culture

Reflection for the Development of Indigenous Psychology: Responding to the Issue of Violence Against Women

N.K. Endah Triwijati

Indonesia

Why is it so important for the development of indigenous psychology to give significant contribution to the elimination of gender based violence, particularly domestic violence (DV) which is recognized worldwide as one of the most common forms of violence against women? And how it can be done?

I would focus more on answering the latter, after outlining the first. This paper is basically aimed to share my reflection toward my on going research on the Prevention of DV in the primary health care services: the potential of the integral consciousness of health care providers to transform personal-cultural-social barriers.

Globally, violence against women is recognize as the most pervasive yet least recognized human rights violation in the world. It also is a profound public health problem, sapping women's energy, compromising their physical health, and eroding their self-esteem (Heize et.al, 1999). It also gives significant impact on their dependents. Children who witnessed DV in their family, very likely also become indirect-direct victim, which inevitably affects their developmental process, their ability to deal with their interpersonal and social problems, as well. Intergenerational effect of DV is a common issue to those who provide services to women victims.

The ecological framework which is used by researchers on this issue shows the interplay of personal, situational, and social-cultural factors that perpetuate and condone DV. I would argue that working to understand how the interplay of those factors expressed in the subjective and intersubjective realm of victims, perpetrator as well as health provider the integration of those factors.

It is not the intention of this paper to argue the aim of Indigeneous psychology, as it shows quite diverse depends on its own epistemological foundations (Hwang, 2004). Yet through out this paper in accordance to my perspective on this issue, I would posit indigeneous psychology from critical social science particularly feminist perspective.

My standpoint in looking at this issue has moved from exclusively dichotomizing “woman-victim – male-perpetrator” to the construction of “gender and power relation”. Using integral ‘Wilber’ psychology and Listening Guide Analysis, indigeneous psychology could develop as a psychology that responsive to the context of the power play within the subjectivity, inter-subjectivity and social system.

**To be Istiqamah:
Harmonizing Work, Family, Society and Leisure
(A Case Study among Muslim Women Lecturer
in Jogjakarta)**

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Gambles, Lewis, and Rapoport (2006) mentioned that some critical tensions on paid work, family, society, and leisure will become a challenge for mothers who also have fulltime work. This was caused by the increasing demand and invasive of paid work in people's. In this context, the ways in which women experience and negotiate their roles, identities, and relationships with each other are crucial to ways in which paid work and other part of life are harmonized. In the pre-study interview with some Muslim women with profession as architects and university lecturer said that the reason they chose their job as a lecturer because it has a flexible work so that they still can manage their time with family, society, and self. Some of these women also said that their challenge, as a working mother is to balance the demands between family and work. There is an obligation for Muslim women to obey the husband without complaints. Sometimes this will cause some conflicts. Such was the case, some Muslim women use some strategies as their attempts to achieve their work-life balance. This phenomenon is interesting to be

explored in order to understand their strategy which will be carried out in accordance with their religious belief. The research approach is a qualitative research with case study design in the Department of Architecture in one Islamic University and the data was collected with in depth interview and observation to all of the participants. There were four participants involved in this study with characteristics as follows: age range between 35-55 years-old, fulltime Muslim lecturer in the same department at the same university, married women with children, having a working couple, and having above average performance scores at work. The results showed that istiqamah is the strongest factor, which consists of: faithfulness to Allah, self-control, commitment, and enjoyment in doing something. Istiqamah become the important role of their life to support their strategies to achieve work-life balance. Keywords: Istiqamah, muslim women lecturer, work-life balance

Subjective Wellbeing in Indonesian Women with Multiple Roles

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In Indonesia, women more 50% from the population but quality of life is lower than women. One of kind quality of life is known subjective wellbeing (SWB). SWB is the scientific analysis of how people evaluate their lives-both at the moment and for longer periods such as for the past. Married and working women experience a considerable amount of strain multiple roles. The research indicate that they enjoy a low level of SWB. Women working need family support to balance their roles. Culture in Indonesia with nuclear families still have problem to manage between work and family. The problem is spouse not support the wife because women works but domestic problem still her responsible.

Keywords: Subjective wellbeing; multiple roles; women working; family support

Dilemma of Working Women Experienced with Long Distance Marriage

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Women, who choose to participate in public sector, are often confronted with problems relating to the functions in performing that role. Patriarchal culture, patterned in the minds of Indonesian society is often being an obstacle for working mother. Negative labels always seemed to accompany, especially for women who must experienced with long distance marriage. Problems encountered are more complex. This study is aimed at exploring reasons behind the decision to live with long distance marriage and strategies in dealing with problems as a result to chose working separately from family. More specifically, the phenomenon of work-family conflict is further explored. Participants of this study are four women who work and live apart from their husbands. The four informants have different work backgrounds. Two people are managers. The other participants are the finance staff and the entrepreneur. This study uses a qualitative approach with a critical feminism paradigm. The process of data collection was done by interviews and observation. Results from this study indicate that beside to meet the needs of families, the decision to choose working separately from their husbands influenced by parenting systems adopted by the working mother, which is demanding independence. Values internalized by participants are to meet parent's expectation to succeed in work as their parents have spent effort to support them to have high level education. Parents also serve as a model of

hard worker. However, the problem often occurred is a time-based conflict. Time owned only be used to conduct activities in a particular role can not fulfill duties in other roles. Social support, particularly support from husband play vital role in the process of dealing with the problems that arise in the life of participants. In addition, the presence of a child is also an important factor to survive. Another interesting finding is that the bargaining power held by women depending on their position on the job. The higher level of job, the stronger power gained by women. They are better able to manage their life because they are used to manage subordinates, set the time and firm in making a decision related to their job. This is certainly influential in the daily life in the family, how they manage time for my husband and children. Participant with the lowest level of job has the lowest bargaining power. She tends to avoid confrontation with husband when having problems. Letting go and accepting all decisions made by her husband. Finally, well-being of working mother experienced with long distance marriage depends on how she values her life as independent women. They enjoy their roles, which can actualize their potentials and freely enjoying their time without obligation to care husband

The Development Strategy of Character Education Models Based on Local Wisdom

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It is undeniable that globalization has positive impact on humans, but also cause negative impacts that need to be aware of. Crisis of ethics and morals of the nation, or the emergence of conflicts originating from differences and conflicts of different cultures is one of the negative impacts. Disparity of values between generations in which young generation increasingly leaving values, language and culture of Indonesia.

Education as part of efforts to produce quality human resources should not only equip individuals from the aspect of knowledge and technology, but also teaches life values, including values of honesty, compassion, tolerance, responsibility, and unity. Educational of living values became one of the strategies in anticipate of pluralism, liberalism and secularism in order not to develop in certain groups of individuals and egocentrism.

Indonesia with diversity has a variety of potential local knowledge should be developed in an effort to develop living values education. As one of the multicultural of Indonesia, Java has a philosophy of life is high and laden with lofty values which can be applied in the education process for the cultivation of values, including live peacefully and respectfully, *tepa sarira*, and shame culture as self control. Realizing that the availability of instructional model which values rooted in the cultural complexion of Indonesia, especially Java

Culture is still very limited then it is time we develop a variety of character education models based on local wisdom to support the achievement of high quality human resources and competitive at the global level. As Alvin Toffler said that think globally, act locally.

Keywords: Character Education, Local Wisdom

Emotional Intelligence and Belief in Just World among Engineering Students

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Emotions play an important role in individual's life. In today's world EQ is given more importance than IQ (Goleman, 1995). Similarly, the world is full of suffering and evil. Belief in a Just World (BJW) is considered as a naïve faith or hope of a close connection between one's character or one's behavior and one's fate (Dalbert, 2001). Review of literature has shown that the relation between BJW and Emotional Intelligence has received little attention in the Indian context. Therefore, an attempt has been made in the present study to find out relation between Emotional Intelligence and Belief in Just World among engineering students of Pune city. The sample consisted of 217 second year engineering students from various engineering colleges of Pune city. Emotional intelligence was measured with the help of one of the popular measures of emotional intelligence developed by Schutte et al., in 1998 (SEIS). Belief in Just World (BJW) was measured with the help of (Dalbert et al., 1987) General Belief in a Just World scale. Both the tools have satisfactory reliability and validity. Pearson's Product moment correlation was used to find out correlation between BJW and Emotional Intelligence. Obtained results showed a significant positive correlation between BJW and emotional intelligence. The results demonstrated sex differences in general belief in a just world and also on emotional intelligence. Implications of the study in the light of engineering course have been discussed.

Key words: BJW, Emotional Intelligence

The Correlation between Social Skills and Stress on Gifted Children

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The Correlation between Social Skills and Stress on Gifted Children
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Jakarta Abstract Education system in Indonesia is still oriented to the
development of rational intelligence and less oriented to the development
of emotional intelligence in teaching and learning. In fact the role of IQ in
the success of a person only takes the second position after the EQ (social
skills). On gifted children, lack of social skills is one reason these children are
vulnerable to problems. The purpose of this study is to empirically examine
whether there is a negative correlation between social skills and stress on
gifted children. Subjects were 38 high school students who followed the
accelerated program. The measurement used is the scale of social skills and
stress scale. Data analysis using Pearson's correlation technique (one-tailed).
The results showed a negative significant correlation between social skills
with stress on gifted children. Viewed from the description of participants,
it is known there are differences in the mean value of social skills based on
ethnicity.

Key words: social skills, stress, gifted children

Explorative Study of Character Strengths on Indonesian People (Java, Sunda, Minahasa, Betawi, Bugis, & Batak)

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Description. Research aim is to investigate about character strengths on Indonesian peoples. We took six ethnic groups to our subject : Java, Sunda, Bugis, Betawi, Minahasa, and Batak people. Character strengths consisted of 24 character are creativity, curiosity, open mindedness, love of learning, perspective, bravery, persistence, integrity, vitality, love, kindness, social intelligence, citizenship, fairness, leadership, forgiveness, humility, prudence, self regulation, awe of beauty, gratitude, hope, humor, and spirituality (Peterson & Seligman, 2004).

Method. Quantitative research, on 1066 subject (male 526, female 540), age 18 – 55 years. Character strenghts is measured with *Values in Action Inventory of Strengths* (VIA-IS). Statistic analysis utilized descriptive mean ranking, t-test, and analysis of variance.

Result. There are 5 highest character strenghts on all of people from 6 ethnic groups : gratitude, kindness, fairness, integrity, and citizenship. But, no significant differences found between etchical groups. Regardless of their ethnic group, we also found significant differences on ages and marital status on gratitude, fairness, and integrity; and also, educational graduate on gratitude, kindness, citizenship, fairness, and integrity.

Key words: character strengths; ethnic groups;

The Relationship Between Self Efficacy and Academic Achievement

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The purpose of this study is to examine the relationship between self efficacy and academic achievement. The Participants are 391 high school students from various schools in Yogyakarta. The instrument used was the self efficacy scale developed by Albert Bandura and Uchol Kim. The Indicator of academic achievement is average score in that semester. Results from this study is there are significant relationship between Self Efficacy and academic Achievement, both from each aspect of self-Efficacy, and total scores obtained from subject. The other results are: a. There are difference Self Efficacy views of gender, female students have higher self efficacy than male students' academic achievement. b. There are differences in terms of gender, female students have better academic achievement than male students .c. There are significant differences in students' self efficacy in terms of areas where the student was raised. Students who grew up in rural areas had the highest self efficacy, followed by students who grew up in the city and then who grew up in the big city .d. There are significant differences between student academic achievement in terms of area where the student was grew up. Students who grew up in the city has the highest academic achievement, followed by students who grew up in rural areas, and then students who grew up in the big city.

Keyword : self efficacy, academic achievement.

Multigroup Ethnic Identity Measure Scores in A Sample of Adolescents from Indonesia

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This study examined the structural validity of score on the 20-item Multigroup Ethnic Identity Measure (MEIM: Phinney, 1992) in a group 260 students from private university in Bandung-Indonesia. MEIM scores yielded 2 factors (Ethnic Identity, and Other Group Orientation) as in previous studies, with the EI factor being more viable. Factor analysis of the 14 EI items resulted in a single factor, in contrast to findings of previous studies. The authors suggested that the the OGO factor may be less viable in majority groups, that the EI items may best be explained by a single factor, and that the MEIM would benefit from more scale development work.

Constructing Identity Through Identification and Differentiation from Assimilation: A Case Study Among Magars of Nepal in Social-Cultural Aspect.

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While studying Indigenous Ethnic Identity Construction Process in Nepal, ethnic movement of 1990s is seen as the milestone for the people's movement along with cultural content of the emotion, cognitive perception and self concept, motivation, memories, developmental process are linked up with people's behavior (Ratnar, Carl, 2008) to raise their voices against government discrimination system. Due to not having freedom of speech, restriction on collective actions for one's own right to establish indigenous ethnic organization, people start raising their voices for equal participation and representation brought awareness among Magars, one of the largest indigenous ethnic group among 59 government identified are, also third largest group covers 7.14% of total population speak three Magar dialects are scattered all over Nepal, placed under the lowest level among four varnas but under water acceptable groups, assimilated into all Hindu cultural practices under social structure based on caste system with declaration of "Nepal is the only one Hindu country in the world", deprived Magars from every development and affirmative actions, starts working collectively by establishing Central Magar Association along with 65 district chapters. Magars started to construct their identity claiming themselves to be Buddhist

declared to write Magars behind their Name and subclan and Buddhist in the religion section results decrease of Hindu population percentage and increasement of Buddhist Population percentage in 2001 census. These days, Magars started to reinvent their old tradition using cultural codes such as dress, cultural and religious practices which were almost forgotten after many years of affiliation and trying to identify themselves as a separate group and wanted to be identified by others.

Key words: indigenus ethnic, identity construction, identification, differentiation and assimilation

Social Identity and Prejudice of Muslim and Hindu Adolescents in Traditional And Modern Schools

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The present study examined social identity and prejudice of Hindu and Muslim adolescents in relation to their schooling background. The study was conducted at Varanasi city with 102 Hindu and 106 Muslim boys, age 14-19 years, drawn from Traditional Urdu (n=52), Traditional Sanskrit (n=50), and Modern (n= 106) schools. The findings revealed that overall Muslim participants displayed a stronger social identity than Hindu participants. However, the social identity of adolescents in traditional schools, particularly of those belonging to Hindu group, was stronger than of those attending modern schools. With respect to prejudice, the findings revealed that while there was no significant difference between Hindu and Muslim participants, the difference with respect to school type was significant (Traditional>Modern), only in the Hindu group, not in the Muslim. The findings are discussed with reference to the social context of schooling.

Being Bicultural: How Does Chinese Young Adults' Traditionality and Modernity Influence Moral Judgment in Moral Dilemma

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Individual traditionality and modernity had been paid sustained attention by social psychologists, especially in society under rapid cultural change. In early years, Inkeles and Yang established the constructs of individual traditionality and modernity as well as their psychological and social implications. Nevertheless, the specific cultural psychological mechanism underlying traditionality and modernity still remain unclear. With respect to the unprecedented economic growth and dramatic cultural transformation of China during the past three decades, Chinese young adults (mainly Post-80s) could be regarded as “bicultural individuals” who are influenced by both Chinese traditional cultural values and Chinese modern cultural values. Thus, it is critical to investigate the psychological effects of traditionality and modernity. Meanwhile, previous studies have confirmed that westerners gave priority to justice expectations in moral judgment, while easterners gave priority to role-related interpersonal expectations. It is valuable to examine whether this culture-moral link is applicable for “bicultural Chinese” with different extent of traditionality and modernity. Moreover, existing literatures suggested Chinese people were more collective and had interdependent self-construals. Whether collectivism and interdependent self-construals vary

along with traditionality and modernity in Chinese cultural context, and how these two aspects interfere moral judgment remain unknown.

By conducting questionnaire research, we measured individuals' traditionality, modernity, collectivism, self-construals and moral judgment (priority to justice rule or relation rule). Results showed individuals' traditionality positively correlated with modernity ($r=0.40$, $p=0.00$). Individuals' modernity showed trend to significance with justice priority ($r=0.16$, $p=0.09$), while traditionality didn't show the corresponding effect ($r=0.07$, $p=0.47$). In addition, participants with high traditionality and modernity also have high collectivism, interdependent and independent self-construals. It is also noteworthy that individuals with high collectivism gave priority to relation rule rather than justice rule ($r=-0.18$, $p=0.07$). Our findings implied traditionality and modernity were closely related, but these two aspects influenced moral judgment in dissociate way. We speculated traditionality may influence Chinese young adults in a more subtle way.

A Tale of Two Groups: Social Identity and Social Structure in the Bangsamoro and MOA-AD Debate

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Using a social identity and social structural perspective, we examined people's attitudes towards two contentious social concepts in the Mindanao conflict: Bangsamoro and Memorandum of Agreement on Ancestral Domain (MOA-AD). We collected data from Christian and Muslims respondents in Cotabato and Jolo in the region of Mindanao. The qualitative aspect of this research was undertaken using thematic analysis whereas the quantitative portion was conducted using independent samples t-tests and discriminant analysis. Results showed that Christians held more ambivalent attitudes towards the Bangsamoro and MOA-AD whereas Muslims manifested more positive attitudes towards these two social concepts. We also observed differences on the meanings of these two contentious social concepts according to group membership. These results are further discussed in relation to social identity, social structure and the Philippine peace process.

Karonese Cultural Psychology: Preliminary Findings about Personality and Psychocultural Aspects of Karo People Behavior

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Karo is an ethnic group in Indonesia which has strong patrilineal orientation. Its traditional homeland is located in the highlands of North Sumatra. All Karo people are members of one of five exogamous patrilineal clans: Ginting, Karo-Karo, Perangin-Angin, Sembiring, and Tarigan. First of all, two papers discuss two pilot findings about general characteristic of the Karo people. It applies four behavior styles from the Marston model to 2,126 senior high school students in the Karo Region and looks at personality differences between clans using the Big Five Personality from Eysenck to 154 local people in the villages of Karo. Secondly, a paper discusses a qualitative study of Karo people tendencies through associative paradigm. Approximately 529 quotes, statements, or proverbs that are written on public and private cars or buses in Kabanjahe, the capital city of the Karo Region were recorded and analyzed in order to identify and categorize their personality type using Jung's typology concepts. Thirdly, another paper reviews findings about parenting and offspring behavior regarding the Karo people. The results are as follows: Karo people have the combination of Steadiness, Complaint, and Influent behavior style which is indicated by people orientation, patience, and compliance with rules but resistance to change. The clan of Karo-karo has agreeableness personality, the clan of Perangin-angin has neuroticism

personality, the clan of Ginting has conscientiousness personality, the clan of Tarigan has extraversion personality, and the clan of Sembiring has openness personality. In general they also tend to express their feelings to others through indirect communication. The socio-cultural context of inheritance may influence Karo people behavior especially in regard to parent-offspring conflict which is suggestive rather than decisive. These findings could help the Karo people to be more understanding of each other which would in turn allow them to more easily live together in peace and harmony.

Keywords : Karonese, behavior styles, personality types, clans, parenting, and offspring

Developing Multicultural Counseling in Indonesia as a Means to Comprehend the Indigenoussness of Indonesian Students

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Indonesia have more than hundreds of ethnics which have their special values leading to people behaviors in facing personal-social problems. Henceforth, it is possible that presented or discussed information would be possible to form basic stereotype, prejudice and also misleading among the different background people. When the diversity forms inhabitants behavior, understanding people based on their context would be valuable for counselor who have a duty to do counseling services upon students. A counselor would have chances to encounter different students whom they come from other cultural backgrounds with inner values. This is going to be more important to answer the counselor performance in helping students by understanding their context. Rotted from concepts of indigenous and cultural psychology and multicultural counseling, building Indonesian indigenous counseling would be prospective in regard to improve human resources in this country. With regard to the understanding that human behavior or mind is native, scientific study could not be transported from other territory and that is designed specifically for the people. The mean of the statement meets with Indonesian condition in which counselors are highly possible to dedicate their multicultural knowledge toward their various students. Furthermore, counseling skills would also be the main strategy in conducting accepted

counseling practice. This article would discuss the strategies for improving multicultural counseling in Indonesia which encompasses building awareness, knowledge and skills of school counselors. Of those three main concerns, available indigenous knowledge of Indonesian would be presented as reference need to meet. Furthermore, these would also be formulated as a way in order to construct indigenous counseling approach of Indonesian in the prospective future.

Keywords : Multicultural counseling, indigenous psychology, Indonesian students

Self Adaptation for Children with Learning Difficulties

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Student with learning difficulties need special treatment to help them to achieve the optimum result in their study. However, their special needs are often neglected by public schools, in this school they are treated as normal children. The failure to fulfill the needs of these special students will cause learning difficulties and low achievement.

The research was conducted at some elementary schools which were classified by the local department of education office as elementary schools with the lowest rank, these schools are located in Depok sub –district of Sleman, Yogyakarta. The subjects of this study were 52 students with learning difficulties. The procedures for the subject sampling were: (1) searched information from the local office of Department of National Education about the existence and information of the lowest- rank elementary school in Depok, Sleman, Yogyakarta; (2) choose the schools that would be used as the subjects of the research; (3) used the student’s learning difficulties identification instrument; (4) administrated the CPM intelligence test from Raven.

The research subjects were comprised of 36 male students and 16 female students, the average age was 11 years old. The IQ score (in percentile) was 72.143 for male with SD 15.892 while the female students IQ score was

75.682 and 12.459 on the SD. All of the research subjects suffered from learning difficulties which include: (1) general learning difficulties 76.92%; (2) language comprehension difficulties 71.15%; (3) language expression difficulties 21, 15%; (4) reading difficulties 75.0%; (5) writing difficulties 50.0%; (6) arithmetic difficulties 38.46%; (7) orientation disorder 3.85%; (8) motor disorder 17.31%; (9) attention and concentration disorder 42.31%; (10) emotional and behavioral disorder 25.0% and, (11) communication disorder 9.62%.

The result of the study showed that the controversial nomination was the most prevalent nomination of all with 14 students or 26.9% showing controversial nomination, this was followed by 13 average students (25.0%), 11 rejected students (21.2%), 8 neglected students (15.4%) and 6 popular students (11.5%). The nomination comparisons among male students were: 11 controversial students, 8 neglected students, 8 average students, 4 neglected students, and 3 popular students. While on the female side, there were 5 average students, 4 neglected students, 3 rejected students, 3 controversial students, and 3 popular students.

Key words: self adaptation, learning difficulties, neglected students, popular students, controversial students

The Assessment of the Relationship of Knowledge Management and the Empowerment of High School Teachers

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The objective of this research was to identify the knowledge management components and its relationship with empowerment of high school teachers in Tehran city. The factors of knowledge management are knowledge production, knowledge expansion and knowledge application and the factors of empowerment are target clearance, morale, fair behaviors, identification and appreciation, team working, cooperation, communication and healthy environment. The research method was descriptive-integration. A sample of 375 teachers was selected by stratified random sampling method. Two questionnaires were used: 1-knowledge management questionnaire, 2-Empowerment questionnaire. In this research the stability coefficient of the questionnaires which was acquired by applying Cronbach alpha coefficient were 0.86 and 0.92 for knowledge management and empowerment questionnaires respectively. For data analysis inferential statistics such as Pearson coefficient, multivariable regression and Anova were used. The results indicated that there were significant relationships between all factors of knowledge management and each factors of empowerment. It means that by promoting knowledge management, the teacher's empowerment will be increased.

Functional Empowerment of Psychological Skills for Guidance and Counseling Teachers

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Education is an important indicator to measure the progress of a nation. Guidance and Counseling (GC) teachers have an important role in improving the quality of the students as an indicator of the quality of teaching and learning activities. BK PROAKTIF model of psychological skill training is designed with the aim to help improve the function of GC teachers in particular and GC institution into an environment that is effective, efficient, safe, and comfortable for students in particular and related circles in general (parents, fellow teachers, school personnels). This research method is designed in four stages, namely: survey, experimental activities, monitoring and research data analysis. As independent variables: BK PROAKTIF model of psychological skills training; as dependent variable: the perception of self, perception of the profession as a GC teacher, self-esteem, self-confidence, job satisfaction and work motivation are selected based on the need assessment in research and theoretical concepts that stresses on the role of the six variables in the individual self-improvement. The BK PROAKTIF model of Psychological skill training activity is conducted on the basis of modules that have been constructed based on the need assessment in the field of research. The subjects of the experiment are 21 guidance and counseling teachers from junior high schools in Bangka District while the control group consists of 20 junior high school GC teachers in the district of Central Bangka. The

training was done within three days and two nights in 30 effective hours. The data collection tool is the scale of psychological measurement, which consists of Scale 1a (Self-Perception); Scale 1b (Perception of the Profession); Scale 2 (Self-Esteem); Scale 3 (Self-Confidence) Scale 4 (Job Satisfaction), and Scale 5 (Work Motivation). The experimental design is using the untreated control group design with pre-test and post-test. The data analysis technique is One Way Analysis of Variance. It is found in the results of data analysis that there were significant differences between the control group and the experimental group in the average scores of all dependent variables by controlling the pre-test average score. This means that the BK PROAKTIF model of psychological skill training has the effect of increasing the average score of the dependent variables. In the post-test 1 and post-test 2 follow-ups, all the dependent variables show an increase in the average score that is significant ($p < 0.05$). This indicates that the BK PROAKTIF model of psychological skills training can improve the perception of a proactive self, perception of the profession, self-esteem, self-confidence, job satisfaction and work motivation of GC teachers. If seen from the rough average score, there is a visible decrease in the average and SD scores in the post-test follow-up 2 after the interval of 10-12 months post-training. This shows that the BK PROAKTIF model will become more effective if carried out regularly to maintain the stability and consistency of GC teachers' quality improvement, particularly in the studied dependent variables which are self-perception, perception of the profession as a GC teacher, self-esteem, self-confidence, job satisfaction and work motivation.

Keywords: BK PROAKTIF model of Psychological Skill.

What Makes Adolescents Happy or Sad?

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Just as black is the opposite of white, happiness seems to be the opposite of sadness. The two emotions differ in almost every respect. Those who are satisfied with their current state typically feel happy; those who are dissatisfied feel sad (Russell & Carroll, 1999). Those who get what they want feel happy; those who do not feel sad (Schaver, Sachwartz, Kirson & O'Connor, 1987). The purpose of this study is to know what young people feel happy and sad. A total 467 senior high school students from many schools in Yogyakarta, Indonesia (male = 190, female = 269) completed an open-ended questionnaire developed by Kim (2008) that asks what event that made you most happy and what event that made you most sad. The data was analyzed using indigenous psychological approach of analyzing the content of open-ended responses and do the categorization of the responses. This research tell to us that family is first causal factors that made Indonesian young people happy (e.g.family gathering); other causal factors are achievement, love and to be loved, spirituality, friendship, money and leisure time. And what makes they sad? The answers are failure, lost significant others, death of significant others, disappointing others and family problems. The detail results and implications will be discussed later.

Emotional Intelligent and mental health among students: A preliminary finding based on ethnic in Sabah

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Abstract

This paper presents a relationship between emotional intelligence and mental health among students. The research conducted in Universiti Malaysia Sabah. Altogether 60 students participated in this research. The researchers used Emotional Intelligence (BarOn EQ-i:YV) instrument by BarOn (2000) and Warwick-Edinburgh Mental Well-being Scale (2006). The result shows student with high level in Emotional Intelligence (EQ) also high level in mental health. A finding also shows that ethnic *Melayu* more higher in emotional intelligence compared to another ethnic. As conclusion, finding in this research can be used as a guide for future prevention mechanisms introduce by the authorize body particularly the aspect of Emotional Intelligence and Mental Health.

Group Performance Psychological Health: Intergroup Relations, Intercultural Contact and Acculturation

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The value systems underlying competitive, individualistic, and cooperative situations exist as a hidden curriculum beneath the surface of school life. This hidden values curriculum permeates the social and cognitive development of children, adolescents, and young adults. Each type of interdependence has a set of values inherently built into it and those values determine whether diversity is viewed as positive or negative. When a situation is structured **competitively**, individuals work against each other to achieve a goal that only one or a few can attain (Johnson & Johnson, 1989). Individuals' goal achievements are negatively correlated; each individual perceives that when one person achieves his or her goal, all others with whom he or she is competitively linked fail to achieve their goals. Thus, individuals seek an outcome that is personally beneficial but detrimental to all others in the situation. Inherent in competition is a set of values that is taught and retaught whenever a person engages in competition. Group performance in this study, group adjustment of Airlangga psychology student in Surabaya from three different groups: Ethnic Jawa and Batak Sumatra, and Bugis Sulawesi. We compare these groups in Psychology Student settings. The aim of the study was to test cultural explanations of ethnic differences in success and well-being in school. Acculturation attitudes were a central focus as a

possible explanatory ground for diversity in educational profiles. Faculty adjustment, our findings suggest highly selective acculturation effects for specific ethnic groups in specific contexts (home vs. Faculty). We found that acculturation effects are highly context-dependent.

The samples studied included student in psychology Airlangga University, 2009, In the recent millenium, it cannot be denied that all of the part of the world are multicultural. It can be seen in the reality of society that there are diverse cultural backgrounds. The conclusion also can be seen in Indonesian society. Indonesian society is a truly multicultural society. The fact can be seen in the diversity of the multicultural background in the Indonesian society. To manage social interdependence, individuals must correctly perceive whether interdependence exists and whether it is positive or negative, be motivated accordingly, and act in ways consistent with normative expectations for appropriate behavior within the situation.

The samples studied included student. The results indicated that (a) interculture working cooperatively with peers and valuing cooperation result in greater performance than does competing with peers or working independently and (b) intergroup cooperative attitudes are highly correlated with a wide variety of indices of performance psychological health, competitiveness was in some cases positively and in some cases negatively related to psychological health, and individualistic attitudes were negative related to a wide variety of indices of performance psychological health. Cooperativeness is positively related to a number of indices of psychological health, such as emotional maturity, well-adjusted social relations, strong personal identity, ability to cope with adversity, social competencies, and basic trust in and optimism about people. Personal ego-strength, self-confidence, independence, and autonomy are all promoted by being involved in cooperative efforts.

Based on theoretical review, and previous findings it could be hypothesized that **intergroup relations, intercultural contact and acculturation** could improve group performance specially psychological health.

The sampling technique that was used in this research was multistage sampling. The questionnaires were administrated. The questionnaires were distributed through the first harvest during the season. All of the items after try out were valid. The real experiment were conducted in the second The subjects of the experiments were 23 in Surabaya (Java, 10, Batak, 8, Bugis/Sulawesi/Celebes 5). The psychological health team performance with interdependence was the best, followed by the performance of dependence an independence social.

Keywords: intergroup relations, intercultural contact and acculturation, performance group team Psychological health.

Attachment Styles, Sociocultural, and Psychological Adjustment among Indonesian Immigrants in the United States

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The study attempts to show that attachment style might be predictive how individuals respond to sociocultural and psychological adjustment. By framing immigration and acculturation as a “strange situation,” this study provides a theoretical intersection between intercultural and psychological adjustment. Specifically, the present study sought to explore the association between adult attachment styles, acculturation modes, and stress among 297 Indonesian immigrants. Acculturation was conceptualized according to Berry’s multicultural model resulting in four acculturation modes: integration, assimilation, separation, and marginalization. Overall, securely attached individuals were more positive toward Indonesian and American cultures, less stress due to separation from mother culture and showed greater acculturation and less marginalization than insecurely attached people. In contrast, fearful persons who relatively have both negative self and other-model showed high level of anxiety, marginalized themselves from both home and other culture and relatively experience the most stress. The dismissive-avoidant persons who are low on Anxiety and high on Avoidance, experienced low level of separation anxiety or stress and expressed less close with both mother culture and other culture. Preoccupied who are high on Anxiety and low on Avoidance, experienced relatively high degrees of anxiety and reported relatively more marginality than secured.

Analysis of Perceived Inferiority as One of the Sources of Acculturation

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Present study was carried out in 5 districts of Bundelkhand, a region of State Madhya Pradesh in India, to study acculturation of Bundeli culture. Districts were coded as A, B, C, D, and E randomly. All five districts were rated on acculturation by experts like Psychologist, sociologist and anthropologist including some old aged persons. District A and D were rated as highly acculturated districts. Whereas District B and C were rated as least acculturated district and E was rated in between of high and low. 250 persons, 50 persons from each district, were randomly interviewed to know their perception about their culture. It was found that in highly acculturated districts more persons perceived themselves inferior as being part of Bundeli Culture comparative to participants of least acculturated districts.

Indigenous Constructs of Individual Religiosity and Their Impact on Acculturation

Halina Grzymala Moszczynska

Jagiellonian University
Poland

Since 2004 it is estimated that at least half a million Polish immigrants have settled in Great Britain, most of them Roman Catholic. Somewhat under one million native British Catholics attend Holy Mass regularly on Sundays, therefore immediate presence of Poles in British parishes become very distinct. Paper presents results of the qualitative field study conducted in 2009 among members of this group. The study presents role of religion in acculturation process of both groups: hosts and immigrants. The study was designed to take a mainly Grounded Theory approach, using a variety of methods to collect data. These include structured interviews, participant observation and the use of the Internet as an important communicative resource. The determination of Poles to hang on to their own way of being religious - with emphasis on certain religious rituals and ways of participation in the Sacraments created a major stumbling block in their acculturation in the same-faith parishes. British religiousness has been perceived by Poles as far too secular, informal and deprived of proper attitude to sacred, while Brits perception of their new co-parishioners from Poland pointed to the fact that Polish religiosity is largely old-fashioned, ritualistic, distant from real spirit of religion. Analysis will present reasons for such a massive conflict occurring among followers of the same religion and preventing successful acculturation of both hosts and immigrant population. Discussion of the results will be informed by Relative Acculturation Extended Model (Navas, et.al 2005).

Adaptation: A Research on Stereotypes, Culture Clashes and Identity Compromises

Tiara Adisti Herwanto

Indonesia

More and more people from out of state are coming to Jakarta, Jogjakarta, and Surabaya to study. One of the most distinct differences between these cities and their hometowns is the culture, which includes traditions, customs, inter-personal relationship style, and ways of verbal communication. My research studies the change these “out-of-towners” make in order to adapt in these new cities and how it shapes them in terms of identity as well as attitudes and behaviour. Using observations, interviews, and questionnaires on 50 subject in each city, we can see whether or not they hold on to their ethnicity or transform into completely different people. This presentation also tries to point out differences in the attitudes, behaviours, and lifestyle of the people who come to live in Jakarta, Jogjakarta, and Surabaya.

Melayu Riau Society in the Process of Cultural Transformation

Syarifah Farradinna

Indonesia

Changing times, progress of science and technology, immigrants flooded into Riau, causing its changes occurred in the shift in cultural values and social norms in public life Malays today. People are talking about Malays, the Malays it is on mainland Riau and Riau Islands, which now has many experienced a renewal, change and progress over time. Malay people in Indonesia alone live, grow and develop together with people from various other ethnic. This research is to formulate how the cultural transformation of society affects Malay Riau. Research methods used and considered appropriate in its execution is a form of qualitative ethnographic research. Therefore, it can give the people of Riau Malays in the face it PT process of cultural transformation that occurred.

Mission and activities of Incheon Education Science Research Institute

Kab-soon Chung

Incheon Education and Science Research Institute
Korea

Incheon Education and Science Research Institute opened on March 1, 1983. It has 64 staff members. It is operates four departments; Planning and Research Department, Educational Information Data Department, Science Education Department, and General Affairs Department. The Planning and Research Department is responsible for supporting the Office for Educational Research, overseeing volunteer groups for student counseling for intervening adolescents problem behavior and personality development, supporting the improvement of teaching methods, publishing the social study textbook, and creating the teaching materials for career education, and operating the Vocational Information Center. The Educational Information Data Department operates the Incheon e-school for cyber home learning, the Teaching and Learning Service Center, exhibition of teaching materials, the educational information system, and internet homepage for the Digital Library System. It also develops the instructional materials and educational screen materials for distribution. The Science Education department operates the Incheon Student Science Museum, one day science inquiry class, and astronomical observation class. It holds various science fairs and supports teacher training for the science professional development. The General

Affairs Department is in charge of the work, budget, accounts and Material and Equipment Management. Incheon Education and Science Research Institute is doing its best to be promote high quality education that can meet the broader educational the students, schools and the nation.

Effectively management of research schools in Incheon

Myo Sung Kim & Kab-soon Chung

Incheon Education Science Research Institute
Korea

The purpose of administrating research schools is as follows. First, it needs to diffuse and apply research findings and results which are related to education policy, curriculum, the school system, and the development of educational content. Second, it needs to make the educational environment and overall educational quality better by adopting an appropriate education policy. There are total of 171 (elementary 64, middle and high schools 107) research schools in Incheon in 2010. To fulfill these goals, there are several ways of administering a research school. First, schools should conduct their research within the margins of the general school's academic curriculum. They should designate a school supervisor and an educational researcher and train them accordingly. It is recommended that designated schools hold an administration conference at least once every quarter. Scientific Education Research operates the administrative contents and the guidelines. The municipal and local offices of education may conduct any other administrative or operational matters. In these conferences there is careful consultation about various matters, such as the general contents and results of research studies individual practiced facts the analysis of problems in practice; and the revision and complementation of these issues. In these briefing conferences about research schools, there should be a variety of meetings to consider some of the features of the research and make suggestions about holding

further combined briefing conferences according to region, classes, and topics. It is advisable to use a variety of different briefing conference styles according to the various topics in question. The administered results of the research school should then be posted on the website, Scientific Education Research, and applied on a wider and more general scale

Promoting scientific mentality through the use of Incheon science museum

Gui Won Lee, Hyun Bo Shim, & Gab-soon Chung

Incheon Education and Science Research Institute
Korea

The Student Science Museum was opened in 2002 in order to let students have hopes and dreams for science. It is managed by Incheon Education Science Research Center. This museum aims to have students experience and research related to science, which leads students to understand scientific principles with ease and interest. All of this is done with the idea of nurturing creative future scientists. This museum is open about 300 days including every weekend. It displays over 200 exhibits, which anyone can experience. This center runs 'a day science program' and 'a weekend event for experiencing science' for the elementary, middle, and high school students. About 120,000 students and citizens visit the center every year. This museum offers various scientific experiences to students who can't have these kinds of chances at school. This center eventually will develop students' scientific mindset and inspire creative future scientists.

Overview of the cyber home learning system in Korea

Gyo-Joung Ku & Lim Ja Kim

Youngjong Middle School
Korea

The purpose of this study is to examine the effects of a cyber home study program tailored to learner level on cutting private education spending and academic achievement improvement. The subjects in this study were students in eighth-grade classes and their parents in Gajwa Middle School. After a cyber home study program was provided to the students from March to December, 2009, the effects of the program was checked. The findings of the study were as follows. First, the Internet was utilized in a learning-oriented manner, and the use of games and pursuit of entertainment were avoided. Second, they expressed relatively strong satisfaction with the learning management system of the program, but they had a doubt whether the students were actually encouraged by that to study on their own. Third, the self-directed learning capabilities of the students in the cyberspace was above the average, which contributed to boosting their academic performance in the regular exams. Specifically, most of the underachieving students made a better academic achievement thanks to sustained learning management. Fourth, different subjects were integrated to cut down on private education spending, but it didn't make a great contribution to that.

Factor influencing occupational achievement and satisfaction among Korean teachers

Eun-Sil Park, Young-Shin Park, & Uichol Kim

Inha University
Korea

This study examines factors influencing occupational achievement and satisfaction among Korean teachers by focusing on the role of social support and self-efficacy. A total of 355 elementary school teachers completed a questionnaire developed by Park and Kim (2005). The results are as follows. First, self-efficacy and social support had positive influence on occupational achievement. Second, social support received from administrators had a positive influence on occupational satisfaction. Those teachers who had high self-efficacy and who receive social support from the administrators were more likely to have higher occupational achievement and satisfaction.

Creativity Research and Indigenous Psychology for Innovation and Knowledge Creation

Ai-Girl Tan

Singapore

In this invited address, i will provide an overview of the creativity research for the past six decades. I argue that creativity researchers shall be aware of the importance to include culture and context as variables of their studies. I also advocate that creativity research integrate, synthesize, and innovate research methodologies of cultural/iindigenous psychology to facilitate knowledge creation as well as cultural and technological innovations.

Agungiyong Ni I-Kalinga: Exploring Connections of Well-Being and Music of the Kalinga People

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Philippines

This research explores how the worldview of well-being is reflected in the music culture of the Kalinga people, an indigenous group in the Philippines. Research methods from Sikolohiyang Pilipino (Filipino Psychology) and ethnomusicology are applied. Fieldwork was conducted in Tanglag, Lubuagan, Kalinga. 20 key informants from the community participated in the interviews and focus-group discussions. The participants identified *luta* (land), *kalidudwa* (spirituality), *ili* (community) and the *kopyyan* (lifecycle) as key elements in promoting well-being in the collective domain. The concept of *mampija* (that which is good) relates well-being to the sensory-aesthetic, mental-emotional, relational and valuing dimensions of the good life as seen in the individual domain. Music works in both domains by reflecting and promoting indigenous worldviews of well-being of the community. Emerging issues include the concept of 'unwell-being', identity and the impact of mainstream Philippine culture on the pervading worldviews, traditions and practices of the Kalinga.

Malang Mask Dance: An Ancient Personalities Symbolism

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Malang mask dance is an inherited traditional theatrical art performance that all the dancers representing some characters wear masks. This research use qualitative methods with in-depth interview and observation technique to collect the informations. Content analysis about personality symbolism use to descript the personality dynamics of four main figures : Panji, Ragil Kuning, Gunungsari, Jenggolo Manik (Klana) Malang masks are unique, they are different from any other mask art found in Java with five typical colours used to decorate the masks. The red colour symbolizes courage, the black colour symbolizes determined ambitions, the yellow colour symbolizes wisdom, the white colour indicates purified character and the green colour indicates peace. The main figure of the tales is Pandji Asmoro Bangun, and the typical, phylosophical themes of the tales are that the bad are always de feated by the truth, eventhough there are a lot of sacrifices and miseries during the struggling process.

Cultural Diversity as a Source of Creativity

Suzanne Wazzan

Umm Al-Qura University
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This paper examines the relationship between cultural diversity and creativity in society, economy, literature, etc. Both concepts will be defined eloquently in their context. There will be an analysis of the assumption that Cultural diversity allows us to select and absorb elements of other cultures, helping to produce new ways of thinking. Cultural diversity broadens our vision and makes us appreciate the different ways of seeing and doing things in other cultures. This openness allows us to select and absorb elements of other cultures, helping to produce new ways of thinking, seeing, imagining and creating. How is this link fostered today in society, tradition, literature, language, economy and beliefs? Differing voices and viewpoints are powerful factors in steering innovation. For example, Asian-American poetry is exceedingly varied. Americans of Japanese, Chinese, and Filipino descent may have lived in the United States for seven generations, while Americans of Korean, Thai, and Vietnamese heritage are likely to be fairly recent immigrants. Each group grows out of a distinctive linguistic, historical, and cultural tradition. Asian-American poets have drawn on many sources, from Chinese opera to zen, and Asian literary traditions, particularly zen, have inspired numerous non-Asian poets.

Linkages of Art, Music, and Humanities with Scientific Understanding of Human Behavior: Cultural Psychology and the Burden of Easing International Tensions

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Iran

Officially there are close to 200 nations or rather countries on the globe, as the UN declares, and thousands of minor human cultural sects or communities exist, and are naturally dispersed in various parts of the world for which there is an ongoing need to have safety valves to ease tensions and stop clashes or probable explosion. The aim of this paper is to propose that Cultural Psychology is the most relevant discipline that can address such issues and its role is pivotal to such an undertaking provided that the following are fulfilled: First, Cultural Psychology should seek to find its place as an interdisciplinary domain because of the immenseness of diversities and complexities involved arising from the cultural aspects of man's life on earth. Second, Cultural Psychology should redefine itself in order to be able to respond to the need to grapple with a series of challenging issues involved in such an endeavor. Third, experts of other disciplines should relinquish part of their autonomy of their fields and come to believe that the gradual compartmentalization of various disciplines has not been all positive and that we somewhat have imagined ourselves as isolated islands defending from which is a must. We seem to have lost a panoramic picture of man and what exists within him and their surroundings inclusive of whatever one

feels, senses, and supposedly understands of the outside world. Finally, the paper comes to grips with its conclusions with raising some challenging questions for prospective prudence, work and research. A framework of reference seems to be needed for conflating common cultural aspects of communities in order to find the shared parts and arrive at a common core so that reliance on those shared aspects help us reduce global and regional tensions. To live at peace and happy, we have no way but to first find what we all agree on, and then try to settle what we seem to disagree on. Cultural Psychology alone cannot carry out the task and other disciplines should help it in a comprehensive framework as a blueprint.

Attitudes toward Fathers and Mothers Participation in Household Tasks and Child Care in Young Couples Javanese Family

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Very little is known about today's families in which one parent stays home full time with the children and the other parent works outside the home. The traditional one career in family is slowly diminishing with the increased participation of women in the labor force, with the greatest increase in labor force participation among married women with young children. One, might expect women's increase labor force participation to influence men's and women's participation in the household tasks. There are a general liberal trend of increasing support for egalitarian roles, even though in family with Javanish background. Collective/Javanish gender roles are more rigid, and here is a high degree of differentiation in household tasks and child care. There is a clear power distribution: women are defined by their allegiance to men rather than by their independent accomplishments. In the Javanish culture, as the symbolic head of household, father represents the family and makes decision concerning the family. Father represents a link between the family and the outside world. Father is the head of the family and thus has the authority to decide most of the family issues. Mother roles are full involvement in household tasks and child care. Nowadays, there have been advance that women toward equality in public and private sector

and movement by a men to be more involved with their children. It could be assumed that when women have more resources (e.g education, income, occupation), belong to higher social class, and contribute more to household income, they would have more liberal attitudes toward participation in household tasks. On the other hand, it could be assumed that the more resources men have, the less liberal their attitude toward participation in household tasks would be. Women with gain resources, they expect there to be more equal divison of household tasks and childcare responsibility. Egalitarian attitudes toward participation in household tasks and childcare may lead to actual greater involvement of fathers and mothers in household tasks and childcare and this, in turn, might lead to greater intimacy in parent-child relationships. In sum, the person with more material resources derived from outside the home will have more marital power and hence do less household works. These conditions could be explained by exchange/resource theory. According to assumption in exchange/resource theory that the social organization of married couples family role dynamics is based on continual exchange on reward and gratification. Household members use their resources to bargain for lower involvement in household tasks. The increasing movement of married women into the labor market should lead to an egalitarian divison of labor in families and a move in the direction of equal partners marriages.

Keywords: egalitarian attitudes in household tasks and chilcare, equal partners marriages

Correlations between Child Rearing Disagreement with the Quality of Friendships on Psychology Students of Airlangga University Who Derived from Multicultural Marriage

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Parents who derived from multicultural marriages have a greater potential for a negative co-parenting appearance than the couples who come from the same culture (Chen, et al., 1998). One of the forms from the negative co-parenting that become the benchmarks in this research is child-rearing disagreement. Presence of child-rearing this disagreement enlarges the potential occurrence of various behaviour problems in children and adolescents (Chen, 2009). These behavioural problems are likely having some effects on the child's social life even until late adolescence and early adult (Jouriles, et al. 1991). It is interesting to see how much significance relationship between child-rearing disagreements, which is a representation of parental influences, with the quality of friendship, which was then understood as a social affect. This study aimed to see how big the significance of the relationship between child-rearing disagreement with the quality of friendships on students of the Faculty of Psychology Airlangga University.

The sample in this study were students of Airlangga University Faculty of Psychology in the first, second, and third comes from a multicultural marriage (different tribe or race). Collecting data used in the form of

psychological scales that measure child-rearing disagreement (CRD scale) and quality of friendship. Data analysis was performed using point-biserial correlation with the help of statistical program SPSS version 16.

From the analysis of research data in mind the relationship between child-rearing disagreements with the quality of friendship has a low significance. According to analysis conducted by the authors, the high disposition of child-directed individual disagreement rearing late adolescence and early adult maladjustment social conditions, which is one of the contributors to the poor quality of friendship.

Keywords: quality of friendship, child-rearing disagreement, multicultural marriage, students of Airlangga University Faculty of Psychology

Trust to Parent in Early Adolescence: An Indigenous Psychological Study on Javanese Adolescents

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Abstract

This research was aimed to investigate the nature of trust to parent in early adolescence. As many as 458 secondary students in Surakarta, Central Java, Indonesia (Male: 228, Female: 230) participated in this research. Indigenous psychological perspective was used as the approach in this research. Data was gained using an open-ended questionnaire developed by Kim (2005), asking how much they trust their mother and their father and the reason why they trust their mother and father. Thematic analysis was used as the main method of data analysis, combined with cross-tabulation. The results showed that the main reasons of trusting mothers are because of their reliability (19.57%), consanguinity (15.48%), honesty (12.26%) and closeness (12.26%). To fathers, adolescents' trust was primarily attributed to fathers' reliability (15.12%), guidance (13.82%), honesty (12.74%), and care (10.37%). Implications of this study to parenting and adolescent development will be discussed.

Keywords: trust, parent, adolescent, indigenous psychology

Mother-Child Interaction and Language Production in Toddlers When Playing Together

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Language is a tool of communication between humans. With the growth of language, social opportunities will open up, and in some way, it will contribute to a successful life in this modern era. Children need to be stimulated of language since early in life, because in the period from age one to three, the development of language is remarkable. This momentum will give a big impact for children because the development of language production will widen their chances for socializing with their friends or adults around them. Language also helps children to have some preparation to enter the school world.

In general, mothers have the biggest part in caring and stimulate children at the early age. There are many researches for stimulation and learning of languages in western and others countries. On the contrary, in Indonesia this kind of research still limited. Even the sequence of language development is universal, but in different cultural there is a big possibilities that the speed of language development and the earning or gain of languages is different, because it is depend on the interaction between parents (specially mother) and their children. How the interaction is happening between the mother and child, how is the form of conversation, how mother react to the child action and words, what words that is mention in the interaction are the results that will be look in this research

This research is a qualitative research that is done to some mother-child in Depok area, with middle economy class. The main methods for this is observation, with video recording to mother-child activity when they play together, also interviewing the mother and the significant others. When this abstract is written, the result of the research is being consumed.

Paperless Office: It's a Matter of Culture Rather Than Technology

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Paperless Office or PLO was created to facilitate work demands which strongly requires speed, accuracy and also relates with issues concerning paper use reduction in several organizations in the world. In UGM, PLO has already been used since 2009. There are at least 15 out of 18 faculties in UGM that have installed PLO programs. Has this particular technology actually fulfilled the aforementioned expectations above? If it has, then what types of issues are well discussed through this system? Are there issues that are difficult to discuss using this system? Why is that so? Does PLO usage develop well in all faculties? If not, which faculties have succeeded in using PLO to enhance informational exchange?

This study aims to describe the use of PLO systems among faculties in UGM. Both quantitative and qualitative methods are applied in the study. Quantitative methods are conducted using descriptive technique towards the PLO database followed by the categorization of the users, discussed topics that support daily office work, as well as the completeness and order of topics that are discussed. Following the categorization of users, data collection is further carried out by interviewing faculty members that are both active and non-active in using the PLO system. The interviews aim to further explore the reasons for using/not using the PLO. Other issues that are to be studied

include the fluent exchange of information for each of the discussed topics based from the categorization process. Content analysis is performed towards the data obtained from this interview.

The results of the analysis demonstrate that PLO usage reaches 30%. Topics most interestingly discussed concern social topics, for example news of an ill member, birth of a baby, and promotion. The topic least responded to, related with academic career opportunities. The percentage of PLO usage provides a description related to the cultural issues that hold importance in innovation diffusion in office work.

Keywords: Paperless Office (PLO), Diffusion, Innovation Culture, Sharing Information.

How Quality of Group Relationships Influences Empowerment among Members of KUNITA in Selangor

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In this study 73 women who were members of KUNITA (Fishermen's Wives Association) in Selangor, Malaysia were interviewed. Mean of age of the women in this sample was 46.6 with standard deviation of 10.1. Almost all of these women were Malays and Muslim and have low education level (94.2% have secondary school level and below). In this part of the study, quality of group relationships was assessed in terms of perception on closeness, level of interaction and perceptions of similarities. Empowerment was assessed in terms of self-determination, self-efficacy and self-esteem. Findings indicated that there is a general significant relationship between quality of relationships and empowerment ($r=.318^*$). More detailed analysis indicated that each elements of quality of relationships have significant correlation with empowerment. They have particularly strong relationships with self esteem. This study found evidence on the benefit of joining an organization for women in the disadvantage group and contributes to the development of more localized psychological theory and knowledge.

Staffing the Right Staff: The Relationship Between Personality, Counter Productive Work Behavior and Job Satisfaction Among Workers in Malaysia

Alfred Chan

Malaysia

The main objective of this research is to study the relationship between the Five Factor Model of Personality (FFM), Counter Productive Work Behavior (CWB) and Job Satisfaction (JS) in Sabah. The variable of Job Satisfaction was taken as a whole and studies as a moderator variable between the Five Factor of Model of Personality and Counter Work Productive Behavior. The respondent comprised of 145 respondent (73 male and 72 female) aged between 18 to 55 years old who have been selected from a utility organization. The observation method of correlation using the Neurotic-Extraversion-Openness Personality Inventory – Revised (NEO-PI-R) instrument had been used to measure the Five Factor Model of Personality, Counter Work Productive Behavior Questionnaire (CWB-constructed) to measure counter productive work behavior and the Job Satisfaction Survey (JSS) to measure job satisfaction among the workers. Results of the study show a significant relationship between the Five Factor Model of Personality and Counter Work Productive Behavior but no significant relationship between Job Satisfaction with Five Factor Model of Personality and Counter Productive Work Behavior. The findings also indicate that overall, Job

Satisfaction was not suitable to act as a moderator towards the Five Factor Model of Personality and Counter Work Productive Behavior among workers in Kota Kinabalu, Sabah.

Goals Setting of Consumption Behavior for Honeymooners in Indonesia

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The purpose of this study was to identify the goals of consumption behavior among the honeymooners, then organized this goals into a Hierarchical Value Map developed by Webley (2001). 23 lectures of Diponegoro University Semarang-Central Java Indonesia (male=14; female=9) were involved in this study. All of participant were married and had no children yet. The laddering interview procedures was used to ask the participants about where did they allocate the money, the goal that they try to strive for this allocation, and why this goal is important. Twenty five salient goals were identified and constructed into Hierarchical Value Map. At the bottom of the map there were 8 Focal goals (Social expenditures, picnic, for appliances, to buy the basic needs repay debt, to save, recognition, and to pursue achievements). Eleven intermediate goals found to connect the concrete to the abstract goals, they are Social worthiness, self gratification, necessities, self-realization, fulfilling basic needs, being free of debt, increasing expenditures, housing, having quality home, for children, and obedience. And seven goals sat at the top of the map as the abstract or super ordinate ones including social relationship, being productive, self-competency, being prepared, family harmony, safe and healthy, and happiness. The results shown the uniqueness of the goal setting among the honeymooners in Indonesia. Recognitions, necessities, and to pursue achievements which usually sit in the

super ordinate goals among the Western, in Indonesian context took place as the focal and intermediate goals. This phenomena is analyzed further by the cultural interpretation.

Keywords: goal setting, consumption behavior, honeymooners, HVM

Narcissism: Making Organizations Opulent

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India

Narcissism is a personality dimension, not just a clinical disorder and it is as dynamic as the personality itself. It is believed that narcissism may have important consequences for the organizations and its interactions with narcissistic employees along with the performance of employee himself/herself within the organization. Exposing the/ this darker side of personality this paper attempts to describe narcissism as a personality dimension and explores its relationship with perceived organizational justice, organizational citizenship behavior (OCB) and job involvement. It also examines these three as possible predictors of narcissism within organizations. A sample of 80 male participants representing two levels of management, officer and non-officer, was chosen purposively from two public sector organizations. Four standardized scales (1) Narcissistic Personality Inventory by Raskin and Hall, 1979 (2) Organizational Justice Scale by Niehoff and Moorman, 1993 (3) OCB Scale by Podsakoff, MacKenzie, Moorman and Fetter, 1990 (4) Job Involvement Scale by Lodahl and Kejner, 1965 were administered on the participants. The results showed that narcissism is significantly and positively correlated with a) perceived organizational justice ($r = 0.492$, $p < 0.01$) b) OCB ($r = 0.707$, $p < 0.01$) and c) job involvement ($r = 0.319$, $p < 0.01$) and OCB emerged as an important predictor of narcissism for high-level management (officers)

Status of Psychologists and Requirements for Licensure in ASEAN Countries

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We examine licensure requirements, or efforts to enact a licensing requirement, to practice psychology in all ASEAN countries, and the approximate number of psychologists in each country as of 2010. Statistical and anecdotal evidence reveal that despite concern for human rights and the increased use of Western psychological assessment and treatment methods, traditional mindsets remain prevalent.

‘Kemandirian’ (Independent) Personality in Indonesia Society and Culture from Psychoanalytic Perspective (Object Relation Theory)

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This article presents the development of independent personality in Indonesia from the psychoanalytic perspective combines with a cross-cultural perceive to explore how independent personality develops. The style of human experiencing their worlds and within themselves will perform their independences, as well as depend tremendously on the given culture and society to which they belong. Object relation theories have been used to elaborate the interrelationship of development. It is noted that child rearing in Indonesia foster capacities for intense dependence and preference on empathy to others, with both the physical and the emotional nature of close relationship. From this study, it was found that Indonesians characteristic of personality and the development of internal representations tend to create less independent people, which contrasts with the personality characteristic of Western people, which tends to more independence implicitly rather than explicitly.

Variations in Interdependent Behavior Across Different Social Groups

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The present study focuses on the interdependent behavior that is commonly observed among Filipinos. Interdependent behavior in this study is regarded as a consequence in the way we construe our self, as connected to others. This other-oriented construal has been a characteristic of Filipino social behavior. The aim of this paper is to determine whether such behavior varies across different target groups (family, relatives, friends, strangers, others). A quasi experimental method was employed, priming 250 university students to either of the target groups. Interdependent behavior towards each target group was then compared. Results revealed that interdependent behavior significantly varies across these groups. Moreover, it showed that this other-oriented behavior varies even among groups that are commonly considered in-groups (family, friends, and relatives) and that it can also extend to out-groups (strangers). Vital inferences were then drawn with regards to how Filipinos interpersonally relate to different groups.

Nak Mula Keto:
**An Indigenous Phenomenon of Meaningfulness among
the Balinese**

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Western research on meaningfulness found the cognitive, affective, and behavioral dimensions as the three dimensions involved the processes of searching for meaning. This research investigates the concept of meaningfulness and the processes of searching for meaning among the Balinese Gandhian. The participants are the Balinese Gandhian from the Gedong Gandhi Ashram. Ethnographic and phenomenological methods were applied. The search for meaning among the Balinese Gandhian involves the *jnana* (cognitive), *bhakti* (affective), *karma* (behavioral), and *raja* (transcendental) dimension. It is related to the Vedic concept of *catur marga*. This research also identifies '*nak mula keto*' as a Balinese indigenous phenomenon of meaningfulness. This phenomenon refers to a condition when the Balinese people still find meaningful daily rituals without cognitive awareness. In Bali, Gedong Gandhi Ashram builds facilitation for its members, so they can grow the four dimensions of meaningfulness equally.

Keywords: Gandhian Ashram, meaningfulness, catur marga, cultural psychology, indigenous psychology, Balinese.

Effect of Televised Ethnic Stereotypes on Children

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Review of the earlier researches show bias role of television regarding stereotyped portrayals of specific race particularly minority group. Television programmes in general and cartoons in particular present negative race stereotypes. Several studies showed portrayals of undesirable characteristics of American blacks and their effects on television watching children. Earlier studies, for example, Gerbner (1972), Donaghar et al. (1975), and Graves (1975) found negative roles of blacks depicted on TV which developed unfavorable attitudes among white TV children towards televised race. In Pakistan no scientific study has been conducted on this problem. Ahmad (1985) carried out two studies in this regard. He supported earlier studies conducted elsewhere. He concluded that communication may change person perception.

The major purpose of the present investigation was to find out effects of televised ethnic stereotypes on television watching children. It was hypothesized that those children who watch television cartoon depicted stereotyped characteristics of minority race would develop negative attitude towards televised member of the race.

Independent variable was portrayal of stereotyped race operationally defined as negative characteristics such aggressive, dishonest, disobedient, and lazy. Twenty boys of grade 5th served as subjects .Half of them randomly

assigned to experimental group and remaining subjects acted as control group. Present author produced two cartoons .The first cartoon showed stereotyped characters of X race while second cartoon depicted neutral characters of the same race (X). Experimental group watched TV cartoon depicted stereotyped characters while control group viewed neutral TV cartoon. Immediately after exposure of television cartoons, pre-tested adjectives check list (Ahmed, 1985) administered on all subjects .They were required to put a cross on those adjectives which they considered most suitable.

The present study was undertaken to investigate effects of televised ethnic stereotypes on children .It is evident that televised stereotyped racial characters develop negative attitude. Further study on a lager sample is recommended.

Java Culture in a Chinese Indonesian Jamu Company, an Interpretative Case Study of the CSR Implementation

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Jamu is originally a part of Javanese culture, and through the Chinese Indonesian business culture, the process of jamu creation becomes a business (Tiatri et al., 2010). A Chinese Indonesian family established a jamu industry which now has survived for 92 years. One of the company's philosophies is "rukun agawe santoso" means well behaved lead to wellbeing. The aim of current study is to understand the implementation of the philosophy in the jamu company. This study employed a qualitative approach toward the data which was collected by interviews, observations, and analysis of documents at four research sites. The research found that one of implementation of "rukun agawe santoso" philosophy is the implementation of a Corporate Social Responsibility (CSR). While other business companies in Indonesia started to apply CSR mainly to follow the government regulation in 2007, this company have applied CSR since the beginning of its establishment.

Keywords: Corporate Social Responsibility, business, culture, qualitative approach

The Role of Personality Trait (Conscientiousness) as an Antecedent of Workplace Deviant Behavior

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This study investigated the relationship between personality trait (conscientiousness) and workplace deviant behavior (WDB). The influence of gender, race, and tenure on the relationship between conscientiousness and WDB was also examined. Specifically, it was anticipated that employees with stronger conscientiousness would be more strongly reported WDB than would weaker conscientiousness. Data were collected from 162 employed subjects who are working as civil servants in Malaysia using a set of questionnaires that measure the variables series studied. All participants in this study were selected randomly from employees of an organization in Malaysia. A set of questionnaire that consist of forty nine items was measure the related variables. Results from a sample of employed civil servant ($N=162$) indicated that WDB were significantly related to gender, race, and organization tenure. Findings also indicated partial support for the influence of moderating variables and the role of correctly specifying variables.

Keywords: Workplace deviant behavior, personality trait, conscientiousness

A Developmental Perspective on Mental Health: Role of Ecology and Gender

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Health and well-being are found to be significantly influenced by the specific cultural milieu in which people grow. It is shaped and experienced differently across the different life stages. From this perspective childhood and adolescent stages are critical as they form the foundation for the subsequent experiences during adulthood. This, however, takes place in the cultural context. The diverse cultures provide different kinds of scripts to its members and create relevant occasions for their enactment. In a serious manner, therefore, 'health' and 'ill health' become culture-bound concepts. The various components of culture such as ecology, child rearing practices and values offer mechanisms that sustain these notions. The understanding of health related issues in the cultural landscape of multicultural societies like India raise certain questions that need to be attended to if effective health related interventions are required. As a country India is facing many challenges in the health sector and many of them need inputs from culturally informed investigations of various health related phenomena. The health psychological investigations, however, have been predominantly dominated by a culturally less inclusive approach and there has been hegemony of the Western approach as a kind of mainstream. Against this backdrop this investigation aimed at understanding the pattern of mental health in the tribal children and adolescents (n=180) from the communities of Bhotias

from Kumaun Hills situated in the Himalaya. In view of the significance of urbanization they were drawn from three ecological settings i.e. village, town and city. With the help of a culturally relevant measure of well-being and a problem behavior checklist the data were collected. Analysis revealed that health status of was influenced by ecological setting, developmental stage and gender. The findings implicate the need to attend to within and sub cultural variations in health processes and outcomes.

Role of Indigenous Institutions of Local Deities in the Mental Health of People of Naor Valley

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The present study was conducted to investigate the Role of Indigenous Institutions of local Deities in the Mental Health of People of Naor Valley. The first objective was to study the beliefs of people of Naor Valley in their local deities, and its relationship with their general well-being. The second objective of the present study was to compare the mental health of people having some psychological problems with normals. Lastly, the study explored two cases to know about the nature of mental and behavioural problems as well as the role of indigenous institutions of local deities in cure of such problems. Both quantitative as well as qualitative methods were used to explore these objectives. The results showed that people have firm belief in their local deities, and positive correlation was found between the scores on belief ratings and general well-being. There was significant difference between the scores of problem groups and normal group on the measures of mental health. Two cases were explored to get deeper insight into the nature of mental and behavioural problems, and the role of indigenous institutions of local deities in the mental health of people.

Community Empowerment Initiatives through Synergy between Posyandu Cadres and Community Health Center Psychologists

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The presence of psychologists in the first level health care structure (Community Health Centers) is deemed considerably important to enable the community to achieve optimal levels of health. In the health sector, psychologists endure the tasks to improve the living qualities of the community. One way of achieving this is through preventive initiatives of promoting healthy life styles as well as forming appropriate attitudes towards people suffering particular disorders/ illnesses. Success of such programs relies on the cooperation between psychologists with parties who have considerable knowledge concerning the living conditions of the local community. With regards to this, the presence of Posyandu cadres must not be ignored considering that they come from the target region and engage in daily interactions with community they live in.

Keywords: Community empowerment, posyandu cadres, community health center psychologists

Gotong Royong and Mental Health in Indonesia

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Gotong royong has become an important ethic in Indonesia. This term is used by Indonesian people to represent either local ethic or collective action organized in community or neighborhood. This paper empirically examines the relationship between *gotong royong*, as a form of indigenous mutual cooperation, and mental health in Indonesia. Data come from Indonesian Family Life Survey (IFLS 4) 2007 in which more than 29,000 individuals that are taken from 13 of 33 provinces in Indonesia. Mental health is measured by the SF-36 Health Survey which assesses detailed symptoms, such as sadness, anxiety, and short temper, while *gotong royong* is identified by using the participation of individual in these activities in community. A probit regression model is used to investigate the association between *gotong royong* and mental health at the individual level. We find a robust empirical association between gotong royong and mental health. As an indigenous concept, *gotong royong* may be beneficial for further development of indigenous psychology in Indonesia and need to be explored rigorously.

Keywords: Gotong royong, mental health, IFLS

***Nrimo* and the Resilience of Humanitarian Volunteers in Post-Earthquake Yogyakarta and Central Java**

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Nrimo, as a Javanese philosophical concept of acceptance on a deep level, has often been attributed as the way a Javanese person would ideally take when facing adversity. The expected outcomes of embracing *nrimo* include, among others, the ability to acknowledge the positive aspects of the adversity at hand in addition to the usually more obvious negative ones (finding *hikmah*), an increased sense of surrendering one's fate into God's hands (*tawakal*), and more strength to carry on with life.

The aims of this study are to gain more understanding on the meaning(s) of *nrimo* as defined by humanitarian volunteers who have worked in post-earthquake Yogyakarta and Central Java, and how they think *nrimo* has affected them in dealing with the difficult situations in the aftermath of the 2006 earthquake. Possible links between *nrimo* and relevant western-defined psychological constructs like resilience and post-traumatic growth are also explored.

Biopsychosocial approaches to stress and health: From a multicultural perspective

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Abstract

Biopsychosocial approaches are widely recognized as suitable strategies for the study of complex biological responses to various stress-related psychological and social factors, which attempt to make the connection between stress and ill-health outcome. Emerging data from our laboratory and cooperative institutions has indicated that these approaches are useful to predict various markers of health, thus may be clinically relevant.

This invited address will contain several findings from our laboratory and cooperative institutions that focus a cultural approach relevant to health outcomes. Topics will cover a wide range of measures that are currently being employed in psychobiological research and how they might be used to understand important mechanisms of stress and health from the point of view of Health psychology.

We summarize results from our research program into the biological correlates of positive and negative affects with a line of cross-cultural perspective. There is considerable interest in the relationship between affective states and cortisol output such as cortisol awaking response, but little evidence connecting the cross-cultural consistency of these associations.

The results indicate that greater happiness is associated with lower salivary cortisol on nonworking days, but higher depressive mood is related

with higher cortisol awakening responses on working and nonworking days in women. In addition to these findings, in the United Kingdom data, cortisol was significantly lower on nonworking than on work days, but there were no differences between the two days in the Japanese sample.

Cortisol levels were higher in the Japanese sample on both work and nonworking days. Positive affect measured by ecological momentary assessment methods was significantly lower in the Japanese sample on both days. We conclude that differences in positive affect over the day between samples in Japan and the UK are associated with differences in cortisol output.

We also show that wide variations in depressive symptoms were observed in university students between countries, with lower levels in Western Europe and higher levels in Asian samples including Japan, Korea and Taiwan. Poor socio-economic background and lower sense of control were related with depressive symptoms within countries. Personal circumstances, beliefs and cultural factors may all contribute to depressive symptoms in this population.

The significance of behaviour and life style for health and well-being is now widely acknowledged. There were various significant findings from an international comparison of tobacco smoking, beliefs and risk awareness in university students. Smoking prevalence varied widely, being higher in samples from South European countries and lowest in developing countries. Awareness of specific health risks of smoking was very variable, with particularly low levels in Asia and developing country samples.

These topics will not only be of interest to health psychology, but will also be relevant to social psychologists, epidemiologists and public health workers.

No awakening cortisol response in caregivers with high intensity caregiving situations

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Recently, it is thought that the salivary cortisol awakening response (CAR) can serve as a reliable marker of HPA axis to respond to stress. A number of studies reported that the daytime cortisol levels in caregivers are higher than in healthy subjects. However, there are no studies that investigate the relationship between the CAR and caregiving stress.

The present study was to investigate the relationship between the CAR and demographic, psychosocial factors of 175 women caring for a family member with dementia. CAR was smaller in Hispanics than Caucasians. In addition, caregivers with high intensity caregiving situations, characterized by long hours of care and co-residence with the care recipient, were associated with decreased CAR. These results indicated that Hispanics with high intensity caregiving situations tended to have less adaptive cortisol patterns due to allostatic load that reflects the consequences of sustained or repeated activation of mediation of allostasis.

Stress and Sleep

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It is known that sleep is very important factors for human brain. However, recently timing of sleep has been delayed and irregular because of light civilization development. Especially, Japanese is the most short sleeper and poor quality in the world. These characteristics are life style issue, as well as personal trait and stress coping. This is not excepting child and adolescent. In this symposium, the speaker will present (1) a general review of stress and sleep in child and adolescent, (2) the relationship between anxiety as a stress response before sleep onset and sleep structure, and (3) the examination of coping useful for improvement of life style.

Application of Transtheoretical Model (TTM)-based Stress Management to Japanese University Students: Subjective Well-being Perspectives

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TTM-based Stress Management was developed originally for the US populations. It is provided on a population basis to enhance participants' health and to reduce social costs. In this presentation, (1) how to provide the program for Japanese university students, (2) the effects of the program on stage of stress management behavior, and (3) the role of subjective well-being in the program will be presented. Over 600 students participated in the internet-based program. At the first access to the Web, they assess their stress and coping levels, and four basic components of TTM. Based on the assessment provided every three-month periods, they challenged each work in a self-help workbook at their own pace. The results showed that, even for the Japanese students whose cultural context is different from original subjects, TTM-based stress management is effective to improve one's mental health. Moreover, several results indicated that practitioners and researchers should concern their subjects' subjective well-being in order to plan health practices.

Cross-cultural Differences in Stress/ Mental Health Assessment: Comparisons across East Asia, North and South America.

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As a conventional measure for assessing psychological stress reactions and mental health/ill-health, many self-administered questionnaires have been constructed and used. Most of them have been originally developed and standardized in the western countries, and thus, it would be widely recognized that these instruments are available in cross-cultural/national comparisons. Ideally, standard or widely accepted measurements should be equivalent across race/ethnicity, cultures, and regions. That is, items of such measurements should be free from item- and scale-level bias by exogenous variables such as gender, race/ethnicity, and culture. However, a series of my empirical studies have shown the robust Japanese response tendency/bias that responses to positive affect questions could be biased in the Japanese population; i.e., the expression of positive affect might be inhibited in Japanese culture, while enhanced in North American culture. Thus, positive affect items should be used with a particular caution or rather excluded on cross-cultural studies.

Indigenous or Indiginization of Psychology in Indonesia

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Indigenous Psychology studies the issues and concepts that forms the needs and reality of a certain social-cultural environment. Indigenization of Psychology is the process leading to indigenous psychology; an example using concepts from Western Psychology for research, while greatly modifying instruments to include local indigenous perspectives. The social-cultural condition in Indonesia, which consists of various ethnic groups as well as differences between village and town life, suggest the necessity for developing an Indigenous Psychology. However the question is whether we are ready , or need to first implement indigenization or conduct both simultaneously ? The psychological research condition in Indonesia is that efforts have been made to study the concept of Indigenous Psychology, among others by the University of Gadjah Mada research team about local knowledge and about some psychological concepts : self, happiness, achievement, and trust. Learning conditions in the study of Psychology at Padjadjaran University show the stages in introducing the study of Indigenous Psychology through the following : mainstream psychology at the undergraduate stage, cross-cultural psychology at the graduate stage, indigenous psychology at the post graduate stage. In order to consider the right steps for developing psychology in Indonesia, specifically whether Indigenous Psychology or Indigenization of Psychology comes first, in this symposium the following research experiences will be presented :

Indigenous Psychology research by Kwartarini W. Yuniarti, University of Gadjah Mada, Indonesia

The Emotion and behavior of the student's low achievement : Implicastion for Suryamentaram Counseling Approach : Adi Atmoko, State University of Malang, Indonesia

Psychological concepts and Islamic concepts : Umar Jusuf, Bandung Islamic University, Indonesia

The concept of Parenting and Developmental Psychology in the Javanese Culture, Endang Ekowarni, University of Gadjah Mada, Indonesia

Explorative Study on Marital Readiness in Indonesia: Pricillia T Novena, University of Gadjah Mada, Indonesia

Designing Reproductive Health Education in Local Setting: Pujiarohman, University of Gadjah Mada, Indonesia

Pre-Marital Education Program to Improve Marriage Preparedness Among Pre-Marital Couples

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The choice of this theme is made based on the researcher's experience when conducting field work in the Moyudan Community Health Centers (*Puskemas*), Sleman. Pre-marital counseling has apparently been ineffective, possibly due to the absence of manuals for Community Health Center Psychologists. In addition, several couples report a sense of unpreparedness in entering marriage, for example feelings of worry, fear, and confusion in dealing with their changed status. Based on this phenomenon, Pre-marital Education Programs can be used by psychologists in providing assistance for pre-marital couples. The aforementioned program comprises of evaluation of relationships as well as increasing understanding and skills of the participants related with the complexities of marriage life. The objective of the current study is to identify how the Pre-Marital Education Program is able to improve the couples' preparedness to enter marriage life. A total of 30 pre-marital couples living in the Mlati, Ngaglik and Sleman sub-district. Participants are divided into the experiment and control group. The instruments used for the measures include the Marriage Preparedness Scale of which are distributed during the education program, following the education program and one month follow-up after the education program. The results of the analysis use a t-test that indicates an increase of marriage preparedness for the experiment group.

Keywords: Pre-Marital Education, Marriage Preparedness, Pre-Marital Couple

Improving Assertive Behavior among Adolescents to Refuse Pre-Martial Sex

Pujiarohman

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Indonesia

Data gathered from several local, national and international institutions indicate the increasingly concerning rates of non-marital pregnancy. The current study aims to discover program effectiveness to improve assertive behavior among adolescents to refuse pre-marital sex. Participants include 30 adolescents aging 13-15 years along with their parents. Participants are divided into the experiment group and control group (waiting list). Data collection is conducted by using the assertiveness scale towards pre-marital sex and is given for pre- test, post –test and follow up. Results of the mixed design Anava are expected to demonstrate improved assertiveness to refuse pre-marital sex for the experiment group compared to the control group (waiting list).

Keywords: assertive behavior to refuse, pre-marital sex

The Emotion and the Behavior of the Students' Low Achievement: Implication for the Suryamentaram Counseling Approach

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This paper is based on qualitative research findings of a low achiever student's emotion and behavior in the *Suryamentaram* theoretical perspectives. The research findings show that a low academic student's achievement is not because of his intellectual capacity; rather it is because of the negative emotion he established towards his classroom learning process and his task-completion avoidance behavior. On the other sides, he developed a positive emotion and behavior that did not orient to the achievement of academic goals. Then, he developed *Kramadangsa* (the personality, the self) putting himself as "I am not a student" with the ego defense that "I am always right", which has an effect that he failed to introspect and to take others' perspectives (lectures, academic goals, friends, etc). Besides a negative emotion with a pragmatic examination orientation, some students develop the pseudo positive emotion to their lecture and their class. These students had developed a pseudo self adaptive attitude to achieve academic goals. These emotions and behavior reactions, in the *Suryamentaram* theoretical perspectives, show that the student did not have *Kramadangsa* at stage IV, that is the healthy personality as the foundation to achieve the academic goals. Based on these results, the *Suryamentaram* approach of counseling is established which is an indogenous concept of Indonesia.

Key word: emotion, behavior, academic achievement, Suryamentaram Counseling Approach.

Patience in completing theses among UNIKOM and ITENAS final year students

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Students face many obstacles in completing their theses which is one of the requirements for achieving a degree. Every university has applied different rules and regulations in the procedures of writing theses. ITENAS and UNIKOM both are private university which are popular due to programs offered. However, the final year students face problems in completing their theses. The aim of this research is to analyze and describe the degree of patience among the final year students who are completing their theses viewed from Qur'anic and Hadith perspectives. The concept of patience in obtaining knowledge is described in three general dimension: resilience, firmness, and perseverance. Open-ended questionnaires were constructed for the data collection by the researchers based on the framework of the Qur'an and Hadiths. Results showed that students from the two universities have very high degrees of patience. Factors influencing success in completing their theses were: students' faith in their tasks, students' courage in taking risks, optimism that every problem has a solution, students' discipline in executing the rules, students' indurance, fighting spirit, high frustration tolerance, capability of learning from experiences of failure, willingness to receive feed-back or improving behavior, students' anticipatory capability, planning capability and self direction.

Key Words : patience, firmness, resilience, perseverance

Cultural Belief Systems and Pattern of Poverty in the Poorest Province of the Philippines

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Poverty is a deprivation of essential assets—human, physical, natural, financial, and social capital—that could keep people out of poverty (ADB, 2001). The study attempted to identify pattern of poverty and cultural belief systems of the people of Masbate, the poorest of the eighty provinces in the Philippines. First, it determined the population size and population density of the 21 municipalities of the province. Then, with the municipality as unit of analysis, income and non-income data were analyzed using Pearson's correlation statistics. Masbate's poverty incidence is 51%, its poorest town has 75.5% and most well-off has 41.2% (NSCB, 2007). Poverty incidence is positively related with total population and population growth rate while it is negatively and significantly relation with population density. Positive association exists between poverty and malnutrition, infant mortality and maternal mortality rates, proportion of households without access to potable water and proportion of households without access to sanitary toilets. Negative correlation exists between poverty and school participation and cohort survival rates while positive association is observed between poverty and school dropout rate. Poverty is positively correlated with proportion of households with makeshift housing and negatively correlated with proportion of households with house owned/ amortized, proportion of households with lot owned/ amortized, proportion of households with strong wall materials,

proportion of households with strong roof materials and proportion of households with at least one household convenience. Poverty incidence had negative correlation with number of non-government organizations in the area, number of cooperatives, estimated internal revenue allotment per capita and income class, number of crimes against person and property. Filipinos in general value the family so much since it is a support structure throughout one's life. In times of crisis and in times of glory, Filipinos run to the family. That is why Filipinos love children and big families. As majority Catholics, Filipinos are less receptive to family planning programs. The Philippine population is one of the fastest growing in the world. One particular trait of people in Masbate is their excessive tendency toward fun -- they want fiestas and parties even for small occasions. An informant from the academe claimed that her town's lifestyle is eat, drink, gamble and be merry; live today, die tomorrow. People are carefree, complacent, lax, generally contented with a simple life, up to the extent of being lazy that resembles a contentment of being poor. According to a representative of the Church, Masbate people are afraid to risk, generally tolerant, timid and lives in a culture of silence. In most areas which are engaged in pasture, families are usually attending to the territories of hacienderos who dominate the place, not only economically but also politically. The arrangement resembles that between the feudal Spaniards and the colonized Filipinos which existed two centuries ago. Respondents declared that people value and preserve their traditions. They are bound by their cultural beliefs and are very particular with the practices and norms of their forefathers. They are very conservative, do not readily accept change, traditional toward work, and hostile to technological advancement. A personnel from the local government unit said that since people react negatively to change, any alteration to their customary practices will be subject to harsh comments and even hatred. That is why at most times, it is very difficult to get people's cooperation in the implementation

of new government programs. This traditionalism brings about the people's preference to albularyos over doctors. People are superstitious, believes in miracles and extraordinary creatures like aswang. All these are consistent with the study's theoretical basis (Bradshaw, 2006) that cultural belief systems such as non-productive values and values contrary to norms of success are passed on from generation to generation, perpetuating the condition of poverty.

Keywords: poverty, population, basic services, cultural traits

Tourist Movement in Malaysia: Kuala Lumpur as a Destination of Choice

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The concentration of various activities as in administrations, businesses, services, and education, make city centres an ideal destination around the world for both local and international tourists. Moreover, the tourism sector is regarded as one of the major contributors in the economic development of a particular tourist destination. However, the significance of tourist visitation on the development of tourism products and facilities in these areas still remain sketchy. Therefore, various studies were conducted evaluating the trends and prospects of the tourism sector in a particular destination by identifying tourists' travel behaviour, segmentation, choice of transportation and accommodation, preferred activities, and so on. Lesser studies on the subject matter has been found in Malaysia, thus, a study regarding Kuala Lumpur as a destination of choice for international tourists was conducted as an initiative to enhance the tourism development in the Malaysia City centre. This study describes the tourists' travel pattern, as well as, the factors that influence their choice of destination. Also, it will determine whether or not Kuala Lumpur is their main destination of choice in Malaysia. And if not, it will identify the potential of city tourism in Malaysia based on their other destination of choice. Finding will have implications toward future planning, development, and management of tourism products and facilities, as well as, in the arrangement of events in city destinations.

Measuring Holiday Satisfaction of International and Domestic Travelers in The Pahang, Malaysia

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The study of tourists' expectations and experiences are crucial in tourism planning since expectations significantly determine the perceptions of tourism products and performance of services, as well as influence the perceptions of destination experiences. The results of the comparison between tourist's experience at the destination visited and the expectations about the destination could help determining the level of holiday satisfaction. This study aims to measure the gap between tourists' expectations and experiences of 51 destination attributes of the East Coast State of Pahang, Malaysia, drawing on the results of surveys of 389 international and domestic tourists via a questionnaire survey which utilized the HOLSAT instrument. HOLSAT (Holiday Satisfaction) model was used to compare the performance of positive and negative holiday attributes against tourist's expectations. The study categorized the attributes into six groups, namely; accessibility, accommodation, tourist amenities, tourist activities, food/meal and tourism attraction. The data were analyzed using matrices, which showed the mean score of expectation, which then plotted against experience onto two-dimensional graph for positive and negative attributes. Significance of results was determined by the paired t-test at 1:1000. Based on the findings, a few strategies are proposed to the local tourism authorities and tourism industry players

toward improving the development of tourism products and services in the study area.

Key Words: holiday satisfaction, expectation, tourist experience, international tourist, domestic tourist, Pahang

Traditional Market: The Sundanese Point of View

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The Indonesian rapid development, especially marked by the growing number of new buildings, has led to the demise of old buildings, both still in function and abandoned. One group of buildings which are still in function but becoming extinct as a result of the development are the traditional markets. More and more traditional markets have now been replaced by modern retail stores.

In traditional markets, henceforth referred to as markets, cultural processes occur. People of different cultures come in contact. This may have various consequences, particularly acculturation. In the markets there are ingroup and outgroup relationships with their unique traits which are not always ethnic-based. Some informal but detached relationships are based on distrust, competitiveness and power struggle; but some others are based on trust, closeness and cooperation. Such relationships take their forms in the Sundanese culture with its values of being wise in using the language; being discern in the speech, being good in the deeds and taking the bone without waking the dog, or in Sundanese: *hade basa; hade gogog, hade tagog* and *herang caina beunang laukna*.

The sellers in the markets, most of whom are women, demonstrate a different gender behaviour compared to their everyday domestic role. In their daily activities and at home, the status of women (wives) is below men (husbands). At the marketplace, on the contrary, it is the opposite. In the marketplace, it is acceptable for women to show their “masculinity” in the business context without having to worry that people will see them as misbehaving (*mabiwal* or *minculak*).

This paper serves as a reflection with the intention of encouraging people to appreciate their local culture as seen in the marketplace interaction. The greater objective is to achieve a harmonious relationship among the people of various ethnicities. In terms of science, it is hoped that this reflection will inspire future researches.

Keywords: acculturation, ingroup-outgroup relationships, gender behaviour.

Clan: Socioeconomic Security of the Hmong in Northern Thailand

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The Hmong is one of Asian ethnic groups living in China, Laos, Vietnam, Myanmar, and Thailand. Despite having been settled in Thailand for a very long time and acculturating certain dominant aspects of the majority Thai, they still maintained their traditional kinship system. This cross-cultural investigation explores how the clan plays a role in terms of socioeconomic security in Hmong society. It is based on in-depth interviews with 16 members of four clans (Yang, Xiong (or Yiong), Thao, and Kue) and free-form discussion with clan leaders in two selected Hmong villages in Northern Thailand. The results show that almost all participants have changed their Hmong surnames (“sae”) into Thai (“namsakul”), but continue to represent their previous clan. Also, the contemporary Hmong clan continues to function as a social network for all families within the clan and facilitates its members in three significant respects. Firstly, clan membership provides social support to the members, offering mutual assistance to care for young children and the elderly, including emotional and financial support. Secondly, the clan also works as a means of regulation of the group. Clan leaders serve as disciplinarians and typically involve themselves in any disputes to reconcile disagreements between Hmong within the same or different clans. Lastly, the clan system offers economic security for the Hmong, indicating that clan members share reciprocal assistance in labour and investment for cultivation, as well as sharing information in order to access resources.

The Well-Being of the Traditional Fishermen at Kenjeran, Surabaya after Suramadu Bridge Construction

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Surabaya has Suramadu Bridge – its new landmark. This bridge connecting Java and Madura islands is 5.4 km and becomes the longest one in Indonesia.

This newly built Suramadu Bridge has many complex dimensions such as economic, social and cultural. This sort of transportation has a big influence in the way of thinking and the activities of its adjoining community: Kenjeran, Surabaya and Bangkalan, Madura. The biggest effect is seen in the concept of the well-being of the traditional fishermen nearby. They give up their life to God as their destiny in the survival of the fittest and in the dynamic progress of modern life hence forcing them to make a choice between making life adaptation and surrendering.

The research site is a traditional fishermen's *kampong* at Kenjeran, Surabaya. This qualitative research is carried out by employing in-depth interviews to the fishermen who have maintained their profession for at least 20 years and who perceive their life as a part of fate. This research will portray the way of thinking of the fishermen in adapting to the fast process of change of a city growth. Their way of thinking has influenced them in making a decision related to the choice of survival schemes for their life.

This research provides a profile of a traditional fishermen's *kampong* which is influenced by a city development. Therefore, as its significance, this research is expected to contribute to the decision making of Surabaya city planners in culturally and socially maintaining the indigenous characteristics of its surrounding society.

Key word: well-being

Achievement of Javanese Adolescents Based on Source of Support, Form of Support, Sex, and Parent's Education Level

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The goal of this study is to explore Javanese adolescents' achievement. In this research, 284 Javanese adolescents (89 males and 195 females) were asked to complete questionnaire developed by Kim and Park (2005). The questionnaire ask about achievements he/she is proud of, the person who was helpful and what kind of support which was given/provided by the person. The data was analyzed using indigenous psychological approach by analyzing the content of open-ended responses, categorizing the responses and cross-tabulating the responses with background information. The result shows that most of Javanese adolescents put academic achievement as the primary achievement that make them proud, then sport achievement, art achievement, self development, wish-fulfillment, and religious attainment. Parent and family play a key role in influencing their children's achievement rather than friend and teacher, while emotional support is the most important support they receive compared to informational, material, and

spiritual support. Boys and girls have different tendencies in their kind of achievement. But, there is no different tendency regards to their parents education level.

Keywords: achievement, sources of support, form of support, parent's education level, Javanese

The Effect of Values of Life in Batak Culture (*Hagabeon, Hamoraon, Hasangapon*) on Achievement Motivation of Bataknese High School Students

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The purpose of this research is to know the effect of values of life in Batak culture on achievement motivation of Bataknese High School Student.

The partisipants of this research are 868 High School Students with age ranging 14 - 19 year (first and second grade), that spans in six high schools in five districts in North Sumatera Province. Bataknese Values of live which used in this research are three terminal values in Bataknese Culture. While the achievement motivation theories that applied are McMclelland's achievement motivation theories.

The result of multiple regression analysis with enter method have proven that values of life altogether has a significant effect on high school students achievement motivation up to 21.2%, while the remaining achievement motivation are induced by other factors. *Hagabeon* (having many children to become successor and continue the clan) is the most contributing values and followed by *hamoraon* (the richness and wealthiness of life) values. Therefore, with the yielded small result, instrument and other factors that induces achievement motivation, such as family background including parent's occupations, could be considered for further study.

Keyword: Values of life in Bataknese Culture, achievement motivation, high school students in North Sumatra Province.

Age, Gender and Creativity as Predictors of Academic Achievement among Iranian Students in Malaysian Universities

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This research examined age, gender and creativity as predictors of academic achievement. Participants (N= 153, 105 = male & 48= female) completed creativity test. Cumulative grade point average (CGPA) was used to select the participants. A multiple regression analysis revealed age, gender and creativity explained 0.143 of the variance in academic achievement but there is a significance relation ($F= 8.294$, $sig=000$, $P<0.01$) between those variables and academic achievement. Finding the relationship between age and academic achievement is also decreased ($r=.345$). However implications of the findings to investigate in age, gender and creativity are discussed.

Keywords: Age, Gender, Creativity, CGPA

Evening Out Your Vote: The Effects of Vote Equalization Strategy in Taiwanese Political Campaign

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Vote Equalization is a unique strategy originating from Taiwan and has not been found in Western cultures. It has been prevailed in Taiwanese electoral campaigns for years and also been used in Hong-Kong political campaign recently. The use of vote equalization is associated with the electoral system (Wang, 1995). Vote equalization is usually employed in a Single Non-Transferable Vote (SNTV) election, in which more than one candidate will win the election. Thus, a party usually nominates several candidates in a given district. If the votes across a party's candidates in a certain district are concentrated around a few candidates or unevenly distributed, candidates who could win the election may lose it at last because of lacking sufficient votes which could be switched from the votes for intra-party competitors who are certain to win (Fu, 1993; Sheng, 1999). For not wasting votes, each party makes its efforts to distribute votes evenly to get as much seats as possible (Wu, 2002). Vote equalization is therefore developed in this situation. Yu Qingxin (2000) calls vote equalization a request from a party or candidate in the final stages of the campaign for a more evenly distributed vote across candidates from the same party or coalition so that no votes are wasted. The methods used by each party differ substantially, and there is no

set method; the methods used change according to the circumstances surrounding the contest, candidates, and voters. Although advertisements to ask for evening out votes for candidates among a party are a common sight during elections in Taiwan, little research has explored the causes and the effects of the strategy. The paucity of research in this regard leads one to wonder whether this is the result of cultural differences. Therefore, this study highlights the causes of the strategy from the perspective of Confucianism in reference to three psychological traits: the sense of in-group interests priority, in-group favoritism, and autonomy of vote. It also investigates voter attitudes toward and potential reactions to the strategy, and examines the mediating role of voter acceptance to vote equalization in the mayoral and councilor elections in Kaohsiung in 2002. Hypotheses one through three infer that the stronger sense of *in-group interests priority* and *in-group favoritism*, and weaker sense of *autonomy of vote* are in a voter, the more accepting that voter will be of vote equalization strategy; hypothesis four infers that the more accepting that voter will be of vote equalization, the more willing they will be to support a candidate or follow a party's directions on voting (hereafter referred to as support willingness). As such, vote equalization acceptance plays a mediating role between these three psychological factors and support willingness, which is examined through hypotheses five and six. This study used a convenience sample, and the participants were eligible voters in the 2002 Kaohsiung mayoral and council elections. Both online and in-person surveys were conducted between the 30th of November and the 6th of December 2002. A total of 742 valid surveys were returned, of which 201 were online and 541 were in-person. The results of the mediating effect show that in-group interests' priority and in-group favoritism have not only mediating influences on support willingness through the acceptance of the

vote equalization, but also direct influences on it, whereas autonomy of vote shows a mediating influence through acceptance of vote equalization strategy. Overall, the hypotheses of the research are largely supported. The strengths, limitations, and the implications are also discussed in this paper.

Political Psychology, Mohammad Reza Pahlavi, Relying on Theories Karen Horney

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In this article, personality and political behavior, Mohammad Reza Pahlavi, on the basis of psychological theory Horney Karen has been studied. The most important concept in Horney idea, the concept of basic anxiety is formed on the basis of anxiety in children with parents in the lives of deviant people, 10 major type of shape is needed and never fully satisfy these needs and not conflict with MS and source Internal conflicts are located. These people relief from anxiety, basic, 3 triple anxiety tactics, isolationism and hegemony are adopted, or are suffering Khvdshyftgy. While none of these tactics, strategy alone is not realistic to deal with anxiety, but ordinary people as a balanced strategy for each of the three cases of interest are needed.

In this article the author attempts to Karen Horney based on theory, basic anxiety dominant personality of Mohammad Reza Pahlavi and needs based on its various aspects and tactics mentioned alongside Khvdshyftgy will be discussed.

Key Words: Mohammad Reza Pahlavi, Karen Horney, anxiety Basic Principle of Anxiety.

Indigenous Psychological Perspective in Political and Economic Transformation in Poland

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Transformation is not only marketization and privatization, but a delicate complexity of sociopolitical and psychological change, a switch of values and public spirit (Berend, I.,1993). *The Role of Non-Economic and External Factors in East Central European Economic Transformation*. In: R. Schonfeld (ed.) *Transforming Economic Systems in East Central Europe*. Munich: Sudosteuropa-Gesellschaft, p.185. In this paper I would like to present meta-analysis of data concerning cultural changes that happened in Poland after political and systemic transformation of 1989. Young people raised up in 90s' are now entering their adult lives in much more individualistic way than generation of their parents. I would like to analyze reasons and consequences of this change. My main hypothesis is that families experiencing intergenerational conflict are in fact experiencing intercultural conflict. In this paper I would like to present analogy between these two types of conflict and its consequences for successful resolving of this widespread conflict. Also I would like to stress other consequences of political and economic changes in Poland such as changing frequency of morbidity of specific mental illnesses and what's more surfacing of new, unknown before social problems as i.e. euroorphanacy.

Subjective Well Being and Family Functioning among Moslem Early Adolescence

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In the tradition of Muslim societies, happiness is a long-term orientation that is not limited to the life of the world, but also life after death (akhirat). This is manifested in a prayer often readen by every Muslim, that they hope happiness in the world and the Hereafter. It was be taught to the children in the Muslim family. In addition, the Islamic tradition was very glorify the institution of family as a formal institution that contains a series of responsibilities among its members. Therefore, the family functioning have a major influence on subjective well-being of its members, especially on early adolescence. This study aims to analyze how the linkages between family functioning and subjective well being on moslem early adolescence. Measurement of subjective well being conducted by using four approach of measurement, i.e. Satisfaction With Life Scale (SWLS), the Positive Affect and Negative Affect Schedule (PANAS), and the WHO well being index. The use of these measures is designed by considering cultural context of Muslim societies, especially in Indonesia. Family functioning was measured by using the Family perception Scale (Tiffin, Kaplan, Place, 2010). Data's analysis showed significant influence of family functioning variables to all dimensions of subjective well being in moslem early adolescence.

The Mediating Role of Self-esteem on Perceived Parenting Approaches and Depression among Chinese College Students

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This study explored the relations between parenting, depression and self-esteem. In particular, the study examine if self-esteem mediates the relationship between parenting and depression. College students from different universities completed a set of questionnaires for parental authority, parental bonding, depression and self-esteem. Results showed that both paternal and maternal care negatively predicted depression while overprotection positively predicted it. Maternal permissiveness and authoritativeness and paternal permissiveness are significantly related to depression. Accounting for self-esteem as a mediator, the results indicated that self-esteem partially and significantly mediated the relationship of paternal and maternal care, overprotection and permissiveness on depression. These results provide more clarity on the role of self-esteem as to how parenting influence children's depression.

Keywords: Parental Authority, Parental Bonding, Self-esteem

Parenting in Multicultural Settings: Experiences of the Indonesian Mothers

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This study was an attempt to explore the experiences of mothers in parenting children in multicultural settings. Six Indonesian women, two of the participants' spouses, and one of the participant's son participated in this qualitative study. The multicultural setting in this study was represented by the variations of the mother-father cultural backgrounds. While all the participants were Indonesian origin, their spouses were from different countries, i.e. India, Japan, Netherland, USA, Scotland, and Germany. The participants were interviewed following a semi-structured interview schedule. The interview data was transcribed and coded following thematic analysis method. The participants and their spouses differ in their parenting strategies, which can be attributed to the cultural difference between them. However, it was also observed that the spouses manage these differences by applying several strategies, such as learning from each other, tolerating each other's standards, and mixing up the cultural values. The acculturation effect of the partner's culture is being discussed in this study. The language practice at home as well as the children's self-identity was also considered as one of the interest areas in this study.

The Relationships between Cultural Beliefs and Practices during Pregnancy and Three Dimensions of Negative Delivery Outcomes for The Javanese Mother

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There are many cultural beliefs and practices of Javanese pregnant women. Most Javanese pregnant women practice their beliefs related with pregnancy and giving birth because they want to avoid many problems of their pregnancy and delivery process. The aims of the research were to measure the relationships between cultural beliefs and practices during pregnancy and three dimensions of negative delivery outcomes for the mother. The three dimensions of negative delivery outcomes for the mother included problem during delivery, problem after delivery, and the duration of delivery. The subjects of this research were 50 Javanese pregnant mothers in Semarang City as urban people and 50 Javanese pregnant mothers in Pemalang Regency as rural people. They filled cultural beliefs and its practices scale. All of the subjects were interviewed their condition after giving birth to measure the three dimensions of negative delivery outcomes for the mother. The data was analysed by rank spearman correlation. The result showed that there was positif correlation between the cultural belief and the duration of delivery ($r = .23; p < .05$). The more pregnant mother belived cultural rules for pregnant women, the longer delivery duration they got. But there was negative

correlation between practicing praying together to ensure a safe pregnancy and the problem after delivery ($r=.24$; $p<.05$). The more pregnant mother practiced praying together to ensure a safe pregnancy, the less problem after delivery they got. There was no significant correlation between the cultural belief and the problem during delivery, neither was between the practicing praying together and the problem during delivery.

Key words: Cultural beliefs, problem during delivery, problem after delivery, duration of delivery

Study of Mental Disorders in Child Abuser and Non-Abuser Parents and Relation of Child Abuse with Behavioral Disorders in Children

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The purpose of this research is to compare mental disorders in child abuser parents with non abuser parents among Azerbaijani families. From these provinces, 6 cities and from these cities 612 children were selected from kindergartens and day-nurseries by cluster sampling method. For any child three inventories were administrated; 1. Child abuse inventory 2. SCL-90-R (for children parents), and 3. Behavioral disorders inventory. Results indicated that average scores of 9 scales SCL-90-R were significantly different between two groups of parents. Only in somatization scale between scores of emotion abuser and non-abuser fathers weren't significantly different. In the end, it showed that there was a significantly positive correlation between abusiveness of children and their behavioral disorders.

Key words: child abuse, mental disorders, behavioral disorders, children, parents

Health Anxiety in Indonesia and The Netherlands

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From a universalist point of view, physical health is of primary importance for every human being. The way people are dealing with their health and health concerns, however, differs widely across cultures. In the Western world, health anxiety (classically defined as hypochondriasis) has received a lot of scientific attention over the past two decades. A literature survey showed that this is not matched by an equal amount of attention in South-East Asia, and in particular Indonesia. For that reason we set out to investigate health anxiety and its contributing factors in a questionnaire study among psychology students in Indonesia and The Netherlands. The main hypothesis is that health anxiety is promoted by specific worries about health themes, which in turn are assumed to be influenced by culturally specific health attributions (i.e. the role of oneself, medical professionals, and Divine beings). The empirical results testing these hypotheses will be presented and specific methodological issues in this specific domain will be highlighted.

Values Structure of Indian and Nepalese Couples: A Cross-National Study

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Abstract

The present research investigated the value structure of couples of India and Nepal. These couples were married parents, with similar religious and cultural backgrounds, as both of them are Hindus. India is a secular democratic republic and Nepal is a Hindu country with democracy, also both the countries are different in terms of their eco-geographic, political and socio-economic levels. However, there are close relationships between the nations too, may be because of neighboring nations or religious commonality. A value scale constructed by Sinha and others, RVS (1981) for developing societies was used on a total sample of 160 couples of India and Nepal.

The results indicated that out of 40 values among Indian couples, values - comfortable life, a world of peace, freedom, self-respect, intellect, courageous had significant differences. Among Nepalese couples, there were significant differences in - freedom, social recognition power, and ambition. It was also found that Indian and Nepalese males differed significantly on values- comfortable life and intellect. However, there was no significant difference in any of the 40 values between Indian and Nepalese females. The findings are discussed in the light of the cultural and traditional determinants. The implication of the research is to understand the level of transmission of values from the parents to their children and impact of social change.

Family Resiliency: A Case of “Cina Benteng” (Benteng Chinese) Community

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The aim of this study is reviewing the literature of the protective factors contributing to family resiliency, of the Cina Benteng’s families, in Tangerang, Banten province. This community have lived in rural area Tangerang after revolution in Batavia in the year of 1700. Their population were assumed about 15.350 people in the year 2002. The name Cina Benteng is used because they have lived outside Makasar defence fort built in the colonial regime.

At the moment they work as peasant, although their agricultural land is not enough to support their daily living. Economically the Cina Benteng’s family is far from the stereotype of common Chinese Indonesia which are generally higher social economic status. Most of the Cina Benteng’s families have low income. They have experience the situation that make them marginalized due to (1) the development of Jakarta as a metropolitan in which Tangerang located next to Jakarta; (2) marginalization occur because of the lost agricultural areas, for the growth of industrialization. Most of them change the job from peasant to new jobs in the informal sectors such as driver, traditional shop. With this unfavorable situation, they can survive, and become resilient to overcome the situation. What factors caused this family resiliency?

Theoretically, they have some protective factors based on the ecological model consisting of three factors namely individual, family and community factors. The three factors are discussed thoroughly in this paper. This effort will be followed up by empirical data from the population.

Keywords: resiliency, Cina Benteng, ecological model

Forgiveness In Javanese and Batak Ethnic:

A Theoretical Framework

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Forgiveness is one of positive character which helps the individual to reach the optimal level in physical, psychological, social and spiritual health. In some years, forgiveness is used as psychotherapy to accept and release negative emotions such as anger, depression, guilty feeling as the result of unfair, facilitating the healing, self improvement, and interpersonal reconciliation in any kind of situations (Walton, 2005). Further more, forgiveness is also institutionalized so it is not only occurred on individual relationship context but also organized by institution/organization (Carroll, 2004) or even by government/country (Yancey, 2003).

Forgiveness then directly influences stabilization and mental health by reducing the level of anger, enhances immunities on cells and neuro-endocrine, releases the antibody and influences the process in central nervous system (Worthington & Scherer, 2004), forgiving enhances the healing of heart and blood vessel diseases (Worthington, 2005).

Anger, resentful, hateful which are felt by Indonesian people are interesting to be more explored, especially related to values of life and the pattern of special behavior of ethnics in Indonesia in responding the problems. Ethnic Java is known as the ethnic that gives a priority to the harmony (Koentjaraningrat, 1999). By its harmony values on Java people, every individual is demanded to place their personal necessity on second level or even release it for people's necessity. Suseno (1999) described, Java people are expected to be able to do self-control so they can be calm and do not show their surprise or confuse when they meet the people or unpleasant situations.

Java people are trained not to express unpleasant things directly. In general, Java people are considered polite if they can avoid the frank opinions (Suseno, 1999). The reactions that are developed in facing the traumatic event always show the toleration. Toleration is very useful in avoiding the conflict and keeping the interpersonal relationship or relationship between individual and group run normal.

However, the tendency of Java people to manage the traumatic event in themselves results anger and resentful in their soul. The research by Ekawati and Nashori (2006) showed that Java ethnic has aggressive and hateful which are saved in their soul.

Research by Ekawati and Nashori (2006) showed the different emotional map on Batak ethnic. Batak ethnic does not keep their aggressive too much in anger and hateful, but they show them directly. Specifically, this research showed that Batak ethnic has the more verbal and phisic aggressive. These are based on their values of life. Masrun et. all (1986) revealed that Batak people more appreciate the people who are frank, dynamic and brave. Assenting to Masrun et. all (1986), Mulder (1996) described that Batak people are critical and frank. Meanwhile, Bangun (1999) revealed that Batak Karo tribes are

honesty, undoubtful and brave, confident, not greedy and knowing their rights, pragmatic, polite, keeping the reputation of their family-name and self-esteem, rational, critical, adaptable, persistent in study and jealous. They like to express their opinion. If their self-esteem is broken by others, they will use the force as a way to prove that they are more powerful than other.

Related to the forgiveness in Java and Batak ethnic, it is interesting to investigate is the tendency of tolerant on Java ethnic will be followed by forgiving or vice versa? Is the frank in expressing the thought and feeling on Batak ethnic makes them do not like to keep anger and hateful so they easy to forgive other?

In perspective of Pennabaker (2002), when the individuals do self-express, especially when they express negative emotion verbally, it will help them release their disappointed, hatefulness, hostility, and many more. Batak ethnics who accustomed themselves to express emotion will not keep the negative emotions on themselves. Further more, negative emotion will not destruct their thoughts and feelings. If it is needed, the individuals can ask for ask for forgiveness directly, they will easy to forgive.

It is different form Java ethnic. As mentioned, Java people are considered polite if they can avoid the frank (Suseno, 1999). In this situation, people should manage their negative emotions. When they keep them, there are two possibilities. First, they release them or forgive them. Usually it is for ones who are wise and religious. Second, they trapped to keep the negative emotions, which will make them become worst because unexpressed. The serious effect is the appearance of unpredictable aggressive behaviors and no forgiveness.

Key words: forgiveness, negative emotion, Javanese, Batak

The Cosmology of People from Ambon Island

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*“Upu Ama Karupera Sei Lesi Sou, Sou Lise Sei,
Sei Hele Hatu, Hatu Nese Sei”¹*

This paper examines about the cosmology of people from Ambon Island, the cosmology is shown at their myth in *Kapata* (The Folk Song) and *Pasawari* (The prayer with adat /custom style). People in Ambon Island divide their god and goddess at two levels; In the first place is the high god called *Upulanite* and the second place is goddesses. In the second place, at the goddesses' place there are ancestors or *Tete Nene Moyang*. The function of *Tete Nene Moyang* is the mediator for the highest god, also as the person who establishes the village and gave their adat. Adat for Ambones is the first phenomenon in their live to control their society. Although Monotheism become their religion now, but adat still place the first role in their live.

Ambon Island according to history is an Empty Island. Ambon ancestor came from many other places and discovered Ambon. They established villages and gave adat to their generation. This myth showed at *Kapata* and *Pasawari*. From *Kapata* and *Pasawari*, we also get the information how their ancestors have big contribution at their live. According to Cassirer's, Myth is the part of human nature, not only a transient but also a permanent element

1 This is quotation from *Pasawari* or prayer in *adat*/custom style before *adat oath* (sumpah adat). *Upu Ama Karupera* in English is “this is what the ancestor has teach....”

in human culture. In myth, the primitive people construct their thought and their knowledge. They put their whole ideology and form of their live in their myth. This research is based on my research conducted for 3 months at Ambon Island. This paper argues that the cosmology concept in Ambon Culture which is mentioned in their myth, construct their group or clan identity.

Descriptive Study on The Chinese Values of Chinese-Indonesians College Students in Bandung, Indonesia

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This study attempts to depict Chinese Values of Chinese-Indonesians college students in Bandung. Chinese Values can be defined as a set of values which is used by ethnically Chinese people to live their lives. Michael Harris Bond and a group of research workers known collectively as the Chinese Culture Connection (1987) developed the concept of Chinese Values in response to their perceived need to measure and evaluate cultural values within a Chinese value system. Other studies on values, such as studies by Rokeach (1973) and Schwartz (1992), used values that are Western by nature as the base of their assessments. Those values do not fit with Eastern life values. The values measured by Bond and his colleagues remain universal in nature, but they also include some values which are uniquely Confucian (Hofstede, 1991). This study is a quantitative research that used the Chinese Value Survey (CVS) developed by Bond (1987). The Chinese Value Survey contains 40 values, which is designed to be used with people living in regions where Eastern life values are pre-eminent. Participants will be asked to respond to the Chinese Value Survey using a Likert type scale of 1 to 9. One (1) represented a value which was not important to me, and nine (9) very important for me. The participants of this study are college students of a public university in Bandung, all of them are Chinese-Indonesians aged 18

to 22 years old. The sampling method used in this study is disproportionate stratified random sampling. Data analysis used descriptive statistics using mean scores and percentage scores of each value to give information about the Chinese value hierarchy and Chinese value priority of the Chinese-Indonesian college students in university, Bandung.

The Correlation of Character Strengths and Happiness on Indonesian People

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The purpose of this study is to know the correlation between character strengths and happiness on Indonesian people, especially on 6 ethnic group (Javane, Sundanese, Betawinese, Minangnese, Bataknese, and Bugisnese). Character strengths are classified into 24 strengths: *creativity, curiosity, open mindedness, love of learning, perspective, bravery, persistence, integrity, vitality, love, kindness, social intelligence, citizenship, fairness, leadership, forgiveness, humility, prudence, self regulation, awe of beauty, gratitude, hope, humor, and spirituality*. Happiness is defined satisfaction about past time, enjoy for now, and optimistic to the future. This research method uses quantitative approach with questionnaire made by researcher for happiness variable by Seligman theory (2004) and modified the *Values in Action Inventory of Strengths (VIA-IS)* for character strengths (Peterson & Seligman, 2004). Multiple regression is used to answer the main problem.

The participants of this research are 1066 subjects (male 540, female 526), about 18-55 years old, living in Jakarta, Medan, Bandung, Padang, South Sulawesi, Semarang, and Yogyakarta. Research results indicate that there is correlation between character strengths and happiness for all subjects on 6 ethnic groups. Majority of participants have a high level of happiness. Character strengths together give significant contribution to happiness up to 37.7%, while 12 character strengths

that most contribute to happiness on Indonesian people are vitality, hope, persistence, leadership, gratitude, curiosity, creativity, spiritual, prudence, perspective, bravery, and forgiveness.

Key Word: Happiness, Character Strengths.

Understanding the Interrelatedness of Anger Control in Context of Culture

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The purpose of the research is to analyze anger control in the context of culture. The analysis taken from journals that have interrelatedness with anger control, for example the perception of human being about his ideology, believes, and self concept in some cultures, will be different with his strategy to value things and how they regulated or control the anger. Some research indicated that concept of multidimensional cultural syndrome (individualism-collectivism) attitude, beliefs, norms, regulation, self concept, also groups norms have an influence to cognitive response and how someone control his anger. In the collective society, bonding is an important thing, this is why, when they are in conflict they still concern of how to maintain the relationship (mediation). Different from individualist society, which is feeling of how to have a justice is an important thing, so when they are in conflict, the best way to solve problem is in court.

Key words: anger control, culture, individualism-collectivism

Traditional Sri Lankan Methods for Psycho-Somatic Ailments.

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Exorcism to expel evil out of persons or places had been a practice in our ancient civilization for a long time. It has continued to effect the lives and civilization of our social, economic, political and life style even today.

In the ancient times they did not have the modern therapeutic methods to overcome mental disturbances which were in fact psychological problems. Villagers turn to an exorcist without any awareness of the mental problems of the victim.

The exorcism was done using music, song, dance, puppetry which attracted crowds and kept them spell- bond while the exorcist was indulging in his performance.

The affected person was also fascinated by this performance and sometimes used to come out of comedic feeling and joined on the revelry.

When comparing modern western therapeutic methods for Psychological disorder, like Post Trauma Stress, Frustration, illusion, it is seeing that they advocate the use of drama therapy, Music therapy etc.. which are actually quite similar to our ancestral forms of Psychological healing for stress and traumatic problems.

Objective of this paper is to emphasis that exorcism a practice in ancient times in Sri Lanka was effective in solving many Psychological problems that are based on scientific and theoretical foundations even today.

The Ethno Biopsychosocial Model as a Conceptual Tool for Counselling and Psychotherapy in Health Care: Asian Perspectives

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This paper presents a nine-dimensional model for health care which is multi-facted in that it takes into account biological, psychological, social and spiritual aspects of functioning within the context of ethnic and cultural identities. The model is consistent with both the client-centred and cognitive behavioural approaches of counselling and psychotherapy in health care and grounded in a humanistic theoretical framework. Designed for application with individuals of diverse cultural and ethnic backgrounds, it can be implemented universally. The nine dimensions are: 1. sickness conception, 2. body function beliefs, 3. well-being criteria, 4. causal/healing beliefs, 5. health practice efficacy beliefs, 6. recognition of health need, 7. reliance on self-treatment, 8. acceptance of suggestions for health care and 9. cooperation with health advice. An advantage of this model is that it can be more universally applied than the traditional eurocentric medical model without doing violence to indigenous cultures. Next, there is a human rights perspective underlying this model by placing emphasis on humanistic values of (i) unconditional positive self-regard (“I honour your unique personhood”), (ii) compassion (“I offer my genuine care for you”) and (iii) empathy (“I do not judge your actions”). Finally, the model honours human rights in the context of common spiritual values (from the major

world religions), pledging to (i) do no harm in dealing with others and (ii) respect the dignity of others and their ways of being and relating in a global world. The presentation will be illustrated using a case example and video-presentation.

The Therapeutic Relationship: Cultural Issues from an Indian Context

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It is often debated whether there is a psychotherapy of the East or West. From a historical or cultural perspective, every society has had its methods of psychological healing. Faith healers and spiritual leaders have administered healing techniques within a magico-spiritual-religious context and continue to play a significant role in the reduction of distress. Modern psychotherapy, as we know it, has been dominated by theories and techniques developed in the West. Today, however, there is increasing acknowledgement and recognition of the contributions from the East and much cross-fertilization is taking place. While, psychotherapeutic techniques have universal applications, one needs to be aware of the socio-cultural context in which these therapies have evolved and be culturally sensitive to the context in which they are administered. Psychotherapeutic approaches have shifted in emphasis from being predominantly dynamic-insight-oriented to structured-behavioural to nurturant-humanistic-existential to collaborative-cognitive-interpersonal. The large variety of models and techniques has resulted in the practice of therapy becoming more integrative-eclectic, with therapists using techniques in a flexible manner to address client's needs. This practice has been substantiated by the paradoxical fact that therapy outcomes are equivalent, even when different techniques are used. Much research has, therefore, focused on the central role played by the therapeutic relationship

in contributing to positive outcome in therapy. Since the therapist is the main instrument of change, the conduct of therapy depends heavily on the personal characteristics and the interpersonal style of the therapist. Therapist qualities, such as being friendly, accepting, tolerant and committed, and an interpersonal style of being warmly involved and active-collaborative have been found to be related to good outcome across cultures (Eunsen, Kim & Orlinsky,1994). In the Indian context, the relationship between the therapist and client has been described as being akin to that of a Guru and Chela or teacher and disciple (Neki,1973) reflecting a more collaborative, active-directive relationship. The paper provides empirical evidence from qualitative interviews with psychotherapists and quantitative data from clients seeking help to support the argument that an empathic and collaborative relationship is central to making therapy work! Implications of the findings for training and supervision will be highlighted.

Cultural Differences Between Client and Counselor and Counseling Outcomes

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Abstract

The influence of cultural differences between counsellor and clients on counselling outcomes have long been discussed in the counselling literature. Many research findings show that when counsellors are sensitive to cultural differences during the counselling process, it yields positive counselling outcomes. The present study aims to investigate the impact of different cultural background within the client-counsellor dyad. Specifically, this study explores the influence of language on clients satisfaction on counselling. The findings of this research suggest that compatibility in language has the potential to increase clients satisfaction with counselling. A few aspects that warrant counsellor attention are to recognize the existence of cultural differences in the form of language, experience and background; adopt a flexible approach in adapting their language to suit the different cultural groups; and effort to acquire more knowledge of the client's language and culture would also be useful. With enhanced knowledge and awareness, counselling professionals would be able to modify and integrate it into their counselling practice, meeting the needs of their clients as well as making

counselling more effective. In striving to provide culturally responsive services in a multicultural nation like Singapore, it is important for counsellors to have a good cultural knowledge and possess the ability to communicate effectively in the languages of the culturally different groups. However, difficulties that counsellors encounter in accommodating to idiosyncrasies and the complexities of differing levels of language abilities across clients will be a limiting factor and needs to be anticipated. In order to provide culturally responsive services in a multicultural nation, it is necessary and beneficial to carry out training for counselling professionals to be proficient in more than one language. Furthermore, language variables such as vocabulary and grammar are also important elements that should be included in training to aid effective cross-cultural counselling exchanges.

‘Keikhlasan’ as a Part of Self Conception on Village Midwives in Garut - West Java, Indonesia

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Health Psychology as a newly emerging domain in Psychology has moved forward to enhance the objective path of psychology as a branch of science. The main concept of its “health behavior” has been challenged by so many studies or empirical inquiries. Especially the concept of health care professionals (HCP), the concept brings about a mechanistic and deterministic view that is not easily transferred to many cases alongside cultural groups. This study tries to give a different view on how the performance of village midwives (as health care professionals) construed an alternative concept. This study was intended from the very beginning as an indigenous study in health psychology. ‘Keikhlasan’ is one of several findings from the study that will challenge the western concepts of health care professionals. Concepts : health behavior, health care professionals, self conception, self awareness, health psychology

The Pagdadala Model

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The Pagdadala model was born because I needed to train para-professional counselors who did not have a college education. Some had only an elementary school education or none at all. I was then working with victims of human rights violations. These victims usually were poor and from the rural areas. They understood very little English, speaking instead in the different Philippine languages. There were so many victims that para-professional counselors had to be trained. Counselors who had finished college or had some college training were not very effective. They usually spoke of Freud, Rogers, Jung, or Maslow. They spoke of catharsis, reflection, empathy, and self-actualization. Translating these terms and explaining the theoretical background of each was extremely difficult. Moreover, the victims did not think they had psychological problems. They insisted instead that they were suffering from “wounds of war.” They had become victims of human rights violations because of a dictator who headed a martial law regime. Most of them had fought against that regime and its agents. Theories of psychotherapy are not usually based or designed for this type of client.

As I continued to see clients in different parts of the Philippines some terms and ideas began to come to the fore. One of the first terms was “*mahibingahan*” or someone to whom one could release one’s breath. Another was the idea of “*nabibigatan*” or of “things being heavy.” The clients often spoke of themselves as “carrying things” (*may dinadala*) and that they

were “carriers of things” (*nagdadala*). I began to use these terms, and other terms that emerged, in my work. The terms did not need explaining. The clients and the trainees understood them right away. More importantly, they were more willing to talk to me because I was using terms familiar to them.

It was only after I tried to write about what I was doing-- several attempts that took more than a year—that I realized that the clients were telling me the story of their lives, a story of burden bearing. This story has different parts. It is about (a) a burden bearer, (b) the burden, (c) where the burden is being taken to, (d) the manner by which the burden bearer carries the burden, (e) the path the burden bearer has chosen to take towards the destination, and (f) events and situations that the burden bearer encounters along the way. For each of these parts there is a term in the different Philippine languages.

As I continued to use the story for counseling and training, I saw other possibilities. From the client’s telling of the story I could tell when he or she needed help. I saw different ways of helping the client depending on which part of burden bearing the client was having difficulty with. I saw processes that I my western training did not allow me to see. I could see that clients were more open to receiving assistance because difficulties in burden bearing were seen as normal. Also, the types of assistance I could give went beyond what my training considered “psychological.”

The clients and the para-professional counselors were very receptive to the model. Since I spoke in their terms they were more open to me, seeing me less as an expert but “one of them.” I began to use the model for team building and for project planning and management. I also saw that the model “explained” some short comings of Filipinos.

**Kalakbay Sa Pagdadala at Pagsibol Ng Mga Naulila
Ng Guinsaugon Landslides
(Journeying With the Orphans of the Guinsaugon
Landslides: Collective Experiences of Burden-Bearing)**

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In the aftermath of the Guinsaugon landslides of February 17, 2006 in the Philippines, 1,119 individuals perished leaving 271 orphaned children and adolescents. Psychosocial service providers from the academe, church and non-government organizations responded by facilitating stress debriefing, pastoral and spiritual counseling to the survivors but left the community without initiating sustainable and mental health programs. A year later, municipal officials attributed the unusual number of incidents of truancy, drinking problems, pre-marital pregnancies, suicidal ideation and an alleged demonic possession among the orphans to be after-effects of the disaster. Utilizing the *Pagdadala* Model that recognizes the burdens and the character of the burden-bearers in the faces of the orphans and their care-providers who journeyed with them, this paper presents the unique way of *pagdadala* (burden-bearing) among these stakeholders. On one end, burden-bearers include fellow orphans, village health workers with limited formal education, and social workers who had no background on trauma and conventional counseling skills, whereas other co-burden bearers include municipal officials with partial training on critical incident stress debriefing, a psychiatrist, and this author-psychologist who acted as a transient conflict mediator, counselor as well as a pastoral and community worker. Implications on the limitations and adverse effects of short-term and debriefing-focused psychosocial response to disasters are also given focus.

Pagdadala and Understanding Triadic Relationships: A Case Study of a Japayuki and Her Partners

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Dee is a japayuki, a Filipino woman entertainer working in Japan. Her work in the club involves flirting with Japanese customers. They may, with her consent, touch her or embrace her. They may, again with her consent, take her out on daytime dates. Sex is a possibility. She is paid for every 45 minutes that she keeps a customer entertained in the club. The customer may choose to keep her for several sets of 45 minutes each until the club closes. She may see more than one customer within each 45-minute set. She also earns when the customer buys drinks for her or tips her. On daytime dates, the customer may buy gifts for her.

Dee has a Filipino partner, Andy, back in the Philippines. Andy knows about Dee's Japanese customers and what she does with them. (She often calls him via her mobile phone when she is with her customers.) In fact, when Dee left to work in Japan, Andy knew that this is what she would be doing.

One Japanese customer has helped her build a house and an apartment in the Philippines. Her parents and her daughter and son live in the house. She also stays in that house whenever she comes home to the Philippines. She rents out the apartment. The same Japanese bought a van for her. When she is back in the Philippines, she receives a monthly allowance from him and another Japanese. She uses the money to support her family and her partner's. When the two Japanese visit the Philippines, they stay with her

mother while Dee serves as their escort. Andy discretely stays away as both Japanese have no idea about Dee having a partner back home.

Dee is now back in Japan. To get a visa she married a Japanese who was paid by her employment agency to marry her. Andy also knows about the wedding and that Dee lives a few blocks from her Japanese “husband.”

Dee and Andy’s case is not a solitary one. Many female overseas workers in Japan are in the same situation as Dee – having a Filipino partner back home and a Japanese partner or partners in Japan (whom the Filipino partner knows about because the female tells the Filipino partner about the Japanese partner and what she does with the latter).

I am personally repulsed by this kind of arrangement and I believe many of my countrymen – and women – would react in the same way. But if I judge Dee and her partner this way, I would also be judging many other women and their partners. And the numbers of women and men in the same situation are increasing. How am I, as a social scientist, supposed to view this situation?

The Pagdadala model is about burden bearing. Relationships are one kind of burden. Perhaps by using the model I can take a less judgmental stance toward the relationships of Dee and many other women like her. This paper then is an attempt to use the Pagdadala model to examine the relationships of Dee. What brought Dee and her partner to a point where they chose to have this kind of relationship? Where are they going with this relationship? How will they sustain it? How will they deal with the difficulties that this kind of relationship brings?

Hopefully, the model will help me be less judgmental and more understanding of Dee. Perhaps as a social scientist I will be able to see Dee’s relationship from her perspective and even help her and her partner sustain it, while easing the difficulties they are bound to face. Perhaps in helping Dee and her partner I will also be helping other women and their partners.

Pintakasi : An Indigenous Community Empowering Process

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This paper is an exploratory qualitative field research of a community phenomenon called *pintakasi*, an indigenous community activity in Kalamansig, Sultan Kudarat, in the southern part of the Philippines. In *pintakasi*, the people in a community help each other: no money is involved, personal interests are set aside, for the benefit of the entire community. *Pintakasi* was originally used on farm activities: farmers would take turns spending a day at each other's farms carrying out the tasks necessary for planting or harvesting.

As the parish priest I went all over the community talking to people about *pintakasi* and observing how they practiced it. I summarized my findings to present to the people but I added two components, planning and evaluation. Traditional activities, on which *pintakasi* has been used for a long time, do not need the components of planning and evaluation. But it was my aim to help the community use *pintakasi* on non-traditional community activities.

During the course of the study, parts of Kalamansig were attacked several times by elements of the Moro Islamic Liberation Front (MILF). Using *pintakasi* as modified, the community reactivated an organization of Muslims, Christians, and ethnic peoples from Mindanao (called the Tri-people organization). Through this organization the community used *pintakasi* to

- keep their members (who had relatives and friends on both sides of the conflict) from actively taking sides and participating in the conflict.
- help the members of the community voice their concerns for peace by holding community consultations.
- plan their reaction (including evacuation plans) to the impending man-made disaster
- plan and conduct ecumenical prayer meetings
- organize activities for the evacuees at the evacuation center

The community through the use of *pintakasi*, an indigenous process, was able to work together to respond to the peace and order problem. They also provided psychosocial support for children affected by the armed conflict.

In my more than 15 years in community work, this research has made me realize that the communities in the Philippines have different ways of carrying their burdens. *Pintakasi* in Kalamansig is one way of pagdadala (community burden bearing). Decenteceo (2009) stressed that community also defines the different aspects of the *Pagdadala* Model. In the Philippines, aside from *pintakasi*, there are different ways of community burden bearing. Psychologists and other social scientists have to discover those community processes.

Pagpapatawad: A Descriptive Study of the Concept and Its Processes

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This study attempted to capture the meaning of *Pagpapatawad*, the Filipino approximate equivalent of Forgiveness. The study was qualitative; sampling was purposive. There were twenty participants (ten males and ten females) who underwent in-depth interviews that were semi-structured.

The *Pagdadala* or Burden-bearing Model was used as a framework. In this view *Pagpapatawad* (forgiveness) is about making burden bearing—specifically, the bearing of relationships and painful experiences—easier. Faced with a difficult relationship or having a painful experience (caused by someone with whom one has a relationship) the individual can terminate the relationship or let go of the painful experience or both. *Pagpapatawad* allows an individual to stay with the relationship or experience. But if the individual chooses not to forgive, he/she will let go of both burdens, the relationship and the experience.

Pagpapatawad—staying with the relationship and the experience— involves a) justifying to oneself why the relationship must continue (*pagjajastifay*), b) trying to understand the motives or reasons of the other that resulted in the painful experience (*pag-iintindi*), c) giving meaning to or making sense of the painful experience (*pagpapakahulugan*). These three processes constitute coming to a realization (*pagririyalays*).

One may let go of a relationship or painful experience (*pagbitaw*). A painful experience can be let go passively (*pagpapalipas*, roughly meaning to leave an experience behind) or actively (*pagkalimot*, roughly meaning to push aside an experience).

By this analysis, *pagpapatawad* is not the equivalent of forgiveness. It will be noted that the root of *pagpapatawad* is *tawad*, which means to reduce or discount. Extended further, it means to reduce or discount the heaviness of a burden.

Testing Pakikipagkapwa: Multiple Approaches and New Insights

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This symposium tackles four current investigations of the *pakikipagkapwa* construct as proposed by Santiago and Enriquez (1976). The model identifies eight levels of social interaction moving from the superficial *pakikitungo* to the deepest level of oneness in *pakikiisa*. However, very few empirical work has been done to test the assertions of the model. This series of studies represent attempts to validate the model by using different methodological (e.g., cognitive sorting procedures, free-listing tasks, repertory grids, online survey questionnaires) and analytic approaches (e.g., cluster analysis, multidimensional scaling, KJ analysis) to gain new insights into how Filipinos think about and behave in social relational contexts.

**Construing Filipino Social Interaction:
A Second Look at the Santiago & Enriquez (1976)
Model of *Pakikipagkapwa***

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This study seeks to validate some of the major assertions of Santiago and Enriquez's (1976) model of Filipino social interaction. Using a sorting procedure, 60 University of the Philippines Diliman undergraduate students arranged the eight identified levels of social interaction along a *babaw-lalim* dimension. Data were analyzed using hierarchical cluster analysis and multi-dimensional scaling (MDS). Cluster analysis revealed an initial five clusters instead of the eight levels in the model. The final cluster solution supports the *ibang tao-hindi ibang tao* categorization in the model. Also, the MDS supports the HCA findings. Implications on the Theory of Kapwa and future research directions will be discussed.

Categorizing People as Ibang Tao or Hindi Ibang Tao: Surfacing Underlying Dimensions of Filipino Social Interactions

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Christine Anne A. de Villa

University of the Philippines, Los Baños

Jose Antonio R. Clemente

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John Toledo

Phillipines

This study seeks to surface the underlying dimensions of the constructs *ibang tao* and *hindi ibang tao* from Santiago and Enriquez's (1976) model of *pakikipagkapwa*. Study 1 looks into the features of *ibang tao* and *hindi ibang tao* relationships based on a free-listing task. Both qualitative and quantitative analytic approaches were used to come up with the underlying dimensions. Study 2 compares four groups (2 groups of students and 2 groups of professionals) on their collective representations of levels of social interaction using a modified repertory grid procedure. Originally developed as idiographic approach to analyzing meaning-making systems (Kelly, 1955), the repgrid analysis has recently been used to investigate collective representations and for theory-testing.

**From “CTC” to “TC”:
A Look at Filipino Social Relationships Online Using
the Filipino Social Interaction Model**

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The Filipino Social Interaction Model of Santiago and Enrique (1976) is continually being empirically validated in in-person context. In recent years, however, Filipinos are maintaining relationships and establishing new ones online through Internet Relay Chat (IRC). This paper explores the application of the Filipino Social Interaction Model in the formation of online social relationships. The data is based on a survey questionnaire administered online and in person to 133 IRC chatters. Results show that Filipino chatters transcend superficial levels (*ibang tao*) and form deep and meaningful relationships (*hindi ibang tao*) online with people they met through IRC. The study shows that physical/face to face interaction is not a prerequisite in determining the people we would consider as our *kapwa*.

Asian Depression Scale: Integration of Indigenous and Western Symptomatologies

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A sample of three hundred and sixty-two Singaporean Chinese university students (Mean age = 21.61, SD= 1.57; 85 males and 241 females) participated in the study which compared depression measures using Zung's Self-rating Depression Scale (SDS) and an indigenously constructed Asian Adolescent Depression Scale (AADS). Participants took the SDS and the AADS in succession. When the two scales were combined, EFA and CFA found six factors: Loss of Life Direction, Negative Social Self, Loss of Cognitive Efficacy, Loss of Motivation, Affective Manifestation and Psychosomatic Symptoms. Comparing the two factor structures, Negative Social Self consisted only of AADS items, Loss of Cognitive Efficacy and Motivation consisted of items from the Loss of Self-efficacy items from SDS and Affective Manifestations most consisted of items from the SDS. Higher order factor analysis confirmed the fact that these two scales belong to the same higher order factor-depression. These results suggest that there were cross-culturally applicable symptoms: Loss of Life Direction, Loss of Self-efficacy-which includes cognitive efficacy and motivation,

Affective Manifestations and Psychosomatic Symptoms. The indigenously constructed factor-Negative Social Self factor, which was absent from the SDS, was found to contribute significant amount of variance (8.29%) of the combined measure, remains a culture-specific factor. The present study illustrated the significance and practical utility of conducting indigenous psychological research in the Modern Asian context.

The Measurement of Pancasila: An effort to Make Psychological Measurement from Pancasila Values

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Pancasila is a national point of view for nation and country life of Indonesian people. Digging by founding fathers of the nation and stated as the nation foundation. As a way of life, could be said, it is very indigenous. In other side, nowadays, Pancasila is more often studied as political construct and citizenship. Therefore, the authors develop this scale. This scale will be the tool for researcher, especially in social and political psychology area in Indonesia. This scale also can contribute to get overview of Pancasila in the society and can serve as a reference to public decision maker, especially in developing national identity.

The development of this measurement based on values that contained in five principles and particles held in Pancasila. The try out was conduct towards 41 students from faculty of psychology. For data collection, we used QuestionPro as online survey software. From the item analysis, the initial scale consists of 37 items, and then reduced to 32 items. The reliability coefficient using Cronbach's Alpha is 0.848. One of item, namely item no.30, has the highest correlation coefficient among all items. Overall, we found high corrected item-total correlation in the fifth principle of Pancasila.

This result has linearity from Meinarno (2010) finding in folklore values. The fifth principle of Pancasila frequently appears in folklore in Sumatra and Java.

Keywords: Pancasila, indigeneous, national identity, fifth principle, Indonesia

The Development of a Psycho-moral and Self-regulation Scale for Filipinos and a Validation of the Self-regulation Factor for Singaporeans

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The initial study centered on the development of a Psycho-Moral and Self-Regulation Scale (PMSRS) that measured the value-laden traits and self-regulatory behaviors of Filipinos in the work setting. It was an attempt to contribute to the growing inventory of indigenous tests in the area of Philippine psychological measurement particularly useful in the industry. The researcher adapted the philosophical - anthropological framework "Loob" as representing the Psycho-Moral disposition of Filipinos and the cognitive-social framework of Self-regulation. The instrument development project consisted of three major phases: the first was focused on the development of the content domain of the PMSRS; the second was devoted on the organization, validation and standardization of the prototype form of the PM-SRS; and the third concentrated on the refinement of the instrument, as well as the construction of a norm table in terms of percentile ranks and stanines. Findings revealed the following: A total of 1,830 respondents participated in the study from the initial stage to the latter stage in the development of the PMSRS. Analyzing the reliability of the inter-judge ratings, the Kendall's coefficient was computed. Results revealed a reliability coefficient of 0.86, which connoted high level of consistency of decisions among the experts. The summary of inter-

item correlations among the PM-SRS subscales demonstrated internal consistency. Inter-subscale correlations were likewise computed, which revealed the moderate and positive correlations among the variables of the PM-SRS. All correlations were significant at 0.01 levels. Moreover, the PMSRS obtained a 0.94 coefficient alpha, which indicated high level of reliability. Concurrent validation revealed very low correlation coefficients that imply uniqueness and originality. Further research on the applicability of the scale was performed in Singapore validating the Self-regulation factor of the PMSRS scale. There were 116 professionals in the business and social service sectors who participated in the study using the 26-item test prototype of the Self-regulation scale. The outcome revealed a reliability coefficient alpha of 0.78, which was the equivalent reliability coefficient achieved with the Filipino normative sample. This interesting and consistent finding showed evidence of effectively measuring the construct of self-regulation among Filipinos and Singaporeans, which come from comparatively the same cultural and social background. An extensive study is recommended to establish a tool that would identify and discriminate value-traits among Singaporean. Alternatively, norm procedures may be constructed using an adaptation of the PMSRS to be made available in Singapore.

Key Words: Psycho-moral, Self-regulation, Value-laden traits, Test Development, Indigenous test, Reliability, Validity

The Validity of Cyclothymic Hypersensitive Temperament in a Non-clinical Sample in Malaysia

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The purpose of this research was to examine the validity of cyclothymic hypersensitive temperament (CTHT) and to investigate the roles of gender and ethnicity in this construct. Resulting data demonstrated that CTHT is a multidimensional construct with nine factors. Emotion regulation was significantly positively correlated with hypersensitivity and mood cyclicity subscales and they were negatively related to risky urge subscale of CTHT. Gender and ethnicity played a significant role in CTHT. Ethnic differences found in mood cyclicity and excitation variability subscales and Malays had higher mood cyclicity and lower excitation variability than the Chinese and other ethnic groups.

Cultural Adaptation Process of the Edinburgh Postnatal Depression Scale (EPDS) in Indonesia

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Background: The Edinburgh Postnatal Depression Scale (EPDS) is a commonly-used screening tool for postpartum depression in women. The cultural adaptation process of the EPDS is important because of PPD is a subjective experience therefore can be experienced differently in every culture. The rationale of this research is to obtain an adaptive EPDS based on cultural setting in Indonesia, especially Jabodetabek. Methods: The EPDS is a self-report scale consisting of 10 items. The introduction (including instruction) and the 10 items in the EPDS will be culturally adapted through the process proposed by Manson & Flaherty. This process which consists of several stages: i) translation, ii) back-translation, iii) expert judgments, iv) focus-group discussions, v) expert judgments, vi) back-translation, and vii) pilot study. This process has been adapted to existing conditions in the field. To analyze the changes in EPDS, researcher is using a qualitative analysis technique. Results: EPDS cultural adaptation process have been carried out in accordance with the existing phases. From the results obtained, there are some things that need to be given special attention, namely the introduction and format of the answer choices. For some participants who could not understand the written instruction, the researcher will repeat the instructions using everyday language which is more understandable. To help the participants to have a better understanding, the researcher will

read the original format which is the multiple choices instead of the bullets (â—). From the 10 items, item number 6 have difficulty in the process of translation. This is due to the lack of equivalences of English idioms in Indonesian language. However, these have been dealt properly. Conclusion: The EPDS in the Indonesian language has been adaptive in the Indonesian setting, especially Jabodetabek. EPDS can be used as one of the screening tool for postpartum depression on postpartum women in Indonesia. The EPDS translation version is expected to have a high sensitivity so it can be optimally functioned and can determine the appropriate treatment for each condition. Keywords: EPDS, PPD, Cultural Adaptation Process.

Three Meanings of *Nrimo*

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Nrimo is one of the many concepts of life that Javanese people have. It is because of the nature of Javanese teachings that values are taught orally and thus there is little written, the meaning of *nrimo* is varied upon context and usage. In daily conversation, we can often hear Javanese expressions such as: *Nrimo ing pandum* (accept what is meant to be); “.. *ya wis kowe kudu nrimo..*” (You have to accept what you get in your life).

Apparently the meaning of *nrimo* is somehow different between experts, and Javanese people themselves. Debates at a website indicate no agreement on the meaning of *nrimo*. Wardana states that *nrimo* is supposed to be a great concept of life that teach Javanese people to accept everything they deserve as the reward of their behavior (<http://betweendalines.wordpress.com/2008/02/18/nrimo-javanese-concept-of-life/> 22 Juni 2010). Although *nrimo* is supposed to be a great value in one's life, disappointment to such a value also exist in a member of the people, who regrets being born Javanese. People around would make one think “*yo wis, kalo ndak dapet yo ndak popo, santai wae.*” (it's okay if you don't get what you want, just take it easy) <http://g1mg1m.wordpress.com/2008/10/10/hilangkan-budaya-nrimo/>. (21 Juni 2010).

But does it really mean so?

This paper is made based on researches conducted by the author in 1985–1998 and in 2010. The 1985–1998 researches in a prostitute producing community found that *nrimo* is a strategic coping behavior. Therefore, *nrimo* is to accept fate or to be passive or to submit to the will of God, hence, *nrimo* is always followed by the word *tabah dan tawakal* (steadfast and trust) (Koentjoro, 1998). Nevertheless, it can also be found that *nrimo* can also be a fatalistic coping behavior. This is apparent from the disappointment over the meaning of *nrimo* that was discussed above. A research conducted by several *Magister Sains* graduate students in slums in Panggang (2010) shows that poverty doesn't always correlate with crime, as long as the people are willing to *nrimo* and resign to God for their hardship and helplessness.

In summary there are three meanings of *nrimo*

Nrimo as strategic coping behavior.

Nrimo as a response of resigning to God in coping with helplessness.

Nrimo as a desperation caused by the hardships and helplessness upon life.

Gratitude in College Students

Anita Zulkaida & Trida Cynthia

Indonesia

Nowdays the concept of gratitude is an interesting topic to explore. The purpose of this research is to see the gratitude from college students. The subjects were 164 students in the second grade. The assessment was using GQ-6 from McCulloch that adopted to Bahasa, also with an open questions to know what was things in their life that made them felt gratitude for.

The result, in empirical mean feeling of gratitude more higher than in hypothetical mean. there are no significant differences in gratitude between male and female subjects. Also, we ordered the ethnics groups that have a higher gratitude to lower, they are Batak (North of Sumatera), Malay, Betawi, Sundanese, Javanese, and Minangkabau. Overall, there are no significant gratitude differences in all ethnic groups.

Based on the answered to an open questions, there are five things that made the subjects felt gratitude for, have a wonderful parents, have a harmony and supportive family, being born to the world and live a life, could go to college, also still have a complete parent (father and mother). Based on gender, most of all male subjects felt gratitude to be born and live their life, also having a have a harmony and supportive family. Female subjects felt gratitude for having a wonderful parents and have a harmony and supportive family

Based on Javanese ethnic groups, the most thing that made them felt gratitude for are being born and could live their life, from Sundanese and

Betawi are wonderful parents, Minangkabau are a have a harmony and supportive family and could go to college, from Malay is health, Batak (North of Sumatera) are have a harmony and supportive family and the experience in life.

Key words: gratitude, college students, gender, ethnic groups.

Psychology of Duda: Laying the Foundation for Studying the Filipino Experience of Doubt

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A preliminary study aimed to lay a conceptual foundation for studying the Filipino experience of pagdududa, or doubting, and the role it plays in Filipinos lives and well-being. Employing a narrative methodology, it extracted insights from a broad review of relevant literature on doubt and associated concepts like uncertainty and trust, and from content analysis of in-depth interviews with six individuals, 3 men and 3 women, from different backgrounds, 30 to 59 years old, recruited through network sampling. Results of the content analysis showed: 1. Not all participants used the terms “pagdududa” and “duda” to describe their experiences. One used “pag-aalinlangan” (to hesitate). 2. Pag-aalinlangan was essentially the same process as pagdududa, except that: a) pagdududa referred to relational experiences, and pag-aalinlangan referred to decisions; b) pag-aalinlangan did not have a negative connotation. 3. Participants made distinctions between little and big doubts, which implicated trust and faith. 4. Some participants saw duda, or doubt, as helpful to their lives provided a person experiencing it does something to move forward from it. 5. Two participants were not sure about whether their experiences can be described as pagdududa. The study proposed a conceptual framework for studying pagdududa, which defines duda as an uncertain, transitional, condition that temporarily

stops and situates a person in between two seemingly incompatible states accompanied by varying levels of confidence (including distrust, trust, and faith). Pagdududa is the experience of being in this condition. The *Kwento ng Pagdududa*, or *Story of Doubting*, suggests that people have stories of pagdududa with these interwoven aspects: nagdududa (doubter), pinagdududahan (doubted), ikinadududa (content), pahalaga (what the nagdududa values), nararamdaman (what the nagdududa feels), ginagawa (what the nagdududa does), kahihinatnan (consequence/s), and pakahulugan (meaning/s). It also considers pagdududa a basic process that people go through in navigating a world full of uncertainties. The framework was proposed as a means to further look into the possible ways negative and positive that Filipinos understand and experience duda. This has theoretical relevance, by adding to the library of constructs in Philippine and cross-cultural psychology, and practical relevance, specifically in clinical and counseling psychology.

Seeking Forgiveness Among University Students in Jakarta

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When a person has done wrongdoings, he/she has a guilty feeling and they need to ask forgiveness. In the process, they came at the point where they saw the importance of seeking forgiveness. Sandage, Worthington, Hight and Berry (2000) defined seeking forgiveness as motivation to accept moral obligation and tried to fixed the interpersonal relationship that once broken due to the wrongdoing. Individual behavior that genuinely to seek forgiveness from someone or groups of people intentionally or unintentionally, big or small cases, short term or long term damage, needs affective and cognitive preparation (Mullet, 2007). In this research, we tried to understand what the meaning of seeking forgiveness in lay people in every day life, this research was parallel with Viktoria and Suwartono (2010). We believed that no matter the theory in Psychology said about seeking forgiveness, we still needs lay people's point of view. The respondents were collected through accidental sampling. They were recruited in university setting. Of the 117 participant were 11.97 % males and 88.03% females. In every day life, respondents said that they have experience to do wrongdoing that they perceived as serious transgression (71.05%). The transgressions include disappointing their parents, hurting others with words they said, betraying others, ignorance to others, etc. They said the most frequent they asked their family to give them forgiveness (34.48%). They realized that

with seeking others for their forgiveness is important because they attributed it that it was form of awareness of their wrongdoing to others (18.07%), also they regret it (13.65%). Moreover, seeking forgiveness for them were to make peace with the victim and it marked that he/she didn't do the transgression again in the future (12.85%). Most of the respondents (95.62%) declared their willingness to reconcile with the victim. This maybe due the ethnic background 42.30% were Indonesian-Chinese and 23.93% were Javanese. These two ethnic were put emphasis on interpersonal harmony. With this research, we could make a recommendation to counselor, to get more alternatives from various point of view about seeking forgiveness. It takes courage to seek forgiveness from others. When people realized that seeking forgiveness not only enhanced the interpersonal relationship but also can benefit for themselves (like experienced by 40.91% of the respondents), maybe there's hope that conflict among people will be reduced. Keywords: seeking forgiveness, conflict, transgression

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Failure In Javanese Society's; An Indigenous Psychological Analysis

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Abstract

Failure is an important experience for human being. This study aims to look at the meaning and the dynamic of failure among Javanese people. A total of 156 participants completed open-ended questionnaire developed by Kim (2008). The respondent who participated in this study aged over 25 years old and located in Special Region of Yogyakarta Province. The data is analyzed using indigenous psychological approach. Study shown that the most painful failure experience are: academic (38%) and career (17%). Beside that, results also revealed major reason of why the failure is painful: unpleasant feeling (26.5%) and disturbing future live (19%). Results also shows that Participants also thought that their failure is not caused by a certain person (51%). Those findings showed that academic becomes a focus among the Javanese adult nowadays. This possibly because the study conducted in yogyakarta, which is well-known as the city of education. This research also indicated that Javanese feel responsible about their own failures instead by other.

Intuitive Perception of Politicians Loob

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This study explored the concept of loob (core of one's personhood) and investigated how Filipinos intuitively perceived the loob of some of Philippines' leading political figures. The purpose was to determine the elements of loob and find politicians that would best exemplify each of these elements. Forty-nine freshman college students rated 7 politicians on 15 loob adjectives. Principal component analysis revealed four categories of loob: Kaaya-ayang loob (pleasant), Hindi Mapagtotoong loob (not genuine), Malakas ang loob (hard, determined) and Malambot ang loob (soft-hearted, sensitive to others). Correspondence analysis showed Escudero and Roxas as examples of Kaaya-aya ang loob, Estrada as Hindi Mapagtotoo ang loob, Lacson as Malakas ang loob, and Villar and de Castro as Malambot ang loob. Implications on the process by which we perceive the loob of politicians are discussed.

Needs Profile and Parenting Style of Teens Motorcycle Gang Members in Bandung

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This research was based on the phenomenon of the increasing in number of teenagers who join motorcycle gangs in Bandung, big city nearby Jakarta. The differences between these groups with others in general, is their destructive behaviour. Not only do juveniles commit vandalisms but also they act of aggression against other people such as wounding and even killing for merely trivial reasons. This study explored whether the motorcycle gang members are coming from Permissive Parenting Style or the other ones. In addition, the Needs Profile of them are explored as well.

The population of this research is the adolescents who become member of a motorcycle gang in Bandung. The measurement tool was based on Baumrind theory of Parenting, consists of Authoritarian, Authoritative, and Permissive Style. Edward Preference Personality Scale was used as well to cover their Needs..

The results indicate (1). The Authoritarian Parenting Style is the largest percentage which takes 72% of the population, followed by Permissive and Authoritative with 18% and 10% from the population respectively. (2). The Profile Needs of the members coming from Authoritative Parenting Style, from the highest percentage in consecutive are Deference, Intraception, Nurturance, Affiliation and Exhibition. Whereas the lowest percentage are

in Aggression and Autonomy. This indicates that in Authoritative Parenting Style, members destructive conduct was carried out only to follow their peers or the group's will, not because of their own decisions.

(3). While in Permissive and Authoritarian type of Parenting, there was similar Profile of Needs of members, namely the low level of Affiliation, Nurturance, and Intraception and a high degree of Aggression. It indicates that in these Parenting Style, destructive conduct was more likely caused by their own decisions based on negative profile of needs i.e. aggression and lack of prioritizing other needs.

Death Concept, Life Concept, and Death Anxiety Among Adolescents

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Compared to children, adolescents start to think about death more seriously as they also start to develop more abstract concepts. In this particular study, the relation between death concept, life concept, and death anxiety is examined in 108 adolescents of 15 to 22 years old. Death concept and life concept are studied qualitatively by asking the participants to describe how much they know about death and life. Death anxiety is measured using an attitude scale developed by Asri, Imanuel, Dotulong, Pratesianingrum, Putri N.W., Putri, U.S., and Ramadion (2008). Results show that there is not significant relationship between death concept and death anxiety ($r = 0.052$). However, qualitative analyses about death concept and life concept reveal dimensions of personal experiences, cultural and religious understandings in addition to components of death concept as revealed by earlier investigators (see for instance, Kastenbaum & Costa, 1977; Slaughter, 2007). Implications for this study include suggestions for developing programs to help grieving adolescents, as conversation on death is often avoided by adults.

It's All About the Family: Conceptualizing Adulthood in Pontianak, West Kalimantan, Indonesia

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This paper intends to identify the markers of adulthood among youth in a provincial town in Indonesia. Instead of defining what adulthood is 'supposed to be' and what young people are supposed to achieve based on 'Western' notions, it will draw upon youth's own conceptualization and experience in their transition to adulthood. It focuses on subjective accounts from university educated youth in their 20s until their 30s mostly Malays. Based on a qualitative research approach, the findings show that there are similarities to 'Western' markers of adulthood in Pontianak youth's account of adulthood. Psychological aspects such as responsibility and independence are often mentioned, but the meanings derived from these aspects are based on a 'collective orientation', with the family in its center. Social indicators of adulthood were also presented in youth's account, mostly focusing on marriage and work. However, marriage and work were closely related to independence from the family and at the same time, responsibility towards the family. Other indicators that were mentioned, though to a lesser extent, was self control in the domain of clothing (the jilbab) and dating. Self control was especially aimed at constructing the concept of 'adult women' to maintain their family's dignity.

Predictors of Adolescents' Premarital Sexual Behaviors: Parent-Adolescent Relationships, Exposure to Pornographic Media, and Religiosity

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The purpose of this study was to examine the effects of parent-adolescent relationship, exposure to pornographic media, and religiosity on the adolescents' premarital sexual behaviors. The research subject were 398 students consist of 202 males and 196 females, age span 15 to 18 years old, 10 th to 12 th grade student of high school that were randomly sampled from 48 high schools in Yogyakarta. Four scales were used in collecting data. Regression analysis, using SPSS 15.0 program were applied to analyzed the data.

The important result of this study was the parent-adolescent relationship, exposure to pornographic media, and religiosity as predictors of the adolescents' premarital sexual behaviors. ($F=445,661$, $p<0,01$) The factors affecting the adolescents' premarital sexual behaviors as indicated by the effective contribution of 77,1 % ($R=0,879$, $p<0,01$, Adjusted R Square=0,771). Result also shows that the average level of the male adolescents' premarital sexual behaviors is higher than that of the female adolescents' premarital sexual behaviors.

Based on the result of research, it was suggested that the efforts of preventing the adolescents' premarital sexual behaviors should simultaneously take the above mentioned factors into account by improving the quality

of the parent-adolescent relationship, the adolescents' religiosity, and by minimizing the exposure to pornographic media.

Key words: premarital sexual behaviors, parent-adolescent relationship, exposure to pornographic media, and religiosity.

Involvement in Spiritual, Knowledge and Attitude Towards Sex Among Adolescent Malaysia: A Study in Government Higher Education

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There is always a risk behind adolescents' sexual activities. This paper is to determine the relationship between involvement in spiritual, sex knowledge, attitude towards sex and the influence of subjects' gender and religion among adolescent (N=213) Malaysia. Result showed that subjects' religion and gender give a significant influence on attitude towards sex but not significant factors toward sex knowledge. Moreover, involvement in spiritual and sex knowledge were significantly associated with their attitude towards sex as sex is still deemed as a sensitive issue among Malaysians.

The Silent Victim: Children of Incarcerated Mothers

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The number of children who experience parental incarceration continue to rise in Indonesia. Children of incarcerated parents are the silent victims of their parents crimes, and become a group who experience serious emotional, behavioral and psychological suffering. This article focuses on children of incarcerated mothers because children of most incarcerated males remain with their mother when father enters prison, but when mother is sent to prison, her incarceration will most likely have a greater effect to her children.

The article addresses the psychological impact of mothers incarceration and its implications to their children life. Recommendation for local community and interventions are presented.

The Study of Schizophrenic Patients With Negative and Positive and Healthy People Functions in the Wisconsin Card Sorting Test (WCST)

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The goal of this study was to investigate of schizophrenic patients with negative and positive and healthy people functions in the Wisconsin Card Sorting Test (WCST). For this purpose, 36 schizophrenic patients that based on DSM-VI-TR criteria have diagnosed schizophrenic, and 36 healthy people that no one have a mental and neurological illness background were selected. Two groups were matched on the basis of age, sex and education levels. WCST was administrated for each group. Scorings criteria that were: numbers of categories, numbers of trials for success on the first category, the time of necessary for succeeds on the first category, total trials related to attention shift and numbers of perseverative errors. Differences for Means of groups with negative and positive symptoms and healthy and patient group were tested in each criterion with t-test for independent groups. Results indicated that schizophrenic patients with negative and positive symptoms only had in two criteria of numbers of categories ($t=0.67$, $p<0.01$) and numbers of perseverative errors ($t=2.01$, $p<0.01$), compared to healthy group, succeeded on fewer categories ($t=3.78$, $p<0.001$), for success at the first category needed to more time ($t=2.45$, $p<0.05$) and more trails ($t=2.44$, $p<0.05$), did have more total trails related to attention shift ($t=2.59$, $p<0.01$), and made more perseverative errors ($t=2.18$, $p<0.05$). The findings of this

study are consistency with frontal lobe dysfunction hypothesis and indicated that schizophrenic patients act weaker in hypothesis testing, current behavior inhibition and speed data processing related to non-default mode, that Stuss and Night (2002) and Mesulam (2000) believed that the transcendence of default mode is the function of prefrontal and patients with negative symptoms were weaker than patients with positive symptoms.

Key word: Wisconsin Card Sorting Test (WCST), schizophrenia, negative and positive symptoms, frontal lobe, prefrontal

Dysfunctional Attitudes and Responsibility in Iranian People With Obsession Compulsion Disorder (OCD)

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Obsessive-compulsive disorder (OCD) is an anxiety and neurological disorder. The person suffers from unwanted repetitive thoughts and behaviors. These obsessive thoughts and compulsive behaviors are very difficult to overcome. Scientists have discovered that people with OCD show under-activation of brain areas responsible for stopping habitual behavior. If severe and untreated, OCD can destroy the ability to function at work, school, or home. Most disturbances and anxieties in every person's life and his/her characteristics are made of some unreal and illogic ideas. This paper surveys the comparisons of Dysfunctional attitudes and responsibility acceptance in Iranian people with OCD and normal individuals in Shiraz city. sixty volunteer (30 people with OCD and 30 normal people) participated in the study. Their age was between 17-32 years. All people with OCD diagnosed by three psychiatrists and examined with the Maudsley Obsessive Compulsive Inventory (MOCI), Salkovskis Responsibility Scale (2000) and Dysfunctional Attitude Scale (DAS). This study had three aims: first, to compare the Dysfunctional attitudes of subjects with OCD (n =30) to the people of normal controls (n = 30) second, to compare the responsibility of individuals with OCD to the normal people, Third, to examine the relationships among severity of obsession compulsion disorder and responsibility in an OCD

population. The data were analyzed through t-test and Pearson correlation and SPSS software that the results showed that: 1) Dysfunctional Attitudes in the people with OCD are more widespread than normal people. 2) The people with OCD have stronger feeling of responsibility than normal people. 3) There is a positive and meaningful relation between the severity of this disorder and taking responsibility in people with OCD. The findings suggest that attitudes to obsessive-compulsive problems are likely to be complex and that help-seeking influences may vary across the different subtypes of this disorder. The implications for people seeking help for obsessive-compulsive problems are pointed out.

Key Words: Obsession Compulsion Disorder (OCD), Dysfunctional Attitudes, Responsibility.

Child Abuse in Azerbaijani Provinces of Iran Families and Relation of Mother's and Father's Child Abuse in the Family

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Objective: Child abuse could be focused of attention as a significant source of anxiety for children and parents. The purpose of this research was to estimating of child abuse rate within the eastern and western Azerbaijani families. *Method:* From these provinces, 6 cities and from these cities 612 children were selected from kindergartens and day-nurseries by cluster sampling method. For any child, Inventory of Child Abuse was completed by her or his mother. *Results:* indicated that 64.5% of mothers and 33.3% of fathers acted as physical and 88.7% of mothers and 79.6 of fathers acted as emotional abusers. The most current kind of physical abuse for mothers were slapping (6.5%), pinching (5.9%), and for fathers were slapping (4.2%), pushing and following (2.1%). The most current kind of emotional abuse for mothers were shouting (16.3%) and threatening for punishment (15.5%) and for fathers were threatening for punishment (10.2%) and shouting (9.6%). Also there was a significantly positive correlation between abusiveness of father and mother of a family (emotional abuse $r = .163$, physical abuse $r = .1599$). *Conclusion:* These findings indicate the child abuse prevalence and suggest that mothers more than the fathers perform abusive acts and physical child abusiveness for mothers were about two times of fathers. Also there are

a significant relation between the rate of child abusiveness of mother and father of a family.

Key words: child abuse, physical abuse, emotional abuse, children, parents, family

Psychological Stress, Coping and Life Satisfaction: A Comparative Study of Indian and Srilankans

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The study examined whether people of Indian and Sri Lankan societies differ in psychosocial stress they experience in their day to day life, coping strategies they adopt to deal with their stresses, and life satisfaction in general they experience. Each of the two samples comprised 200 male and female school teachers and bank employee. Psychometric tools were employed to assess the extent of psychosocial stress, coping strategies and life satisfaction.

The study revealed that Sri Lankan experience higher degree of psychosocial stress ($M=56.91$) in comparison of Indians ($M=52.14$). It was also noted that health related problems, interpersonal relationships and liabilities were dominant stressors for both the samples.

Regarding the use of coping strategies both groups were found using maximally the problem –focused coping strategies, least the negative coping, and moderately the emotion-focused coping strategies to deal with their stresses. However Indians predominantly turn to religion and make planning, while the Sri Lankans most frequently use the strategies of positive reinterpretation and active coping. The results also indicated that Indians feel more life satisfaction in general ($M=24.21$) in comparison to SriLankan ($M=21.75$).

Buddhist Religious Practice and Emotional Regulation of Thai Adolescents

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Approximately 95% of Thais are Theravada Buddhists. This research was undertaken to assess the relation between Buddhist religious practice and emotional regulation of adolescents in Bangkok. Participants were recruited from public middle and high schools in Bangkok; 558, age range 14.3 to 18.3 years. The correlations between the variables reported separately for boys and girls and middle and high school students are discussed.

Chinese Spiritual Healing in Singapore: Lessons for Indigenous Psychotherapy

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In contemporary societies, spiritual healing is utilized alongside psychotherapy and biomedicine, suggesting that it may serve certain therapeutic functions beyond the reach of modern health care systems. The persistence and popularity of spiritual healing may imply its effectiveness in fulfilling its therapeutic functions. Therefore, instead of dismissing it as quackery, we should attempt to understand its process and outcome. If spiritual healing is found to be effective, its concepts may be used to enrich and culturally sensitize psychotherapy. This paper focuses on a form of Chinese spiritual healing called dang-ki in Singapore. A dang-ki is a person who enters trance to be possessed by a helping deity offering aid to supplicants. Research in Singapore and Taiwan has shown that dang-ki is generally perceived as helpful by its users (clients). It *works* probably because it is accessible and able to mobilize social supports as a communal form of healing. The healer is able to enact a mythic world consistent with the clients' belief systems, or to persuade the clients that their condition can be defined in terms of a given mythic world. He or she attaches the clients' emotions to the transactional symbols particularized from the general myth, and then manipulates the symbols to emotionally transform the clients. The most common healing symbols in dang-ki healing include words and phrases (e.g., advice, recommendations) based on Taoist and Confucianist

philosophies, fu (talismans), physical manipulation (acupuncture, massage), herbs, and rituals. These culturally meaningful healing symbols may provide guidelines for developing indigenous psychotherapy for certain groups of Chinese clients.

Effect of Yogic Practices on Some Psychological Factors Among Adolescents

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A group of 30 boys and 20 girls aged between 16 to 18 years similar in education and economic status was tested on seven psychological factors, viz ;aggression, tolerance, self- concept, ahimsa, truth, faith and fidelity. The group was divided in two having equal number of boys and girls and similar on scores on measured above factors. One of the group known as experimental group was given Yogic practices of Asanas, Pranayama and Yogic Jogging for 15 days, daily for 1:30 hours in the morning 5:00 to 6:30 hours while the other group, the control one was set free to follow its original life styles. On 15th day both the groups were again tested on seven psychological factors. It was found that the experimental group of subjects have significantly lower scores on aggression but were significantly better on self-concept, tolerance, Ahimsa, truth, faith and fidelity as compared to their scores on these variables before the start of Yogic Practices but there was no change in the scores of the control group of subjects on these factors. Therefore, it may be inferred that Yogic Practices may help the adolescents to a better lifestyle.

Guru Si Baso and Ritual: Indigenous Practice in Soul Balance Management on Karo People (Case Study: Shaman's Ritual on Karo People)

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This article discusses indigenous ways in soul balance management on Karo People who lives in Karo Regency, North Sumatera, Indonesia. This article is included ethnopsychiatry study about how the local community perceives and handles the soul balance of illness. Analysis conducted on the role of shaman (who known as guru si baso) in some indigenous ritual practice of Karo and also her role in daily life of Karo Community. This soul balance management concept has deep connection with the concept of soul (tendi) in Karo traditional religion which called Pemena. The concept of normal and abnormal becomes important in this case. These rituals can be viewed as a preventive and curative attempt for individual soul healthiness and also balance in social relation. Guru si baso is an actor that has a supernatural power which is as a spirit medium, master of ceremony and as an actor that redesign individual soul balance which is disturbed and redesign social individual relationship in social life. Reconstruction of these relations is to produce safety feeling, peace, pleasant and proud for the ritual promoter or the patient of guru si baso. Karonese calls that feeling as ukur malem (peace of mind) and malem ate (peace of heart) and malem pusuh (peace of feeling). Karo people values this ritual as an 'individual medication therapy'

if it has relation with balance disturbance in individual as a result of soul lost, illness that caused by personalistic elements, stress, dread, traumatic and Karo people also seen it as a 'communal therapy' or 'conflict therapy' if the disturbance in social relationship interrelated with conflict cases in kinship relationship. For Karo people, guru si baso is seem as an actor who mastered the knowledge about cosmos ('micro' and 'macro cosmos') and functions as consulting agent, in Karo terminology it call biak penungkunen. This phenomena shows that a community of an ethnic group needs an actor who has the function to maintain balance in their community in order to keep creating sustainable social and cultural life and for this reason the role guru si baso from Karo traditional religion still exists until now. This case shows that cultural studies that use emic point of view approaches and ethnographic studies can collaborate with psychology to identifies a phenomenon in certain behaviors that can be understood in the context of their culture.**

Therapeutic Values of *Engklek* Traditional Game For School-Aged Children in Indonesia

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Previous research found that *Engklek* Traditional Game has a lot of forms, complex procedures, and the most populaire game compared to other games for children in Indonesia. This research aimed to know the therapeutic values of this game for school-aged children. This research used a qualitative approach. Subject in this study were 30 elementary school children in the third and fourth grade. Data were obtained through observation and interview to children who played 11 kinds of Engklek game in Malang, a town in East Java Province. Data were analysed using qualitative interpretative method. The result showed that therapeutic values of *Engklek* Traditional Game were: (1) detection tool to identify children with psychological problems; (2) improving physical development, mental health, problem solving ability, and social-skill ability.

Key words: Therapeutic values, *engklek* traditional game, school-aged children

In Search of Theory: Cross-indigenization and Theoretical Contributions

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The concept of cross-indigenization is derived from the framework of recognizing the value of indigenous psychologies with an end in view of comparing the various indigenous psychologies. This is in contrast with a common practice in cross-cultural psychology of imposing a dominant-culture sourced structure and involving various cultures in collecting data to support verify a theory. In this address, I will outline the prerequisites of cross-indigenization, and the advantages of utilizing this approach in increasing the universality of indigenous theories. I will then present an illustration of how this can be done from my research on the theoretical contributions of indigenous psychology in the Philippines, Taiwan and Japan.

Asian Social Psychology and Asian Epistemologies: Potentials for Global Psychology?

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Asian tertiary institutions were constructed during the peak of Western imperial power relative to the rest of the world, and as an aftermath and residue, Asian social sciences have been crafted in the image of Western institutions. In recent years, international movements in cross-cultural and indigenous psychology have both augmented and challenged Western theories and methods and injected some vitality into the discipline. Under the backdrop of extensive Western influence, the first unique element of Asian social psychology is its ongoing scientific cross-cultural debate with American social psychology as to the universality of mainstream findings and theory. The second unique element is the development of indigenous psychologies as systems of thought and practice rooted in a particular cultural tradition and expressed in the language of that culture. Different Asian indigenous psychologies have emphasized different elements of praxis: the Philippines focuses on ethnographically oriented and community-based research, while Taiwan focuses on indigenous theory development using empiricist methods. A highly pragmatic approach to methodology can be said to characterize Asian indigenous psychology, where researchers routinely move between quantitative and qualitative methods, and use scientific methods to address social constructionist issues. This appears to be characteristic of Asian epistemologies, or theories of knowledge,

that are rooted in highly holistic and humanistic philosophical traditions rather than analytical traditions. I introduce the work of Mou Zongshan, the most important among contemporary neo-Confucianist philosophers in constructing a non-dualist epistemology, and argue that this eclecticism forms a fundamental starting point, not a point of contentious debate for Asian social psychologists.

Indigenous Clinical Psychology in the Philippines: From Practice to Theory Building

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The paper traces the movements of clinical psychology in the Philippines within the frame of its practitioners' increasing passion to find enhanced reliability and relevance in their work. Drawing from local literature and actual experiences of clinicians in diverse settings, the paper shows the development of the discipline from being dominantly reliant on western theories and tools to being more cognizant of local concepts and intentional in developing a practice rooted on the psychology of its people, and yet conversant with global developments in the discipline. It identifies attitudes, individual and social processes, and local/international conditions which encourage the growth of more indigenous perspectives and practice in the field. It also identifies indigenous concepts and developing approaches that can be seen as the field's significant contributions to the growth of cross cultural psychology. It closes by mapping out ways by which the discipline and its practitioners can continue to grow with an eye for local and global developments.

The Challenges in Developing an Indigenous Psychology: Kapwa Revisited

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Kapwa or 'shared identity' (Enriquez, 1978) was one of the early constructs studied in Philippine indigenous psychology and was the centerpiece in Enriquez's kapwa (translate as relational) psychology. It held promise as an indigenous theory of social relations. Unfortunately, as has been pointed out by various authors (Sta. Maria, 1996; Kim & Park, 2006; Church & Katigbak, 2007), ambiguity in the concept's definition, loose connections to other ambiguous local concepts, and limited empirical data have been inhibitory factors in the development and utility of this construct and the envisioned indigenous theory of Philippine social relations. The purpose of this paper is to review Enriquez's kapwa psychology, to critically examine recent empirical work, and to evaluate alternative approaches to studying this and other indigenous constructs.

The Javanese Coping Strategies Toward Natural Disasters

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There was a heavy earthquake struck Yogyakarta Special Province, specifically the heaviest effect was in Bantul District on May 26, 2006. To revive indigenous knowledge in the context of coping with life in aftermath of the quake, a play was developed by people in a sub village in Bantul. The former people's theatre that had been discontinued for years, called Srandul, was recreated. During the play, people from the village performed monologues, dialogues, songs, dances, used everyday instruments as tools to produce rhythmic sound, and acted out role reversals of various characters in their community as they existed before, during, and after the natural disaster.

During the presentation in this conference, two studies will be discussed. The first study focused on the indigenous wisdom and people's theatre. The second study explored Javanese coping strategies three years after the natural disaster that occurred in that village. Four presentations during the symposium will discuss in more detailed the coping strategies of different groups of community members in the district.

These studies show that local knowledge and traditional people's theatre can be used as a form of social capital. They can be revitalized to bridge and

reflect differences that at times create horizontal conflicts in the community in any disaster, whether natural or created by humans. Collaborating with local authorities, this communal capital can be explored and restored to be used in the prevention of further damage, management of any future disaster as well as to improve psycho-social health and well-being in the neighbourhood.

Social Inclusion and Exclusion as Coping Strategies After Natural Disaster: A Case Study in Bantul, Yogyakarta

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The following study is embedded in an international research project investigating long-term effects of an earthquake and its relief processes in Bantul, Yogyakarta, Indonesia. The 2006 earthquake and the following aid had a huge impact on the individual level, such as extreme suffering caused by losing loved ones, as well as on the community level, such as changes in values and social dynamics. This case study which was done in a village showed how the earthquake functioned as a trigger of social inclusion and exclusion of certain individuals in the community who had strong religious background.

Results using qualitative approached suggested several crucial determinants. Those were (1) one's internal changes in values, (2) the intensity/extent of these changes, and (3) the impact of these changes on one's daily life behaviour. Based on these factors the neighbours evaluated how they would perceive and interact with the individuals.

One example of social inclusion is the *gentho*, a Javanese term for people acting against social norms – e.g. getting drunk and doing gambling. Due to their deviant behaviours they used to be socially excluded, but after the earthquake an integration process of *gentho* could be observed. An opposite

example of social exclusion showed the case of fanatic adherents of religion. Before the earthquake, they were common villagers and actively involved in village activities. But afterwards they seemed to become too religious to be part of the village. Detailed dynamic of the processes will be further discussed during the presentation.

Keywords: social inclusion and exclusion, earthquake, internal changes, Yogyakarta

Listening to Javanese Children Voices to Be Included in the Policy Making?

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Indonesia sits on a major geological fault zone and experiences dozens of quakes and mount eruption every year. The 2004 quake that spawned Asian tsunami killed 230,000 people, originated on the fault. The list of major natural disasters suffered by Indonesia continues from 2006 quake in Yogyakarta and Central Java, until the recent disaster happened on 30 September 2009 in Sumatra which caused almost 1,000 casualties. Children, as one of vulnerable survivors cannot avoid from this situation. Listening to children's voices to be included in the disaster management is important since they have different risk perspectives.

The aim of this study is to gather children's perspectives toward their psychological reactions toward disasters. Mosaic Approach technique was used in this study. Results showed that there were several sources of information in the way children understanding the earthquake. The first context was social cultural information that was explained by stories from ancestors and adults' experiences. The second context was religious information about earthquake as one of God's wrath. The third one was scientific context that explained earthquake as a natural-geophysical process.

The focus of presentation will be the process of how children become more understanding and more aware of earthquake in the land and the

society where they live, and how these improvements, by choosing from many source of information, are contributing to improve their wellbeing aftermath earthquake. Children's voices, that will become important sources of disaster management policy, will also be discussed.

Improving Psychological and Social Health after Disasters in Developing Countries: The Contribution of Qualitative Evidence and the Example of Bantul Three Years after the 2006 Yogyakarta Earthquake

Tri Hayuning Tyas & Gavin B. Sullivan

Natural disasters in developing countries generate national and international responses which attempt to address the short-term relief and long-term recovery needs of communities. The clear need for assistance in the case of events such as hurricanes, tsunamis and earthquakes begs the question of whether internal and external aid works and how it can be improved. In this paper, a brief review is presented of current policies and practices for interventions to assist post-disaster communities in the short and long-term. A particular focus is on the degree to which multiple agents and organisations deliver culturally-appropriate aid and whether this aid might be better used for and by affected communities. In addition, we explore assumptions that underlie frameworks for addressing material, health, social and psychological aspects of community responses and recovery in the aftermath of a disaster. A range of policy documents, quantitative research, ethnographic and qualitative research that specifically explores earthquakes in developing countries is reviewed. Taking the case of example of qualitative research in the post-earthquake area of Bantul in Indonesia, we examine what transferable lessons can be learned from such interdisciplinary work in a rural location. Interviews with ten key informants three years after the earthquake

revealed their views of what was most helpful and what could have been better. The results support the view that ethnographic and qualitative work can highlight unanticipated social, political and cultural issues which should, in turn, influence the delivery of global disaster medicine assistance.

Human Resource Management Style of Chinese Indonesian Businessmen

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Human behaviour is always understood in cultural contexts. Western philosophy differ in some respects with Eastern philosophy. There is a dichotomy of Chinese style versus Western Style in human resource management. Chinese style in management is characterized by paternalistic autocracy, trust in interpersonal relationship (shinyung), and family-based networking (guanxi). Western style in management is characterized by democratic value, legalism, and individualism. This study tried to examine what kind of human resources management style used by the Indonesian Chinese businessmen.

4 Chinese Indonesian businessmen were assessed using guided-interview method. Findings from this study indicate that Chinese values, which based on Confucianism ideology, still dominating their management style, while Western values in some cases also influenced their way in managing people, especially for younger businessmen.

Key words : Chinese management style, Western management style, Chinese Indonesia

Human Resources Managers Responsibilities in Lieu of Generation X and Y in Iranian Organization

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The purpose of this article is to find about out factors which affect the productivity of generation X and Y in Iranian Organization and the role of human resources managers in this regard. The main questions are as follows: 1. are there any differences between needs and expectations of generation X and Y with Baby Boomers in workforce In Iran? 2. What are the needs and expectations of generation X and Y in organizations in Iran? 3. Are human resources managers aware of their needs and expectations in our organizations? 4. What mechanism can we use to promote their productivity? 5. What mechanism can we use to promote their commitment? The population of research were young employees aged 30-45. The sample of research was 485 employees in different organizations in Tehran the capital city of Iran. The tools for gathering information were questionnaires and interviews.

University Autonomy and Its Relation With the Functions of the University in the Point of View of the Faculty Members and Administrators of Shahid Beheshti University of Tehran

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One of the factors that resulted in development and activity of the distinguished universities of the world was the issue of their autonomy. Therefore this research is studying the autonomy of the university and its effect on its functions in the point of view of the faculty members and administrators of Shahid Beheshti University of Tehran. The statistical group was composed of the faculty members and administrators of Shahid Beheshti University of Tehran and the method used in this research was descriptive and survey. In this research the method of stratified random sampling method has been used for determining the sample of the faculty members and simple random sampling method has been used for determining the sample of the administrators. According to the Morgan table 223 faculty members and 36 administrators were selected as samples. For collecting the data two surveys which had been made by the researcher with the help of some experts have been used. The questionnaires first one was the questioner of the autonomy of the university and the second one was about university functions.

For achieving the goals of the research the obtained data from the questionnaires has been analyzed using Pearson correlation coefficient, the independent T-test and Anova.

The obtained results showed that:

There was a significant positive relationship between university autonomy and improvement of educational activities ($r = 0.80$)

There was a significant positive relationship between university autonomy and improvement of research activities ($r = 0.672$)

There was a significant positive relationship between university autonomy and improvement of university services ($r = 0.704$)

There was a significant and positive relationship between university autonomy and improvement of the condition of entrepreneurship of university.

There was a significant difference between the view point of the faculty members and administrators about university autonomy which explains the more positive attitude of the faculty compared to the administrators.

There was not any significant difference between the view points of the faculty members according to their scientific positions.

Beyond Hegemony: Leveraging Organizational Effectiveness Through Diversity

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Notwithstanding the fact that globalization has made organizations realize that the flow of culture is central to organizational functioning across cultures/nations such discourses often ignore within nation cultural variations. The societies vary in the degree of actual and perceived cultural heterogeneity and make people tuned to diversity appreciative mind sets in different degrees. Being culturally diverse along many variables (e.g. caste, class, region, language, and religion) diversity appreciation is advanced as a critical variable in moderating interpersonal and intergroup functioning. With this in view the relationship between diversity-appreciation and organizational effectiveness was investigated in a sample of middle level managers (n=304) from private and public sector organizations in and around Delhi, the capital of India. The results revealed that appreciating cultural diversity was positively associated with values, job competence, and leadership and facilitated organizational effectiveness. The implications of diversity appreciation for organizational theory and practice are discussed.

The Role of Leadership Practices on Job Stress among Malaysian University Academic Staff: Two Step Analysis

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Abstract

Globalization brings change in all aspect of human life, including in how job and organization operate. All of these changes create much strain and stress not only among employee at business organization, but also among university academic staff. The dean of faculty or department at university has important role in buffer the effect of job stress among their academic staff by giving support, motivation, and creating policy to reduce job stress. This study aims is to examine the role of leadership practices on job stress among Malay university academic staff. Design of this study is survey research with quantitative approach. As much as 124 questionnaires from 500 questionnaires were completed. Then data from questionnaire was analyzed in two step process. First step, data was analyzed using multiple regressions. Second, the result of regression analyses was tested and confirmed with structural equation modeling method. All data will be processed using SPSS 15 and Amos 18 program.

The result of multiple regression and structural equation modeling suggests that four dimension of leadership practices show unique pattern of relationship with four dimension of job stress. The multiple regression analysis find a significant relationship between challenging the process and inspiring a shared vision dimension of leadership practices with behavioral, emotional, cognitive and physiologic stress responses. Whether modeling the way dimension of leadership practices is significantly a predictor of emotional and cognitive stress responses. In step two, the significant relationship between exogenous and endogenous above was tested using structural equation modeling (SEM). The result of SEM analysis just confirm four exogenous variable that significantly have relationship with endogenous variable, those are challenging the process with behavioral, and emotional stress responses, modeling the way with cognitive stress response, and inspiring a shared vision with physiologic stress responses. Overall, the proposed model achieve a fit model with empirical data. The mechanism of relationship among exogenous and endogenous variable will be discussed in a paper below.

Key word : leadership practices, job tress, Malay academic staff

A Spiritual Dimension of Gajah Mada Leadership Style (The Missing Dimension in Western Leadership Styles)

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In studying organization, small organization to biggest organization called nation, leadership is fundamental factor since leadership identifies the fact that leaders play many roles within an organization. Even though many literatures in leadership styles reflect the values and thoughts of western countries, many researchers in Indonesia adopt them in their research, 'adjusting' to Indonesian leaders' profile. A wide range of leadership theories from Carlyle's Great Man theory to Bass and Bass' Transformational and Transactional leadership styles (2008) have been introduced in higher education class within various study fields in Indonesia. This fact is a challenge for students and lecturers in Indonesia to explore, introduce and composing typical Indonesian leadership inventories qualitatively and psychometrically.

The most noticable leadership in history of Indonesia is the leadership of Gajah Mada, the prime minister of Majapahit Kingdom within 14th centuries (1313-1364 AD). Under his leadership, Majapahit had successfully organized three levels of organizational structure: *Negara Agung* (the capital city where the king resided and ran the governance), *Mancanegara*

(regions around Majapahit kingdom which were controlled and governed directly), and Nusantara (regions outside Java without direct control from Majapahit).

The success of Gajah Mada was mainly due to his holistic leadership (Hendratmoko, 2007) which covers three dimensions of his leadership: spiritual, moral and managerial. The three dimensions are discussed thoroughly into eighteen behavioral indicators. The spiritual dimension of Gajah Mada leadership is something rare found in major western leadership theories and is explored in this writing. The comparison grid of western major leadership dimensions and Gajah Mada leadership dimensions is presented.

Applications of Psychology with Indigenous North Americans: Lessons from Neo-Colonialism

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A summary of the most recent Native oriented psychological research and application of indigenous healing methods in the U.S. Native Americans comprise about 1% of the population of the United States, yet their influence on the general population remains high. Recent literature investigates concepts related to American colonialism, such as *Historical Trauma*, a controversial concept because of the difficulties sorting out present vs. past trauma, and accurate assessment of the concept. Other indigenous topics include, Concepts of Self and Enculturation and Acculturation in assessment. The two major issues with Native Americans are presented: Alcoholism and a high suicide rate among the youth. A culture-specific intervention developed on the Zuni reservation is summarized as a model for other indigenous communities.

Indigenous Psychology in Multicultural Indonesia: Are We There Yet?

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Indigenous psychology is defined as the scientific study of human behavior or mind that is native, that is not transported from other regions, and that is designed for its people (Kim & Berry, 1993). Criticism have been raised towards psychology as a Eurocentric science (Khaleefa, 1997) or even a racist one (Bempah, 1995). Discussions on the need of an indigenous psychology in Indonesia is not new. Jatman (1980) proposed the concept of an 'Indonesian psychology' 30 years ago, and yet we still have not yet reached the stage of being able to say that there is such a thing at present. The challenge lies on how we define Indonesia itself. If indigenous psychology advocates examining knowledge, skills and beliefs people have about themselves and studying them in their natural contexts, which Indonesians are we talking about? The Indonesian Psychological Association (2010) has suggested a redefinition of psychology after 50 years of practice in Indonesia, and at its 11th Congress in March 2010, there have been efforts to accommodate papers on indigenous psychology. Yet, many of the papers have only looked at Javanese culture. This is not in itself incorrect, since the studies were conducted in natural contexts of the Javanese, but we need more than that if an indigenous Indonesian psychology is to emerge. It should be developed on the premise that this is a multicultural, multiethnic, multilingual island nation, not too mention that there has also emerged a national, urban

culture, particularly in Jakarta, which still needs intensive study before one can say there is an indigenous psychology. Indigenous psychology should also take caution of not being chauvinistic but adopt the principle that the science of psychology is still interested in learning about universal behavior principles.

Cultural Psychology and Phenomenological Method

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Cultural psychology offers excellent ways to understand the relationship between cultures and mind. It was commonly aware that individual mental life was constituted by culture and vice versa. Culture and mind are inseparable. To understand people way of thinking, behaviors and actions, one should understand their cultures. Culture and mind mutually relate. This is the central issue of the cultural psychology. Understanding people and their culture means looking them from their context. Culture is not out there, but inside the heart of the individual. It lives in the mind and being expressed through people behavior and actions. Culture will determine people's beliefs and ideas. Neglecting culture to understand people is totally wrong, meaningless and illogical. Research on this issue aims to get the meaning and understanding about those relationships. Data of this research very much depends on the information given and shared by participants. The right method to understand the cultural psychology is phenomenological method. Phenomenological method very much emphasizes on *Verstehen* or meaning and understanding. It places experience as the central of its analysis. The participants should have lived experience of the phenomena being searched. Understanding people behavior is only possible if we put them into their context. This paper will present the importance of phenomenology as a method appropriate for cultural psychology study. It looks at the human lived experiences and examine, comprehend, explain the meanings and set aside

any pre-judgments regarding the phenomena to avoid preconceptions. The presenter will discuss the phenomenological method works. This method will provide an intimate and in-depth meaning based on individual experience. This method will produce insights and findings, which is not available in other methods, and will be helpful to understand the relationship between the mind and culture and vice versa.

**An Empirical Analysis of Trends in Psychology
Research in The Philippines:
Implications for *Sikolohiyang Pilipino*
(Filipino Psychology)**

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This archival study reviewed three decades' worth of published psychology research in the Philippines in an attempt to determine the extent in which psychology in the Philippines has been reflective of the goals of *Sikolohiyang Pilipino* (SP). Using 220 empirical articles from the Philippine Journal of Psychology (PJP) as datasets, I argued that a) majority of published work in PJP can be considered as SP; b) there are different ways to contribute to SP research, with addressing social issues as the most popular; and c) work in the past three decades are still consistent with the goals of SP as a discipline and movement. The results were used as a springboard for a discussion on possible research directions for SP.

Ngalap Berkah among Students of Traditional Boarding School

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As an educational institution, the boarding school have a special dynamic when compared with other educational institutions in Indonesia. Education model developed in the boarding school (pesantren) not only emphasizes on knowledge transfer alone, but also to build spiritual interaction among the Kyai and students. This is partly manifested by the ritual to recite sura Al Faatihah to Kyai and families done by the students at strategic times, such as Thursday night. In addition, Kyai will always pray for students in the same strategic times, such as after praying. Another peculiarity founded in boarding school's education is a strong pattern of obedience from students to the Kyai. This Obedience pattern based on motive to seeking the blessings of the Kyai. In local term, this is known as *ngalap berkah*. This research has focused on the motives and forms of student's behaviors reflected *ngalap berkah* from the students to Kyai, both the living and the passed away. Tracing of the respondents in this study carried out by using the snowball sampling method with the criterion that the respondent is a student of the traditional boardig school in Indonesia. This study uses qualitative methods with phenomenological approach. Technique used to collecting datas is interview and observation. Based on data's analysis, the behavior of *ngalap berkah* is driven by spiritual motives. It was based on the understanding that pious people are washilah (medium) for Blessing of God the students

themselves. In addition, the motives to seek inner peace is also a driving for the behavior of *ngalap berkah*. Indicators for behavior of *ngalap berkah* is reflected in the form of a high adherence to the command of Kiai, helping Kyai's housework, and pray for the Kiai who had passed away. Furthermore, this behavior of *ngalap berkah* is influenced by internal and external factors from the students. The internal factors are the belief that Kiai is a figure closer to God so as to be washilah (medium) of blessings of God for the students and also modeling from the behaviors of students who have lived in a boarding school since the previous. External factors are family tradition accostum students to do *ngalap berkah* for the pious people, Understanding from Yellow Book (Kitab Kuning) that students must improving adherence to the figure of the teacher as the medium of knowledge from the God. In Islamic tradition is also believed that every knowledge come from God, so that the teacher who mediates the coming of knowledge should be glorified. It was based on the orientation of the acquisition of knowledge in Islamic tradition that not just 'to know', but rather how to keep the knowledge bring benefits for all creation (manfa'ah). This is sourced from entrenched doctrine in Islamic boarding schools that "Al-Ilmu bilaa 'amalin Ka as-syajari bilaa tsamarin", knowledge that not implemented, like a tree without fruit (useless).

Keywords : ngalap berkah, Kyai, Students of Traditional boarding school

The Analysis of Islamic Elementary School Teachers' Efficacy: An Indigenous Psychology Perspective

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Nowadays, the government paid more attention on Islamic elementary school teachers. The teachers were assumed as vital agent of community transformation, because of their dedication in educating marginal people from lower Moslem family in Indonesia. In 2006, there were 220.742 teachers with graduate degree and 303.801 with diploma (The General Directorate of Islamic Education of The Ministry of Religious, 2009).

Unfortunately, they were still in low qualification. Teacher's personality was one factor which contributes to the low qualification. Empirically, we meet some negative teacher's characteristics such as, passive attitude, pessimistic, low adversity, less effort, etc. Sudarma (2007) emphasizes the need of attention to the teachers as personal components in order to improve service quality and output quality of educational programs. The tendency of this teacher's fatalism (Yusuf, 2006; Sudarma, 2007) was a challenge for Islamic elementary teacher school development.

This study tried to understand the efficacy dynamic of Islamic elementary school teachers in Central Java. Efficacy is a psychological construct which describes personal belief of their capabilities to organize and decide some stages needed to achieve particular purpose (Bandura, 1986, 1997). Meanwhile, teacher efficacy means teacher belief of their capabilities

to organize and decide some stages in order to complete instructional tasks in certain context (Tschannen-Moran et al., 1998).

There were 100 Islamic elementary school teachers as respondents. Scale technique was used to collect data. Instrument derived from Bandura's work (with Mr. Kim permission). Descriptive statistic was used as data analysis and indigenous psychology as perspective.

Keywords: teacher efficacy, teacher personality, Islamic elementary school teacher

Culture and the Psychology of Educational Engagement: Experiences of Children from Tribal Areas of Himalaya

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Formal Western - type modern education has increasingly assumed a significant place in the civilized world of the contemporary period. However, its relevance often depends on the degree to which the processes of teaching - learning are culturally embedded. In case the participation in such processes does not match with the culturally sanctioned goals the same may prove stressful and dysfunctional. The spread of this kind of education needs to be analyzed and understood in the manner it enables or constrains the cultural competence of the people. The hilly regions of Himalaya which inhabit various cultural groups that have survived in those difficult terrains are now being brought in the mainstream Indian society and culture through the process of brining the children and adolescents within the fold of modern schooling system. It was expected that due to acculturative stress the children from *Bhotia* and *Raji* tribal communities who live in remote areas with greater cultural continuity would experience a different pattern of academic motivation, academic stress and stress management than the non-tribal (general Kumaunies) children and adolescents. The results based on self report measures (n=180) revealed that academic motivation as well as academic stress of *Bhotia* and *Raji* children was lower and their and

stress management was less effective than their counterparts from non-tribal urban children. It was also observed that the level of academic motivation and stress management was better among girls than boys. The implications of the findings are discussed.

The Instructor's and Students' Perspectives Towards Cooperative Classes According to Some Social Concepts of the Malaysian Culture

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Despite the vast research on the cooperative learning in physical education and sport activity, little is known about the benefits and the role of this approach from the perspective of students and the teachers. This study provides a clear vision of the process of changing in teaching and learning process from the ancient to modern views'. This study covers some of the Malaysian university students' perspectives and their instructor through qualitative multiple interview with seven subjects participated in six volleyball units. An observation, field note, and pertinent literature were combined with the interviews' analyzes to make an intellectual study discussion. As a result, four main dimensions were showed the success of cooperative learning approach to improve the social, communication, cooperation, and physical skills. This study manifests that the cooperative classes holds much promise for physical education and sport activities, but its implementation is not easy or trouble free. Furthermore, it will be a great challenge if it were adopted throughout Malaysian schools and universities as a strengthened and adjuster to the Malaysia's social culture according to educational modern direction, especially in the physical education and sport activities.

Study of the Effectiveness of the Culture on Memory (His Own Memory And Others One) among Afghans, American and Iranian Students

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Iran

This study had primarily been considered to highlight the effect of the culture on memory (his own memory and others one) on Afghan, Iranian, and American students. And, this hypothesis was taken into account during a quasi-experimental research. Sample consisting of male and female students from three countries Afghanistan (15 male, 15 female) USA, Iran (15 male, 19 female (18 male, 16 female), the country where they were born and live is the same, and all of them were psychology students, (mean age= 22/75) and (SD= 4/5). These groups were selected by access sampling (voluntary).the subjects sat in front of the computer in separate room free from any auditory and visual distraction such a noise or other distractions, so that they could do their assignment accordingly to process of sentimental effect words as they were been asked to do so. Data were analyzed by using of SPSS version 15.

The results of this study have been showed that with respect to the speedy of recognition the whole words; there are significant differences among three groups. Also there is a significant difference between recognition speedy mean of the words between Afghans students on the one side and Iranians and Americans students on the other side.

Furthermore, result of this study highlighted that unlikely the scrutinizes done at field of inter-culture in oriental countries upon study of their one's and the other's memory, the words of self-related and those which belongs to their friends produced by participants have been recognized more speedily than the ones belongs to mothers (mother-related- words). But, there was no significant difference regarding effect of the kind of process in interaction with groups and main effect of sentimental effect words in interaction with groups. This implies that the Middle Eastern countries like Afghanistan and Iran have unique psychological structure and ability that and this unique qualification set them apart from Eastern Asia countries and Western ones.

Key words: level of processing, long term memory, culture. Self - and other- reference.

“Maido” The Good, the Bad or the Ugly of Javanese Culture

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Within Javanese culture, there is a specific and unique attitude, which is commonly mentioned in daily conversation called “maido”. Eventhough it is a common expression in the Javanese daily life, Javanese people has multiple interpretation for its true meaning. This study is done to uncover the multiple perceptions of Javanese people on the term “maido”.

Using the phenomemological approach, this study interviewed respondents concerning their perceptions and understanding of “maido”. The study found that there are three categories of meanings for the term “maido”, that could be named as “the good”, “the bad”, and “the ugly”. On the positive part (“the good”) it is justified to be the critical thinking attitude of Javanese people. On the negative side (“the bad”) it is sometimes resulting in denial attitudes toward anything which is not “me”. The ugly thing about “maido” is that it creates an atmosphere with lack of appreciation and “analysis paralysis” within discussions.

Intimacy in Cross-Sexual Friendship among Single Young Adult

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Friendship is one of a form of relationship which is developed by people in their young adulthood phase. In this relationship, people make the intimacy and strong bond between them and their friends.

There are 2 types of friendship: same-sex friendship and cross sex friendship. Cross sex friendship is a pure, genuine, non-sexual, non-romantic, and non-love orientation. Now, in general people still doubt if men and women can be friends. The main characteristic of friendship is intimacy, which defined by the experience of closeness, warmth, and communication.

The aim of this research is to explore the description of intimacy in cross-sex friendship among single young adult, the description of any problems in that relationship, and how they cope with the problems to maintain the friendship. This research used qualitative method, using interview as tool collecting data. There were 4 people as subjects.

This research results showed that the intimacy in cross-sex friendship was expressed by self disclosure, trust, freedom to express own emotions, support in good and bad times, and doing activity together. In other hand, in its relationship people faced some problems, such as making a distinction about friendship and love relationship, controlling the feeling of attraction to each other, and facing the people's perception which doubt of the cross-sex friendship.

Linkages between Mental Strength and Involvement in Physical Activities with Academic Performance

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Linkages between mental strength and the involvement of students in physical activities with academic performance have been examined, based on a systematic review of currently available literature in psychology scope. This study is to find out about contribution of mental strength in sports and physical activity as (independent variables) on academic performance (dependent variables). Mental strength is on how the brain works and sustain to certain changes adapting to our surroundings, and the factors measures are Attitude, Motivation, Goals, People- skill, Self-talk, Mental Imagery, Dealing with anxiety, Dealing with Emotions and Concentration. Meanwhile, academic performance is measure by the Cumulative Grade Point Average an educational ranking/evaluation method (CGPA). Quantitative study using questionnaire approach on mental strength by Kruer K.L (2002) was established in this study. 100 respondents of final year undergraduate students were involved in the study. The study has found out that overall student with higher CGPA <2.5 have high mental strength level compare to the lower group. Additionally, student with CGPA 3.00-3.49 (Group B) frequently doing more than 3 times per week of sports & physical activates achieved higher imagery factors 36%, emotional factor 26% and goal & commitment 29% compare to group with CGPA 3.5-4.00 imagery factors 25% emotional factor 25% and goal & commitment 28%. However,

the lower (Group E) with CGPA 0.00-1.99 had scored higher 15% on emotion factor compare to the group D of CGPA 2.00-2.49 scored only 12%. Therefore, there is a linkage between the mental strength, frequency of performing sports & physical activities on academic performance among final year students in UNITEN.

Key words: Mental Strength, Academic performance, Physical Activity & Cumulative Grade Point Average (CGPA)

Understanding People in Context: The Influence of Social Networking among Young People in Jakarta and Its Impact to Emotional Attachment and Budaya Guyub (Indonesias Collectivism Value)

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Growing popularity of the internet access unbearably brings impact to our society (Young, 2004). The phenomenon of the easiness access of this social networking such as Facebook and Twitter apparently has been a life style especially among young people in urban living such as Jakarta city. The changing of innovation in technology touches social relationship aspects among those young people not only in their social relationships but also in their emotional attachment. Known as a multicultural nation, Indonesia's society has to prepare itself for this rush of cyber trend. Since the young people love to gather with friends or relatives which also describing Indonesia's collectivism value/budaya guyub (Soekanto, 2001). This cyber phenomenon seemingly has already influenced the meaning of *guyub/kumpul* in emotional attachment aspect among young people in Jakarta. This article will try to understand young people and social networking as psychological phenomena explanation in its context (Kim, Yang, & Hwang, 2006) and its explanation of changing emotional attachment related to *budaya guyub*. More detail and discussion about this article will be explained further.

Key words : social networking, young people, emotional attachment,
budaya guyub (Indonesia's collectivism value)

Emotional Experience in Interaction among Close Friends

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The main objective of the study was to examine the occurrence of emotionally-discharged events in day-to-day interactions among close friends. Thirty pairs of self-identified close friends took part in the study. They were university students from Malaysia. Participants were presented with 15 descriptions of emotional states (e.g., cheerfulness, thankfulness, sadness, frustration) and asked to report how frequently their friend invoked these feelings in them. They were also asked to describe the events or situations leading to the emotions, their reactions to these events or emotions and how the emotional states ended. Positive emotions (e.g., happiness, appreciated, loved) elicited by positive events were reported to occur more frequently compared to negative emotions (e.g., hurt, frustration) and negative events. Negative emotions were not resolved openly but rather were left alone until things turned back to normal. Culture may play an important role in how emotions were expressed and resolved in close relationships.

Explaining Why We Like Gossip

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Gossip can serve as social control of one's behavior. Part of that social control is grew our safety feeling, which fulfill the basic needs of human being (Maslow, 1970). This safety feeling in the process make the individual personality fit with his/her group. Moreover, gossip can be server as social token even barter in economic area (Rosnow & Fine, in Foster, 2004). Stirling (1956, in Foster, 2004) proposed at least there are four functions of gossip. Gossip can serve as source of information, creating or maintaining friendship, influencing things, and for entertainment purpose. In this research, we conduct a survey study to get an overview about gossiping among lay people in Jakarta, Indonesia. Most of our participants came from university student with accidental sampling. There were 250 participants with equal number of men and women, age range 17 - 33 years old ($M = 18.58$, $SD = 1.79$). The result came out that there are significant result as the age and two gossip's dimensions, namely information ($r = -.15$) and entertainment ($r = -.23$). All correlations are significant at the 0.05 level (2-tailed). The older the individual, the less likely he or she using gossip as source of information or entertainment. There are significant differences between men and women in using gossip in information purpose ($t_{248} =$

-2.15, $p = 0.03$) and entertaining purpose ($t_{248} = -8.03$, $p = 0.00$). From this result, we knew that the participants in their young age were using gossip as information gathering and entertainment.

Keywords: gossip, friendship, influence, entertainment

Empathic Concern Differences between Students in Psychology and Non-psychology Majoring

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Humans always have a strong instinct to live together with each other. One of the most important element so that someone has a sensitivity, is a sense of empathy. Purpose of this study was to examine whether there are differences in empathic concern among students in psychology and non-psychology majoring. This study conducted on 184 students. The research use questionnaire and data collection using cluster sampling technique. Reliability coefficient obtained by using Alpha Cronbach analysis is 0.855. Data analysis using independent sample t-test. The analysis results obtained sig. (2-tailed) for 0.034 ($p < 0.05$). Therefore, concluded that there was a significant empathic concern difference between students in psychology and non- psychology majoring, in which psychology students has the higher levels of empathic concern.

Key words: empathic concern, psychology student, empathy

Relationship between Perceive Ethnic Discrimination, Anxiety and Depression among Malaysian Students

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Ethnic discrimination experienced in an interpersonal context has been identified as a stressor contributing to racial disparities in health. Besides, ethnic discrimination also viewed as significant psychosocial that is hypothesized to have negative psychological and physical health consequences. This study aims to examine the relationship between perceive ethnic discrimination, anxiety and depression. A multiethnic sample of 700 university students from four selected universities in Malaysia completed the Perceive Ethnic Discrimination Questionnaire-Community Version (PEDQ-CV), Clinical Anxiety Scale (CAS), and Beck Depression Index II (BDI II). The findings showed that there are positively significant relationship between PEDQ-CV with anxiety and depression.

The Differences of the Worries Domains between Men and Women of College Students of Psychology Faculties

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The previous studies show that there is no, yet, agreement on the research findings on worries domains between men and women. Thus, a further study on worries domains between men and women is in need to be held. The instrument used in this study is Worrie Domain Questionnaire⁺. The subjects of this study are 155 students of Psychology program consisting of 81 students of Psychology Faculty of Gadjah Mada University, Yogyakarta; and 74 Psychology students program of Medical Faculty of Syah Kuala University, Aceh. The ages of the subjects of the study range from 17 years old to 24 years old. The samples of the study were gained by using purposive sampling method. The hypothesis was tested quantitatively by using the t-test.

The result of the t-test shows that there are no differences of worries domains between men and women; relationship worries domain ($F = -0.504$, $p = 0.615$, $p > 0.05$), lack of confidence worries-domain ($F = -0.506$, $p = 0.614$, $p > 0.05$), aimless future worries domain ($F = -0.210$, $p = 0.834$, $p > 0.05$), work incompetency worries domain ($F = -0.313$, $p = 0.754$, $p > 0.05$), financial worries domains ($F = -0.2549$, $p = 0.796$, $p > 0.05$) and health worries domain ($F = -1.530$, $p = 0.129$, $p > 0.05$). This is because the culture and the situation and condition, of university students in Indonesia, in seeing the stereotype

of gender are not established yet. It is not like university students in western countries, they hold more responsibility in relationships, future, and lack of confidence, work, financial, and health than university students in Indonesia do, university students here, both men and women, tend to rely on their parents, especially financially. Despite that, university students at their ages, 17 to 24, in Indonesia do not hold many responsibilities in relationships, future, and lack of confidence, work, financial, and health that they cannot experience the stereotype of gender that has to do with this matter. Finally, the worries domains between men and women of university students in Indonesia do not show any differences.

Keywords : Worries domains, gender, stereotype gender

Psychology of Kesurupan: Understanding and Handling Trance Possession in Indonesia

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This article describes constructions of *kesurupan*, the Indonesia variant of trance possession, and its roots in tradition. Based on the analysis of interview and observation on Shamanic tradition in Indonesia, this paper examines the possession idioms from psychological and socio-cultural perspectives by describing some cases reports herein conceptualized as trancepossession. Cause of Trance Possession were : 1) Psychological distress, 2) Dissociation when people involve on the art/ritual ceremony and 3) Mass Hysteria. A comparison with the phenomenology of Hysteria, Abreaction and Catharsis shows a striking resemblance among the syndromes. This culture-bound condition is discussed in terms of its intra-psychic dynamics and its societal functions. Based on Shamanic practice we found 2 method of handling the people who involve on trance possession. Both methods are apply 2 principles : Accept & Utilize and Pattern Intervention.

Keywords: Trance possession, dissociative trance, kesurupan, Accept & Utilize, Pattern Intervention.

Cultural Notion of Depression in Nepal

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The exploratory study of depression in Nepal is designed to examine the cause, symptoms, help seeking behavior and how socio-cultural factors influence experience of depression and how people conceptualize the illness experience. This study focused on samples of 48 key informants from different geographical regions (mountain, hill, valley and plain). Focused group discussion (FGD) was used to generate qualitative information. The themes emerged from the content analyses of FGD (Qualitative study) were as follows: (a) Depression is the consequences of possession by ghosts, the devil, evil spirits and unfavorable planetary effects, (b) Depression is the result of deeds of one's past life, (c) Depression is conceptualized in somatic terms as a social metaphor, (d) Depression was viewed as a brain or nerve weakness or a neurological problem. (e) Depression was equated with hysteria and attributed to the evil eyes, witchcraft and ancestral spirits. (f) Depression is caused by heavy workload in the home as well as outside and no time for leisure activities, (g) Depression is attributed to a failure to propitiate the Gods and Goddesses, which resulted in divine retribution, (h) Depression is the tendency of women to blame themselves and self-silencing, (i) Health seeking behavior of women was influenced by their belief in traditional healers and their practices. Further, patients sought the help of chemists or preferred alternative medical practices as reiki, satsu, relaxation, yoga and reflexology. The results have implications for the delivery of culturally

sensitive mental health services in different geographical regions in Nepal. Awareness of culturally appropriate terminology for depression is a useful way of bridging the gap between lay and biomedical models of illness and may help improve levels of recognition and treatment compliance.

Relationship between Conflict Resolution Style with Affiliation Motive in Batak Toba in Jakarta

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Conflict is part of interpersonal relationship experience and could become positive energy and creativity sources. Batak Toba is one of the tribes in Indonesia that have high interpersonal relationship with the presence of clan heritage. In psychology, the need of building interpersonal relationship is called affiliation motive. One of which could damage a relationship is conflict. Therefore, each individual will need to use appropriate strategies to resolve conflicts that he/she faces. There are five different styles of conflict resolution: competition, collaboration, compromise, avoidance, and accomodation.

This study aims to examine the relationship between conflict resolution styles with an affiliation motive in Batak Toba in Jakarta. This study uses quantitative methods with non-experimental design and the type of field study. The participants in this study are 94 Batak Toba people in Jakarta. Conflict resolution style was measured by using the Thomas-Kilmann MODE instrument which has been translated by Humaira (2004), while the affiliation motive was developed by the author on the McClelland's affiliation motive theory (1987). Results obtained from the Multiple Regression calculation is that there is a relationship between conflict resolution styles with affiliation motive in Batak Toba in Jakarta. Meanwhile, conflict resolution styles most of the participant elected is the competition.

Keywords: conflict resolution styles, affiliation motive, and Batak Toba

Chinese - European Conflict Management

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The present study examines factors influencing conflict management in the multicultural work setting in China. Main research question centers on whether culture predispose people to choose different resolution styles in situations of inter-cultural and intra-cultural conflict. The role of personality as a predicament for problems in the intercultural cooperation was also investigated. The study was conducted among German expats (n=73) working with the Chinese hosts (n=72) in the international or Chinese companies in Mainland China. The Harmony vs Misunderstandings Questionnaire developed by the author was distributed. It involves nine critical incidents describing misunderstandings: a) in the inter-cultural work setting; b) in the mono-cultural work setting - Germans working together; c) in the mono-cultural work setting - Chinese people working together. Participants were asked to choose conflict resolution method (Accommodating, Competing, Avoiding, Compromising, Collaborating) as if they were in the actors' position. Five conflict resolution styles derived from MODE (The Management of Differences Exercise; Thomas & Kilmann, 1974) were culturally adapted to each of the incident. Additionally Cross-Cultural Personality Assessment Inventory (CPAI-2, Cheung, 2001) has been used to measure various aspects of participants personality in the approach to conflict. Research findings of handling inter-cultural vs. intra-cultural conflict will be discussed in terms of their applications in education and trainings delivered for European/ Chinese managers cooperating with each other.

Listening to Terrorist Justification on Jihad Decision

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Bombing attacks in public space have been used as a jihad movement among moslem terrorists. They justified those as defense for *moslem* community (*ummah*) in entire world. How could it be understood? Using narrative phenomenological method, the authors analyzed the data collected from interview, observation, manuscript, personal letter and autobiography of Indonesian convicted terrorists. Three of them were executed. Based on their arguments, terrorism justification can be described in several levels. First, it was believed that jihad was an obligation for moslems if they were attacked. Second, broading conflict areas by bombing or attacking certain targets were allowed if any district of moslem community hed been attacked. Third, terrorism strategy were responses against the enemies that have battled the civil moslem in many moslem countries. These arguments were not the most accepted since many muslim scholars rejected. Their counter arguments mostly put peaceful as a basic value of Islam. So, terrorism is not an indigenous concept of Islam.

Keyword: jihad decision, terrorist justification, terrorism strategy.

The Meaning of Land from Amungme People Perspective in Indonesia Modern Life

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Land, from this word, many terms is show up, like mother/father land, holy land, community land, and etc. With land, human being expressed their social, economic, culture and religious life. Caused the land is very important, many conflict are happen. Lot of people give their life and take others life because conflict of land, with no exception for Amungme tribe. Amungme tribe is an origin people who live in south side of mountain Papua. As a origin people, the present of PT. Freeport with their activities, makes their life marginally from the land. For Amungmes, the meanings of the land are represented of symbol for their loving and caring mother and sacral-religious. Other side, PT. Freeport claims that they have legal right to explore the land. Based on literature research, I found that unsolved conflict between Amungmes with PT. Freeport causing by a different of approaches or perspectives. The perspectives are legal positivist (rationalist) versus local knowledge. For me, this is a challenge for Indonesia government to find a best solution. The solution should embrace a local knowledge or local wisdom as a model to solve that problem.

Keywords: The meaning of land, Amungme tribes, Indonesia Government, PT. Freeport

A Social Representations Approach to Understanding Peace in Mindanao, Philippines

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Integral to the attainment of peace and development in the Mindanao region is an understanding of the various significations that different groups attach to the concept "peace". Using social representations as a theoretical framework and word association as a methodological approach to understanding peace, we examined the shared meanings that Christians and Muslims in Mindanao have regarding this social object. Results showed that the Christian representation of peace focused on the absence of war and conflict while the Muslim representation of peace focused on the attainment of rights and freedom. The results are discussed in relation to the theory of social representations as well as in view of their implications for peacebuilding in the Mindanao region.

Psychological Harmony and Its Different Level Indicators in China

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Based on well-documented findings of culture difference between East-Asian and West, the authors thought that psychological harmony(hexie) was a good social indicator than subjective well-being to describe East-Asian society and present the results of two studies. The first study is to construct he construct and measurement of psychological harmony that consists of four dimensions: individual, family, interpersonal and social harmony. The second study, used a PPS sample of more than 6,000 citizens from 604 vililage/communities of 46 counties of 21 prefectures of 1 province in China, a few different level indicators of psychological harmony are explored. The results show that age, education, family income, physiological complaint, mental health, social support of individual and vililage/communities' economics which individual lives in can influence psychological harmony.

The Relationship between Preaching (Dakwah) Approach and Religious Orientation

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This research aimed is to study about preaching (dakwah) approach that been used by preacher in Federal Territory of Labuan, Malaysia. Specifically, this study is implemented with the aim to identify the frequent preaching approach that used by preacher. Apart from that, this study is done to determine interrelationship between preaching approach and religious orientation and to identify the difference preaching approach and religious orientation according to gender, age level and marriage status. The design that been used in this study is survey design. 521 people aged between 13 to 89 years old are the subjects for this study. The research tool used included items for measuring preaching approach and Religious Orientation Scale (ROS) that used to measure orientation and appreciation religion practice. Data achieved has been analyzed using descriptive statistics test which consists of frequency, percentage, mean and standard deviation. Meanwhile inferential statistics analysis is involving Pearson's correlation, independent sample t-test and one-way ANOVA.

The Relationship Between Practical Bond in Religious Beliefs and Occurrence of Crime

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All celestial religions have call human being to rightness, truthfulness, and earthly and heavenly salvation. Maybe one can say that rescuing of man from moral rascality, forbidding him from obscene deeds and encouraging people towards faith, nobility and good morality have been the reason for sending holy prophets, revelations, and religious instructions. Considering the role of religion in moral behavior, there are at least two viewpoints: some believe that the three factors: intellect, scientific achievements, and moral conscience- are sufficient to establish public order, to determine the boundaries of personal freedom and how people interact, and to diminish the improper practices; so there is no need in religion. The other view argues that although the above-mentioned factors are of great significance in preventing improper practices, believing in religion and its obligatory principles and morals are more important in preventing people from deflection, perversity, and immoral behavior. Considering the socio-cultural and historical situation in Iran religion and religious beliefs have special significance. Special attention to religious beliefs and practical obligation to religious thoughts have been the base of the present research that attempts to examine the relationship between doing religious rites and self-restraint from immoral behavior (in the form of crime). The statistic society of the research includes all citizens

of Mashhad in 2007, and the sample consists of 384 (152 criminals and 232 normal) people. Subjects selected by cluster sampling. The data was gathered using questionnaire. The reliability of the questionnaire by Cronbach Alpha 82%, and its validity through content validity, was confirmed and approved. Data analyzed by Pearson correlation coefficient, ANOVA, and T-test in independent groups. The results showed that: 1) there is a negative relation between the volume and the severe of crime conducting with practical bond in religious beliefs; i.e. the more the volume and severe of the crime, the less practical bond in religious beliefs is observed. 2) There is a difference between the volume and severe of crimes in different months of lunar year. The crime reduction is obvious and significant in lunar months of Ramezan, Moharram, and Saffar when people attend more in religious rites. 3) Crime reduction in three above-mentioned months is more true for men than women. 4) Regardless of the level of education and discipline, people who have hearty faith do less crime than those who are more knowledgeable on religious matters.

Keywords: religious beliefs, practical bond, crime, moral

The Correlation between Social Identity, Religious Orientations and Quantity of Social Contact with Quality of Social Contact: A Research Conducted in Mataram City

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This study was aimed at examining the correlation between identity, religious orientation and quantity of social contact with quality of social contact. The study was conducted in Mataram City, West Nusa Tenggara Indonesia. The research used quantitative method with purposive sampling technique. The subjects of the study was 100 Sasak Moslems among people who live in the city. The result of the study showed that cultural-structural religious orientation and the quantity of social contact correlated with the quality of social contact whereas national identity and the intrinsic-extrinsic religious orientation did not correlate with the quality of social contact. The research suggested for future research to take sample from Bali Ethnic who live in Mataram. It was in order to get balance in data, because this research was to find much information and knowledge of intergroup relations among Sasak ethnic and Bali ethnic. Key Words: Identity, religious orientation, social contact.

Granting Forgiveness among University Students in Jakarta

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Forgiveness is not a new concept among lay people, especially university students. Since childhood, we hear and learn about forgiveness. Along his/her development, the individual learned from their experiences about it. They grasped a new understanding, assimilating information or experiences, observed others performing the act of forgiveness. In the end, all these individuals have their own understanding about forgiveness. Even though, in Psychology field have many definitions about forgiveness, we need to hold our theory and confirm it with the lay people definition of forgiveness. In this research, we conduct a survey to gather the information about granting forgiveness. There were 117 participants. The participants gave their response in questionnaire, and then the researcher collected and analyzed with percentage. Most responses stated that family (parents and siblings) are the most subject that can be granting forgiveness compare with others, like friends. With granting forgiveness, it means that participants can maintain a better relationship with someone their granting forgiveness (19%) and forget about the others transgression sincerely (15%). The advantages, they feel a positive emotion (calm, steady, peace, etc) and definitely better relationship among them. The results indicate that granting forgiveness takes time as time goes by. Everyone has his/her own definition about granting forgiveness. In this research, we found a common definition that can help

our understanding about forgiveness among university students, especially in Jakarta. For further research, we recommend to get the participants in different types of age groups, various educational background, ethnic groups in Indonesia, etc. Keywords: granting forgiveness, university student, forgiveness

Grief Intensity after the Death of a Family Member

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The death of someone close to us is one's most stressful events. Death interrupts the normal flow of family developmental time and redirects the course of family development. In surviving the death of a close, loved family member they are unavoidably required to face death (Saphiro, 1994). The duration and intensity of grief vary with who or what is loss and when the loss occurs. Most bereaved people will experience symptoms less frequently, with briefer duration, or with less intensity.

This study is to evaluate grief intensity in a sample of family reactions and compare their grief reactions at the time of loss and at the time of assessment. Hence, this study also compared grief reaction among parents who lost their child and child who lost their parents on both occasion. This study used quantitative method with brief paper-and-pencil questionnaire.

Results revealed the present feeling was higher than the reaction at the time of loss. There was a significant positive correlation between scores on both occasions ($r = 0,667$, $los = 0,01$). However, there are no significant differences in grief reaction between parents and child, and the pattern of change did not differ significantly for the two groups.

These results showed that intensity of present grief is higher than intensity of initial grief. In the evaluation of grief due to the death of family member, the intensity of grief is not decline over a period of time.

Keywords : grief, family member, parent, child

Duelling Perceptions of the Sacred and Spiritual Dimensions of Nature

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Based on worldviews where nature is traditionally held sacred and new phenomena where nature is imbued with sacredness today, this paper explores the intangible sacred dimension of biocultural diversity. It amplifies the potential for utilising sacred and spiritual dimensions for strengthening emerging biocultural nature conservation strategies. Biocultural conservation strategies need to be rooted in an understanding of the psychologies of the stakeholders that are claiming spiritual and sacred values to nature. Therefore Biocultural diversity theory is explained with a view towards developing holistic conservation approaches using the sacred dimension of nature to transcend the culture and nature divide. The paper distinguishes knowledge, perceptions and belief of a sacred dimension in nature of traditional local and indigenous peoples, conservation practitioners and conservation scientists. Four key criteria of biocultural conservation approaches are used to evaluate the sacred dimension in nature conservation: 1) The identification of shared ethics, 2) the establishment of common terms of reference 3) the application of multidisciplinary approaches and 4) practical outcomes of biocultural approaches. All of these aspects should focus on supporting the sacred dimension of nature through management of sacred natural sites, species and landscapes whilst strengthening cultural identity and authenticity through conservation activities in tandem with

educational programme components. Threats to sacred sites such as climate change, population pressure and globalisation simultaneously contribute to the decline of cultural as well as biological diversity. Therefore the sacred and spiritual dimensions of nature can be utilised to strengthen the resilience and adaptive capacity of biocultural conservation programmes. This will enable biocultural approaches to be more effective and efficient in addressing the socio-ecological challenges our global society faces today.

Key words: Sacred nature, biocultural conservation strategies, cultural and spiritual values, sacred sites, cultural heritage management, nature conservation.

Kota Tua Riwayatmu Kini (The Old Batavia, today): A Qualitative Research on Social Perception Toward Indigenous Architecture

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A public sphere is not only a city ornament but also a 'living witness' which stores the memories and is able to tell the evolution process of its community's live; our knowledge of this process is very important to understand people in their own context. Unfortunately, the historical and cultural aspect of a public space which is seen through its indigenous architecture is still under notice in the academic field of psychology in Indonesia. Kota Tua (Old Batavia) is a name of a public sphere in Jakarta, the capital of Indonesia. Some historical sites are located in Kota Tua, such as museums, an old canal, an old train station, and few traditional markets. As far as it is known, architectural designs and public space elements are essential for comfortable social environment for people are able to interact to each other, democratically, while promotes their self actualization and mental health (D.K. Halim, 2008). This article is a qualitative research finding and the research employed purposive sampling technique. Its goal is to find specific indicators of physical architecture (such as color, voice, objects) and psychosocial architecture (such as community activity, role play) which were important elements to make up the community members', the stakeholders', and the Kota Tua region various visitors' total experience. This research emphasized particularly on experiences which elicited positive

attitude toward indigenous architecture. One of the ways to gain physical and psychosocial architecture meaning is through architectures metaphors, which are tangible, intangible and both (Antoniades, 1992; Casakin, 2004). The community members' verbalization which were manifested from their social perception, concerns, comments on their experiences, and prospective aspirations, were gathered and analyzed to find the reflected themes about the Kota Tua ideal atmosphere. This ideal atmosphere is believed to be able to give psychological satisfaction to the community members, strong social relationship, and some additional creative values. Theoretically, this research was based on concepts of general psychology, field psychology theory by Kurt Lewin, and phenomenological psychology by Brouwer. Practically, the discussion section of this research conveys the design and re-designs possibilities (revelation, necessary actions to make the designs more salient or sophisticated, or simplification) of the indigenous architectures in the Kota Tua region. The local government of the region can make the most of the research findings in order to develop policies which are suitable to the heart and mind of its people.

Key words: indigenous architecture, architectures metaphors, architectural psychology, phenomenological psychology, field psychology, indigenous housing, public policy

Thinking Process and Cultural Dimension in Thinking among Batak Toba People

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Earlier studies on Batak Toba people (see for instance, Chandra, 2003; Harahap, B. & Siahaan, 1987) indicate that they emphasize individual thinking in decision making while also use cultural norms to guide and evaluate the decision making process. In this study, the thinking process and cultural dimension in thinking are assessed qualitatively in Batak Toba people, using decision making as a context. Altogether eight persons, all adults, participated in this study. They were asked to recall how they solved a difficult personal problem. De Bono's six thinking hats (1985) are used to differentiate levels of thinking while *Dalihan Na Tolu*, cultural principles for Batak Toba people, is used as a framework to identify the cultural dimension of the participants' thinking process. Results clearly indicate some cultural dimension in certain thinking levels, but not too clear in some other thinking levels. To understand these results, some understanding about the tension of self in collectivistic culture is appreciated. Suggestions for future research to explore further on how culture affect thinking quality are offered.

Judgments of Attractiveness Based on Foot Size among the Karo Batak

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USA

Evolutionary psychological researchers have documented male preferences for mates at the peak of their reproductive career. Numerous studies have shown that males may cue on observable somatic features that indicate youth and vigor. One such cue is relative foot size. As women age and bear children, their feet become larger, therefore, we might expect men to find women with smaller feet more attractive. This prediction has found support in a handful of cultures around the world. Data collected among the Karo Batak, however, showed the opposite pattern. These data are presented with a discussion of the various factors that may have lead to this result.

Research on Images of Self as Determinant Factor of the Mentally Healthy Behavior of Five Ethnic Groups in Western Part of Indonesia

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The multiethnic country, Indonesia, consists of more than 100 different ethnic groups. Every ethnic group has its own characteristics, customs, and language. However, up to this moment, there is a limited number of research in psychology that have been conducted in the area of behavioral differences among ethnic groups. This research was the first part of a main study that was intended to understand the determinant factors of the mentally healthy behaviors of Indonesian people.

The objective of this study was to describe the images of self among various ethnic groups in Indonesia. The goal of this study was to find answers to the questions of whether there were specific differences or similarities in terms of self-esteem, way of thinking, locus of control, and sex-role among ethnic groups that were being studied.

An exploratory survey design was employed in 5 provinces. The cluster sampling technique was applied to choose the 5 provinces: West Sumatera (Minangkabau), DKI Jakarta (Betawi), West Java (Sundanese), DI Yogyakarta (Javanese), and Bali (Balinese). A total of 590 respondents, range of age from 17 to 40 years old, were taken from surrounded areas of all capital cities of the 5 provinces: Padang, Jakarta, Bandung, Yogyakarta, and Denpasar.

The aspects of the variable Images of Self was measured by several questionnaires: SE-Q2, LC-Q3, PS-Q4, and FM-Q6, that had been tried out in the pre-study stage. The statistical analysis used in this study was Analysis of Variance, discriminant analysis, chi-square, and qualitative analysis.

The result shows that mostly more than 50% of the respondents of each ethnic group had moderate level of self-esteem, while those who had high level of self-esteem only about 25%, except for Minang people (34%). In terms of the way of thinking in solving problems, more than 60% of members of every ethnic group always consider social norms and values rather than their owns to maintain harmony with their environment. There was no definite answer to whether the respondents from all ethnic groups were more bound for internal or external locus of controls. In terms of sex-role, most members of every ethnic group were dominated by expressive traits instead of instrumental traits. In other words, most members of all ethnic groups hold in the highest regard values of harmony and safety in inter-ethnic group relations.

Keywords : Images of self, Mentally Healthy Behavior, self-esteem, the way of thinking

AGIMAT: Integration of Power and Spirituality

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“If our country is someday to be free, it will not be through vice and crime not through the corruption of its sons, redemption, presupposes virtue; virtue, sacrifice, and sacrifice love.” Jose Rizal

In the Philippines, we have struggled with power. We have had a history of being conquered. Many have been rendered helpless and cynical. No wonder a number of our people dream; and even, dare to find a life outside the Philippines out of disgust for the present inefficient and corrupt system. We are looking for leaders who are stewards and servants, accountable to integrity or positive values in the workplace. Are we a damaged culture or, a culture in search of its soul? AGIMAT, a reflection on power and leadership, hopes to bring the discussion of strengths and virtues into our personal and professional lives; an integration of power and spirituality.

Application of Indigenous and Cultural Knowledge for Effectiveness Local and Societal Development; The Case of Indigenous People in Riau Province, Indonesia

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Indigenous People in Riau Province had cultural continuity for long time ago before contact with people from the outer world. The “Rimbo Larangan” (secret forest) fact suggests that their societies had achieved sustainability in relationships to their ecosystems with the “adat melayu”. The governance principles used by traditional knowledge in forest management and other resources provided resilience. A snowball method of sample development was used to select keys informant for intensive interviews. Leadership authority over land was contingent upon adherence to ethical and generous behavior as well as good environmental management. These indigenous institutions were quite different from the rules currently governing the management of most ecosystems. In critiquing current institutions, many ideas similar to those in the indigenous systems have been proposed in isolation; the example described in this paper suggests the importance of combining their traditional system with modern management. This research suggests that a link exists between application of indigenous and cultural knowledge toward the effectiveness local development and to promote societal development”.

Keywords: Cultural continuity, Sustainability; Indigenous Culture; Application Traditional Knowledge; Collaboration; societal development.

What is Happiness? An Exploratory Study

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Researchs about emotion in a background of Indonesian people were not many. This research was an exploratory study in happiness by using open ended questionnaire and Focus Group Discussion (FGD). Participants were 192 students of the Faculty of Psychology, Gadjah Mada University who filled the questionnaire, and 25 students participated in the FGD. This study showed that happiness was not easy to define. The words that appeared as a synonym of the word “bahagia” (happy) were “senang” (pleasant), “bangga” (pride), and “gembira” (joy). Happiness came from themselves (personal) or from a relationship with another object or subject. Happiness were expressed by nonverbal communication, verbal communication, physical symptoms, and behavior. Moreover, happiness was influenced by personality, money, and age. Despite happiness was beneficial for health, and lead to a longer life, however happiness had negative impacts. This was a form of negative happiness, if someone was happy alone without shared with others, or even hurt others.

Keywords: happiness, meaning of happiness, students

The Spiritual Involvement and Happiness Explaining Life Satisfaction among University Students Across Religion, Race and Gender

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The present study aims to examine the differences in spiritual involvement, happiness, and life satisfaction by the students gender, religion and race. This study also attempted to examine the effect of spiritual involvement and happiness on life satisfaction. Data were collected from 222 students in one of the university in Malaysia. The adapted Spiritual Involvement and Beliefs Scale (Hatch et al., 1998), the Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985) and The Oxford Happiness Inventory (Argyle, 2001) were used in this study. The implications of the findings and the limitation of the study are discussed.

Happiness and Smiling Country

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Happiness is people's emotional and cognitive evaluations of their lives where psychologists call subjective well-being. At the cultural level, norms in a nation for feeling positive emotions relate to the amount of pleasant emotions reported in those countries. Cultural variables explain differences in mean level happiness between nations. One of the predictors of happiness is personality, which is the stronger predictor in much Western research. Indonesian culture has known the smiling country, and one of the kinds of happiness people experience is more positive affect. But the research indicates Indonesia is not a happy people like the Western country with individual culture. There are some explanations about that phenomenon.

Keywords: happiness; positive emotion; personality; culture.

Javanese Traditional Values as Reflections of Psychological Well-Being Related to Everyday Life Needs Fulfillment

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Javanese traditional culture and values are so rich of everyday life philosophies. Some of the values that are strongly held by its people are the notions about how to be thankful of what they have had, what God has given to them, what the nature provides to make a life, and so on. In Javanese term, they call it *narimo* (being blissful of what we have), *mawas diri* (self-conscious), *sangkan paraning dumadi* (being aware about who we were and will be), *sabutube* (to have as much as we need), *sacukupe* (as much as we have enough of it), *saperlune* (as much as it is necessary), *samestine* (as much as we ought to have it), *sabenere* (living a life as its best), and *Gusti mboten sare* (God doesn't sleep) (Safaria, 2000). All of these notions remind the people how to be grateful of what they have and have been given in life.

Literatures found that people are motivated to discover and acquire the meaning of life. The meaning of life leads to some state and feeling about self-efficacy, self-worth, and self-esteem. In other words, meaning of live constitutes the psychological well-being (PWB; Frankl, cited in Bastaman, 2007; Halim & Atmoko, 2005). Ryff (2008) suggested that PWB includes self-acceptance, having positive relationship with others, autonomy, environmental mastery, purpose in life, and personal growth. Basically,

PWB refers to the one's feeling about his/her everyday activities. This feeling consists of some both negative and positive states to some extent.

The current paper is aimed to address how Javanese people making the meaning of their job income related to the attempt to meet everyday life needs. The study is also aimed to explore the psychological well-being of Javanese people regarding the life philosophies they held. It is our purpose to describe a novel perspective in comprehending cultural differences occurs in everyday life.

Keywords: Meaning of life, Javanese cultural values, psychological well-being

An Integrative Model of Happiness: Indonesia and Indigenous Psychology Perspectives

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Happiness is an important thing for human. In the context of Indonesian society, happiness is emphasized more on the psychological condition of human experience rather than material wealth. The term happiness in Indonesia often refers to the concept of «*Tentram*», close to the feeling of tranquility, harmony, or peaceful situation. The purpose of this study is to present an integrative model of happiness consistent with the perspective of Indonesian people and Indigenous Psychology. The approach used in the research is a combination of quantitative and qualitative approach (mixed-model). Data was collected using an open-ended questionnaire and psychological scales of self-efficacy, social support and happiness (compiled by Kim, 2008). Data were analyzed by combining the results of text-data categorization and statistical data. Data were also analyzed by Structural Equation Modeling. Results showed that social support has direct influence on the happiness of people in Indonesia. The results will be discussed further.

Effect of Relaxation on Treatment of Premenstrual Syndrome In Students of Mazandaran Medicine University 2009

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Women spend their lives by passing many levels and ages so that since birth to death they change physically a lot that is directly related to their unique reproduction delicacy. object: our purpose of this study is to determine the effect of relaxation on treatment of premenstrual syndrome. Method: This study was done in semi-tentative way, among 800 students of Mazandaran Medicine University who stayed at dormitory and filled the questionnaire of this syndrome diagnosis during 2 months 260 girls suffering from moderate and severe from of this syndrome were selected and randomly sited in two groups relaxation group (140) and symptoms registration group (120) duration of treatment was 2 months. Results: Relaxation will reduce physical symptoms ($p = 0/000$), mental symptoms ($p = 0/000$) and physical and mental symptoms altogether ($p = 0/000$). Mental symptoms ($p = 0/000$) and physical and mental symptoms altogether ($p = 0/000$) in case group have been more reduced rather than observe group but there was no difference between two groups from view of physical symptoms ($p = 0/456$). Conclusion: Finally, we can say that relaxation makes recovery on symptoms of premenstrual syndrome .

Anger and Adolescence from Indigenous Psychology Perspective

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Adolescence is described as a reorganized phase of biological, cognitive, emotional, and social functioning (Susman, Dorn, & Schiefelbein, 2003). By using an Indigenous Psychology perspective, this study focused on one of the phase during adolescence: anger. The aims of the study are to discover events that make adolescents become very angry and reasons why those events make them very angry. The data was taken from 446 senior high students in Yogyakarta, using a set of questionnaire. Mixed methods, a combination of qualitative and quantitative methods, were used during data analysis. The results showed that when someone tells a lie and betrayal are the two events that make adolescents become very angry. Whereas, in the condition of being unappreciated and being betrayed are the two top reasons why the events make them angry. Further discussion will be discussed in the article.

Keywords: adolescent, anger, indigenous psychology, mixed method.

Who Contribute to the Adolescents Happiness: Indigenous Psychology Approach

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Happiness is a positive emotion that everyone would want to experience it. Adolescence is a period time where someone off the dependence of parents and tried independently. Teenagers also trying to reach a mature relationship with their peers. This study aimed to find out who the source of happiness and support what is parents and close friends given to adolescent's happiness. 458 junior high school students complete an open ended questionnaire that was developed by Kim and Park (2008). Indigenous approaches used to analyze the answers of respondents from the open ended questionnaire. The data were also categorized and cross tabulation. Categorization results show that the source of adolescence happiness come from family, (50%) and friends (27%). The role that made by these people are by encouraging (54,3%), accepting adolescents (20,8%), providing facilities and giving spiritual supports. The result will be discussed later.

Keyword: happiness, parents, friends, adolescent

What Makes Adolescents Happy? An Exploration Study Approach to Indigenous Psychology

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Happiness is what everyone desire (Argyle, 2001). People strive for happiness (lu & Gilmour, 2004) and aim their hope on it (Chan & Lee, 2006). This study aimed to explore what makes adolescents happy. Data collection was conducted on 467 high school students (male = 190, female = 269 and 8 students do not mention sex) that complements the open-ended questionnaire that was developed by Kim & Berry (1993). Analysis of data in this study by analyzing the responses of subjects, categorized and given the coding in each category. Then analyzed using descriptive analysis on the answers of respondents. The results show that there are three elements of the source of happiness in the adolescents, namely (1) Relationships with other people (50.1%), which consists of events related to family, relationships with friends and love and be loved events (2) The fullness of the self (32.67%) which consists of events related to the attainment/achievement, use of leisure time and money. (3) Relationship with God (9.63%), which consists of spiritual events that involve adolescents relationship with God and gratitude.

Keywords: happiness, adolescents

The Dynamics of Trust to Close Friend During Adolescence: An Indigenous Study of Trust in Friendship

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This study aims to examining the nature of trust to close friends in early, middle and late adolescents. An indigenous approach of study was used in this research. Participants were 1,331 adolescents, comprising of 528 middle school students representing early adolescents, 294 high school students representing middle adolescents, and 509 college students representing late adolescents. An open ended questionnaire developed by Kim (2005) was used to gain data, which was then analyzed thematically. Results showed that there are variations on the basics of trust to close friend across the period of adolescence. For young adolescents, the primary basics of trust to close friend are trustworthiness and kindness. For late adolescents, closeness, trustworthiness, and care are the primary basics of trust to close friend. The basic of trust to close friend in middle adolescence is still under the process of analysis. The implications of this research on social development of adolescents will be discussed.

Key words: adolescent, trust, close friend, social development, indigenous psychology

The Impact of Personality Traits on Academic Dishonesty among Pakistan Students

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Academic dishonesty has been a matter of great concern in higher education for last few decades. The dishonest behavior of students at graduate and undergraduate level has become a severe issue for education and business sector, especially when the students exercise same dishonest practices at their jobs. The number of private and public sector universities is increasing; therefore, the effects of academic dishonest behavior on potential professionals need to be carefully investigated and appropriate policies must be formulated by academicians in order to resolve this issue. The present research addresses this matter by investigating into the relationship of student's personality traits such as Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness with the academic dishonest behaviors of students. A well-structured questionnaire was used to collect the data from 932 respondents studying at graduate and undergraduate levels in different Pakistani universities. The study found students' personality traits to have a significant impact on attitudes towards academic dishonesty. The results provide a strong implication for academicians to develop the moralities and ethics in students so that institutions may provide ethically cultivated professionals to the business community.

Key Words: dishonest behavior, personality traits, extraversion, agreeableness, conscientiousness, neuroticism, Pakistan

The Psychological Preparedness of the Indonesian Police Rookies: A Comparative Study on the Psychological Features of the High-School Graduates and the University Graduates Entering the Indonesian Police Academy

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Despite some studies show that level of education does not positively correlates with the police personnel's success in career, other researchers state that it is a must for modern police personnel to own wide access to obtain new knowledge. They also need to have capacities and other sources to utilize their knowledge to achieve better work performance. For the last decades, society have also viewed police personnel as "knowledgeable workers"; such status is seen as a condition for the actualization of "research-informed policy and practice". Nevertheless, it is commonly noted that attracting the members of society, who have high motivation and better level education, to join police organization has become an obstacle which hinders the institution to recruit more qualified personnel. The US has also faced similar issue. In fact, high motivation and better education are viewed more relevant for modern police personnel to ensure the maintenance of public safety as well as help keep the principle of democracy on the right track. General Sutanto, former Chief of the Indonesian Police, in the year 2007 underlined that the Indonesian Police would give higher priority for university's graduates to join the Indonesian Police Academy. Sutanto believed, the police rookie owning

university degree would have better intellectual capacity; allowing them to better cope with the current situation of the nation as well as provide better service to public. Gen. Sutanto's view had been applied into a national policy until the year 2009.

Gen. Sutanto, in line with numerous research on the ideal criteria of for police personnel, indicated that the top authority of the Indonesia Police had better understanding and solid concept on the importance of education for the Indonesian police personnel. Surprisingly, General Bambang Hendarso Danuri as the current Chief of the Indonesian Police announced that, starting this year, the Indonesian Police Academy would return to the previous criteria; namely, only open the vacancy for high school graduates. He evaluates that the rookie with university background tends to be harder to shape, compared to the high school new cadets, during their period of study at the Police Academy. A number of sources interviewed by Reza (2009) also shared the view. Using the metaphor of "formal dress", they opined, high school graduates are easier to "tailor and modify" to become "true" police personnel. Such opinion indicates, there are different strengths, in forms of psychological features, which support the high school graduates to be more successful in the Indonesian Police organization. This paper aims at testing the facts behind the above assumption as stated by the current Chief of the Indonesian Police, Gen. Bambang Hendarso Danuri. By verifying his assumption, through the examination of the candidates' psychological profiles, it is hoped that this paper will put a more solid basis for the future policy on who should enter the Indonesian Police institution.

The Reasons for Muslim Students to Distrust Politicians Based On Personal Characteristics and Social Economic Status

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Indonesia is the biggest muslim population country in the world, but the political participation of muslim tend to decline in many elections, such as in 2009 general election, 29 % voters did not vote. This study was aimed to explore the reasons of muslim students to distrust politicians based on their personal characteristics and social economic status. The data collection was done using an *open ended questionnaire* created by Uichol Kim. The participants were 430 muslim university students. *Non random sampling* was used in determining sampling method. Researcher used one *open ended question* to explain the reasons why muslim students distrust politicians and seven informations about respondent background to know the personal characteristics and social economic status. The personal characteristics consist of four variables: gender, age, the level of identification to their religion, and the level of identification to ethnic. The social economic status consist of three variables: parents education, parents occupation, and family standard of living per month. The data analysis was done by analyzing participants responses, categorizing and coding them. Those data were then analyzed using cross-tabulation. Data analysis showed that muslim students distrust politicians who are not competent, lack of professional integrity, promote self interest, and corrupt.

Key word: distrust, politicians, personal characteristics, social economic status

Achievement Motivation of College Student From Betawi Tribe

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This research has been done to find about achievement motivation of college student that come from Betawi tribe. Qualitative methods have been used for this research. The subject for this research is a fourth grade college student that comes from Betawi tribe. In-depth interview technique is used for collecting data. The result of this research has shown that the subject was continued her formal education until university with the support from her family. The core meaning of education isn't an important thing for Betawi's community, but isn't going into effect for the subject's family.

The subject's family give support for what she want to be, with one consideration that after she can get her bachelor degree, it will be easier for him to get a job, as a employee and get high salary. There's one Betawi's community value that "biar tekor asal nyohor" (let impecunious so long as is famous). This value become a strong basic of the parents to give their children a high education until university with the value of successful, with the orientation that tend to material things so it will be make their family pride higher than before.

Building of achievement motivation into the subject that has extrinsic characteristic for the first time finally will be internalized to subject's self. Finally this thing will stimulate subject to get more spirit for going trough to her education and can realize her family's expectation.

Key words: achievement motivation, college students, Betawi tribe

Factors that Influenced Internalized Sundanese Culture through Subject Matter of Sundanese Language

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This research is aimed to describe the factors that influenced internalized sundanese culture through subject matter of sundanese language at Junior Secondary School in West Java. This research is focused on: (1) studen's attitute toward the subject matter of sundanese langguange, (2) the teacher's quality, (3) the facilitations that contribute the learning.

This research used survey method. Samples were determined randomly. They were 40 studens of Junior Secondary Schools. Based on the above focuses we could surmise that students have negative attitude toward the subject matter of sundanese language. The teachers were lack of qualification and facilitation to promote subject matter of sundanese language.

Understanding Career Indecision in Javanese High School Students Based on Career Decision Self-Efficacy Level

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Previous researches had proved that there was a robust negative relationship between career decision self-efficacy and career indecision in Western societies. However, the dynamic of those variables was still rarely tested in Javanese students with different cultural context. The objective of this research was to know the relationship between career decision self-efficacy and career indecision among Javanese high school students. A sample of 436 students from three public schools and two private schools in Semarang Central Java completed career indecision and career decision self-efficacy self-report measures. The present study indicated that career decision self-efficacy had a significant negative correlation with career indecision. Smaller correlation as well as differences by sex, work experience, selection process, socio economic status, school, and mother's work status are discussed.

Keywords: career indecision, career decision self-efficacy

Where Cultural Concepts Emanate from: Their Roots and Necessity

Samir Parikh, Lovepreen Kaur, Isha Singh, Kamna Chhibber

Evolution of the field of mental health has increasingly highlighted the significance of cultural concepts. Be it in understanding a client, gaining insight to the sociocultural aspects of the condition, reaching a diagnosis or engaging them in therapy, knowledge of the cultural contexts, concepts, and indigenous practices enhances the service delivery aspect of practice in our field. Evidence based practices have over the years rooted for the incorporation of cultural principals in clinical and therapeutic practice. Understanding the development of these concepts from a historical perspective strengthens the ability to integrate them into our clinical practice.

Key words: cultural concepts, sociocultural aspects, evidence based practices.

Seeking Psychological Support: Cultural Attitudes, an Indian Perspective

Lovepreen Kaur, Kamna Chhibber, Samir Parikh, Isha Singh

Statistics reveal that of the people who need psychological and psychiatric help, less than 1% of them receive it in the Indian subcontinent. There is a significant discrepancy when one looks at the segments of population belonging to the upper strata of society and those who are underprivileged. The reasons for these discrepancies need enumeration as engaging more individuals to recognize the importance and relevance of the discipline in enhancing their overall quality of life needs a better understanding of the factors that prevent more people from seeking help. Through our research we look at demographic, social, cultural and personal factors that affect these attitudes and outline a strategy to enhance the awareness and acceptance of mental health services.

Key words: psychological support, help seeking, cultural attitudes

Cultural Aspects of Therapy: An Indian Perspective

Kamna Chhibber, Isha Singh, Samir Parikh, Lovepreen Kaur,

It has long been recognized that cultures have innate defense mechanisms that can act both as causative factors and be utilized as therapeutic tools to enhance an individual's adjustment and overall sense of well-being. Awareness of cultural mechanisms aids significantly in building rapport, demonstrating sensitivity and empathy towards clients, and enhancing understanding of familial and social dynamics. Our practice and presence within the field of mental health in India has highlighted the necessity for therapeutic processes to incorporate open confidentiality with family, acceptance of client dependence, being directive, and spiritual and cultural inclusiveness. Furthermore, it makes it feasible to utilize lesser trained staff, supportive and eclectic models of counseling, provide brief crisis-oriented work, and use less dynamics.

Key words: therapy, cultural variables, spiritual inclusiveness

Working with the Underprivileged: Bringing a Sense of Empowerment

Isha Singh, Samir Parikh, Kamna Chhibber, Lovepreen Kaur,

Incorporating new practices and integrating them with existing frameworks to enhance the quality of health care provided is the need of the day. Within the purview of the Indian context, mental health of the underprivileged segment of the population has been a largely ignored field. An integral part is empowering those who do not have equal opportunities with the skills and abilities to bring about changes. We suggest the implementation of the Peer Role Model Programs based on our experiences. Through our work with three NGOs, the Bachpan Bachao Andolan, Plan International, and Yuva we highlight the utilization and implementation of the Peer Role Model Program.

Key words: community, Peer Role Model Program, NGOs

POSTER PRESENTATIONS

Conception of self in the cyberspace: With specific focus on university students

Hoe-Sook Huhr, Uichol Kim, Young-Shin Park & Jung-Hee Kim

Inha University, Korea

The study examines the conception of self in the cyberspace among fourth year university students using indigenous psychological analysis. A total of 327 university students (male=72, female=255) completed a questionnaire developed by Park and Kim (2007). The results are as follows. First, students report pleasure interacting with their friends in the cyberspace. Second, for the conception of self in cyberspace, students who spend much time in cyberspace are more likely to report experiencing pleasure interacting with their friends in the cyberspace and more likely to become addicted to Internet. Third, those students who play Internet games have a higher chance of becoming addicted to Internet and are more likely to show aggressive behavior. Fourth, those students who spend time in Internet by “chatting” with their friends showed regular conversation style, while those students who show potential Internet addiction report interacting in an unusual manner.

Preliminary Validation of the Perceived Ethnic Discrimination Questionnaire - Community Version (PEDQ-CV)

**Rosnah Ismail; Kntayya Mariappan; Balan Rathakrishnan;
Ferlis Bahari; Budi Anto Mohd Tamring; Joki Perdani Sawai;
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Abstract

The aim of this study is to test the reliability of the instrument - *The Perceived Ethnic Discrimination Questionnaire- Community Version (PEDQ-CV)*. PEDQ-CV refers to questions on ethnic discrimination perception perceived by university students as respondents. 60 students of Universiti Malaysia Sabah from various ethnic groups has been chosen as subject. To test the internal consistency reliability of the PEDQ-CV instrument, Cronbach alpha coefficient's method was used. Results revealed, Cronbach alpha's value achieved for *Lifetime Discrimination's Scale* is 0.92. The internal consistency of the degree of reliability achieved is significant and suitable to be applied to students in Malaysia.

Factor influencing occupational stress among Korean employees

Kyung Lan Lee, Young-Shin Park & Uichol Kim

Inha University, Korea

This study examines factors influencing occupational stress among employees working for a large corporation in Korea. A total of 200 employees (male=103, female=97) completed a structured questionnaire developed by Park and Kim (2009). Factor analysis indicated four factors related to occupational stress: 1) relationship with the superior, 2) workload, 3) communication, and 4) promotion and future. Second, the results indicate that those employees who receive high social support from their colleagues had lower scores on occupational stress. Those respondents with high occupational stress had higher scores on stress and depression.

The Interpersonal Reactivity and Temperament on the Overt and Covert Narcissistic Subjects in Youth Group

Eunkyung Koh, Eunjeong Kwon, Soontaeg Hwang

Department of psychology

Objective: In this study, narcissistic group of the junior high school students were divided into two subtypes of overt and covert. And the Interpersonal Reactivity and temperament of these groups were investigated through IRI and JTCL.

Method: The Narcissistic Personality Disorder Scale (NPDS-A), the Covert Narcissism Scale (CNS), The Interpersonal Reactivity Index (IRI), and The Temperament and Character Inventory (JTCL) were administered to 325 students of age 13-14. 35 students of those were overt narcissistic and 45 students of those were covert narcissistic. The control group was consisted of 37 students. Correlation analysis have been carried out using SPSS.

Result: The covert narcissistic students showed statically higher Novelty seeking and Harm avoidance but lower Persistence compare to the overt narcissistic and control students. After looking for any interpersonal reactivity difference between groups, we found that overt narcissistic student present better 'perspective-taking' than covert. And overt and covert narcissistic students showed higher 'Fantasy' compare to controls. There was no difference between groups on empathetic concern. On personal distress, covert narcissistic students showed higher score than the overts and the controls.

Conclusion: These results suggested that covert narcissists have more malfunctioned aspects on the other hand the overt narcissists are rather adaptive in a real world.

Key words: Overt Narcissistic personality disorder, Covert Narcissistic personality disorder, Temperament, Interpersonal Reactivity

**Taking care of elderly parents:
With specific focus on elementary and middle school
students and their parents**

Kee-Hye Han, Young-Shin Park. & Uichol Kim

Inha University, Korea

The study examines how elementary and middle school students and their parents think about taking care of their elderly parents using indigenous psychological analysis. A total of 1,140 participants (elementary and middle school students=380, their parents=760) completed an open-ended questionnaire developed by Park (2009). The results are as follows. For positive benefits of taking care of their elderly parents, students report that they can depend on them and that they can fulfill their filial piety. For parents, they report that it is good for the character development of their children and in promoting harmony in the family. Students report that they can impress their elderly parents by being filial to them and parents report that through sacrifice, they can impress their parents. As for the reason why they may not be able to support their elderly parents, participants report financial constraints. When they are not able to support their elderly parents, participants report that they would feel guilty.

Factors influencing life-satisfaction and achievement among young children in Korea

Woo Giy Chang, Uichol Kim & Young-Shin Park

Inha University, Korea

This study examines the factors influencing life-satisfaction and achievement among young children in Korea. A questionnaire developed by Park and Kim (2007) assess the following factors: Parental socio-economic status, parent-child relationship, relationship with teachers and friends, personality, and self-efficacy. A total of 43 young children completed the questionnaire. The results are as follows. Those children who had close parent-child relationship and close relationship with friends report higher life-satisfaction. Those children who receive greater social support from their parents, friends and teachers and had higher respect for their parents had higher academic achievement. Those children who received greater social support from their friends and teachers and had higher life-satisfaction. Those children who had hostile relationship with their friends had lower academic achievement. Those children who had higher self-efficacy had higher academic achievement.

**Longitudinal analysis of
factors influencing quality of life and academic
achievement among Korean adolescents:
With specific focus on social support and self-efficacy**

Mi-Hyang Lim, Young-Shin Park & Uichol Kim

Inha University, Korea

This study examines factor influencing quality of life and academic achievement among Korean adolescents. In the first study, a total 283 students completed a survey developed by Park and Kim (2002). The results are as follows. First, parent-child efficacy and parental social support had direct and positive influence on respect for parents, which in turn had positive influence on adolescents' quality of life. Second, self-efficacy had positive influence on academic achievement. In the longitudinal study, a total of 1,161 Grade 11 students were survey when they were Grade 12 (n=701) and when they were university students (n=242). The results indicate that relational efficacy and social support receive from parents had direct and positive influence of students' quality of life. Self-efficacy had a strong positive influence on academic achievement in all phases of the study. Although academic achievement at Grade 11 had a strong impact on academic achievement at Grade 12, academic achievement at Grade 12 did not influence academic achievement at the university level.

The effect of trauma on psychological health and helplessness among Korean adolescents

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This study examines the effects of trauma on psychological health and helplessness among Korean adolescents. A total of 1,285 students (middle school=385, high school=900) participated in the study. The results are as follows. Trauma and family conflicts experienced by adolescents affected the psychological health and their feeling of helplessness. Those adolescents who grow up in a family marred by familial conflict and tension are more likely to be traumatized and show symptoms of helplessness, inwardness and problem behavior.

Institutional Evaluation of cultural education for sustainable development in rural area (Sistan- IRAN)

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Abstract

The Environmental; social; economy elucidation (ESEE) have become an important component of the Comprehensive Village Development (CVD) for sustainable rural communities. ESEE related and contributed with much to human resources development through imparting training, organizing capital through share-savings, harnessing local resources through participative planning, enriching entrepreneurial skills by implementing different dimensions of development, and on the whole, creating social capital for village development. Cultural education for ESD has also contributed to poverty alleviation, social security, natural resource management, and establishing social justice in the community. The success of the Cultural education for ESD lies in the members education, people participation, local level planning, the sense of belonging to the society, discipline, capital accumulation and its judicious investment in diversified productive activities. The development of sustainable targets for ESD should include knowledge, skills, understanding, attitude and values. Institutional evaluations have been described as processes which use concepts and methods from the social and behavioral sciences to assess organizations current practices and find ways

to increase their efficiency. Key themes of SD in institutional dimension include among other things poverty alleviation, citizenship, peace, ethics, responsibility in local and global contexts, democracy and governance, justice, security, human rights, health, gender equity, cultural diversity, rural and urban development, economy, production and consumption patterns, corporate responsibility, environmental protection, natural resource management and biological and landscape diversity. In this research has chosen three criteria for this purpose: comprehensiveness, coherence and relevance. Cultural education for ESD is still developing as a broad and comprehensive concept, encompassing interrelated environmental, economic and social issues. Therefore, Cultural education for ESD should be elaborated and complemented with other fields of education in an integrative approach towards Education for Sustainable Development: - cultural education for ESD is a lifelong process (Lifelong learning), from early childhood to higher and adult education and goes beyond formal education. Since learning takes place as we take on different roles in our lives, cultural education for ESD has to be considered as a life-wide process. - Equal chances in education and access to education - Quality assurance in education and compatible national education system with standards system of education and training - Decentralization and increasing of the autonomy in educational system - Institutional building - Partnerships - improving education in rural area, access to education for population, supporting students with high performances, education for children Social protection for ensuring access to education for students/youngsters This paper evaluates of education to meeting the challenges of Sustainable Development (SD) in rural area. The mission of this Research is Institutional & Evaluation and to provide data, reports, and research that support institutional planning, strengthen student learning, and promote understanding of the nature and quality of cultural education for ESD in rural area. Methods of Gathering

and reporting institutional survey data is; 300 questionnaires from student and parents in 25 rural in sistán region (IRAN). Research findings are: -cultural Education about ESD is very poor - Institutional action for ESD is not clear - Lack of sufficient financial support; - Assistance needed: - in reorienting curricula for ESD; - in improving legal & regulatory measures; - In training teachers for ESD - Role of NGOs vis-À-vis ESD promotion is not well defined. - Need a regional roadmap to promote ESD. - Lack of inter-sectoral co-operation. - Lack of National strategies for ESD in rural level. - Lack of M&E processes for ESD - Low use of ICTs in promotion of ESD. - Availability of cultural education for ESD tools & materials relatively low. - Lack of international co-operation. Effectively connecting province and district policies, while rare, can be a promising path to statewide cultural education improvement. Places making the most progress in creating and sustaining more cohesive education leadership policies had the following in common: - Strong political support and the engagement of top leaders (state, city, district); - Comparatively little staff turnover at key policy positions; - Common state-level policies such as academic standards and graduation requirements; - Pre-existing social networks and collaboration among governmental and non-governmental Organizations.

Key words: cultural education; sustainable development; rural area; sistán; Iran.

Indigenous psychological study of students' success attribution: How success attribution applies in Indonesian contexts

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Abstract

The research sets out to explore how Indonesian students attributing success and failure using indigenous psychological approach. A total of 1017 students (junior high school: 248 students, senior high school: 473 students, undergraduate: 296 students) completed an open ended questionnaire developed by (Kim, 2008) that asks what they consider to be the most important factor contributing to their success and what they consider to be the most important factor contributing to their failure. The data was analyzed using indigenous psychological approach of analyzing the content of open-ended responses, categorization of the responses and cross-tabulating with background information. Results indicated that junior high school students (59,1%), high school students (47,1%), and undergraduate students (50,6%) stated that internal factor (they themselves) contributing the most important factor to their success. Whilst external factor as the most important factors in their failure were only stated by 29,7% junior high school students, 23,1% high school students, and 32,7% undergraduate students. These findings indicate that Indonesian students have a different characteristic in attributing success and failure. In attributing success, it is

relatively balance between internal and external factors. On the other hand, it is only few students attributing external factor as the most important factors contributing to failure. The result has proven that self-success attribution theory can not be applied in Indonesian context. This study will implement culture values perspective in interpreting the empirical facts.

Key words: self-success bias, success attribution, failure, Indonesian students

Psychometric assessment of the Allport-Ross Religious Orientation Scale (ROS) Instrument

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Abstract

Measurement related to intrinsic and extrinsic religion orientation had been performed for more than 30 years especially psychometric inspection in religion psychology area. Therefore, researcher felt that there was a need for psychometric evaluation for the Allport-Ross Religious Orientation Scale (ROS) instrument which measured intrinsic and extrinsic orientation. This research a for the purpose of investigated psychometric aspect of ROS instrument from the aspect of construct validity and internal consistency reliability. Construct validity through Exploratory Principal Axis Factor analysis using Equamax Rotation method was used to developed ROS subscale. In addition, ROS as a whole and its' subscales internal consistency reliability was examined using Cronbach's alpha method. Research's subjects were 899 university's student aged ranged from 18 till 26 years old and subjects were chosen based on random sampling method . *Allport-Ross Religious Orientation Scale* (ROS) instrument by Allport and Ross (1967) was used. ROS instrument had through back translation process from English to Malay language. Research result showed that three subscales were

successfully developed. Beside that, Cronbach's alpha value for ROS as a whole was 0.837. Internal consistency through Cronbach's alpha method for three scales that had developed were 0.641 to 0.892. This findings showed that subscale that developed from ROS Malaysia's version was different with ROS that developed and tested by Allport and Ross (1967). However, internal consistency reliability Malaysia's version was at high level. Therefore ROS Malay language version was suitable to be used as an objective tool in measure extrinsic and intrinsic religion orientation among university's student. These were interesting findings since the research's finding can be compared to the research from foreign country which entirely dissimilar because of different religion factors.

Application patterns of Traditional Techniques and Indigenous knowledge, in Water Resource Management Case study: Rural areas of Iran

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Abstract

Iran is located in southwest Asia and borders the Gulf of Oman, Persian Gulf, and Caspian Sea. Iran is part of the arid zone of the earth, and so water is an important factor for the Iranian people, especially for rural peoples. In general, Iran has an arid climate in which most of the relatively scant annual precipitation falls from October through April. In most of the country, yearly precipitation averages 250 millimeters (9.8 in) or less. Therefore, in an attempt to find appropriate solutions for water efficiency, especially in rural areas have been among Iranians problems and Their Busy mind. Thus, they have invented various methods and techniques for water resources management. The “qanat” is one of the most important and most famous of these methods and techniques. Indubitable, Construction of the qanat with the aim of exploiting groundwater resources by the ancient Iranians have been based entirely on environmental conditions and indigenous knowledge of them. (A qanat is a water management system used to provide a reliable supply of water to human settlements and for irrigation in hot, arid and semi-arid climates. Alternative terms for Qanats in Asia and North Africa

are kakuriz, chin-avulz, and mayun.) Studies show that last decades, some of the efforts and approaches on rural development were based on rural water resource management. Also reviewing recent rural development literature reveals that, the problem of water supply is among the most important requirements of sustainable rural development process. In an attempt to the reconstructing, providing and also the Demonstration Optimal Action Plan Framework for rural water resource management, an important question is: The ancient Iranians, which Application patterns and what Traditional Techniques and indigenous knowledge, has invented for water resource management, in rural areas? This article with an explanatory approach and through inspection on scientific sources, and some practical Evidences, deals with the study of some of the most important and most famous of the Traditional methods and techniques (indigenous knowledge) for rural water resource management by the Iranian people, especially by the rural peoples. Results suggest novel approaches to system implementation methodologies for for rural water resource management.

Keywords: Application, Traditional Techniques, Indigenous knowledge, Water Resource Management, Rural areas, Iran.

Co-teaching for integrated class of elementary school in Korea

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The research subject is to indicate the level of implementation of co-teaching that a special education teacher recognizes and verify the difference which comes from diverse sphere of living, region where the teacher belongs to and various certificates he/she have. The result of this research is as follows. First, special education teacher recognizes that communication and behavior management is conducted under the cooperational level but the cooperation in process of education and method of teaching undergoes at low level. Second, comparing the teachers from capital area and from regional area, the former appreciated co-teaching at high level. Third, comparing with the various certificates, it was special education teacher rather than regular education teacher who recognized the level of cooperation at low level in almost every area except the evaluation area. The conclusion on the basis of these results above that it is needed to have continuous training session. Also, there exist a rising demand for co-teaching which would maintain conditions and distinctive characteristics of the regional area.

Efficient management of the Career information center

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The Career information center is mainly focused on sharing data which can guide and activate the students' potential course and personal education by using informational technology so that they can achieve self-realization in the future. The members of the counseling office (elementary school, middle school, high school and general) are seven experienced teachers with a wealth of professional knowledge. These teachers make up the cyber counseling committee that is responsible for doing a great deal of personal counseling. There are also 384 student's counseling volunteers who visit schools and offer group counseling to help deal with various student issues. At present there are 1,956 members in the course information center, including students, parents and teachers, while the office manager is responsible for the members and overseeing the office schedule. The bulletin board is used for information sharing, data uploading about self-realization through work and human education activities and the publicity of these programs.

Social Resources on Successful Aging of Older Men and Women in Korea: Mediated by Physical Functioning and Problem Solving Ability

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Abstract

Differences occur in the economic status and social network contexts of individuals, both of which are associated with successful aging. The purpose of this study was to determine how social resources (i.e. economic status, social support), physical functioning and problem solving ability relate to successful aging in later life. A sample of 315 participants (aged 61 to 91 years, female 62.5%) was interviewed in metropolitan city of Seoul, Korea. Structural equation models were developed based on the authors' hypothesized model proposing mediating effects of physical functioning and problem solving ability between social resources and successful aging. Data were found to provide a satisfactory fit of the hypothesized model (Chi-square 4.72, $df=4$, $p=.32$, IFI .998, CFI .998, RMSEA .024). Economic status was found to have direct effect on physical functioning and successful aging but no direct effect on problem solving ability. Social support was linked to successful aging directly and indirectly through problem solving ability but was not directly associated to physical functioning. Problem solving ability was a key predictor and mediating variable of relationship between

physical functioning and successful aging. In the follow-up, multi-group analyses revealed that there were important differences in specific pathway from social resources to problem solving ability by gender, although there were similarities in paths to successful aging for older men and women. That is, problem solving ability was predicted by economic status and physical functioning for older men, while it was predicted by social support and physical functioning for older women. These findings offer understanding the mediating role of problem solving ability in successful aging and different contribution of social resources to problem solving ability for older men and women.

Key Words: successful aging, problem-solving ability, physical functioning, economic status, social support

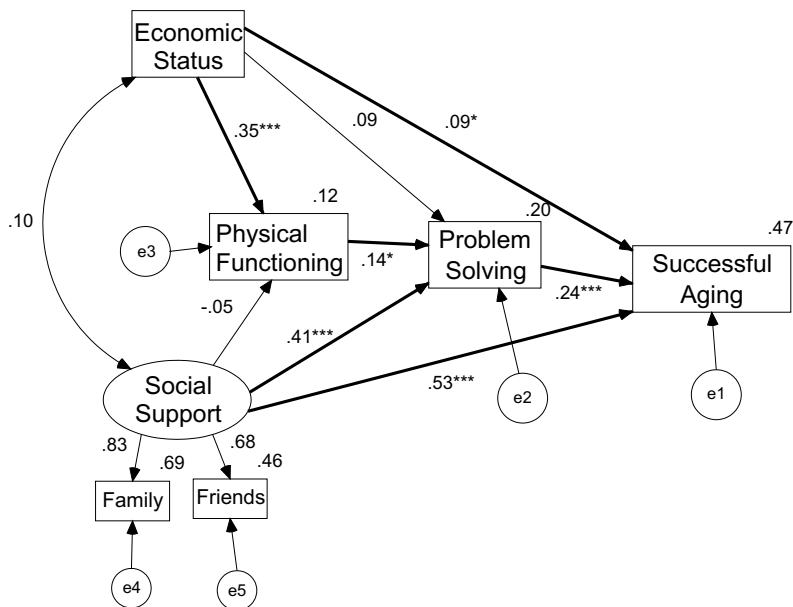


Figure 1. Hypothesized Model of Successful Aging Mediated by Problem Solving Ability

Developing an Indigenous Personality Inventory for Filipino Adolescents: The Panukat ng Personalidad ng mga Kabataang Pilipino (PPKP)

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Abstract

Rooted from the lexical hypothesis, studies in Philippine trait psychology reveal seven factors that reflect personality characteristics of Filipinos (Church & Katigbak, 2004). In an attempt to assess the factors from an objective psychometric point of view, this study presents the development, validation, and standardization of an indigenous personality inventory for Filipino adolescents—the *Panukat ng Personalidad ng mga Kabataang Pilipino* (PPKP). Participated by 600 Filipino adolescents, this study is divided into three sections. Study 1 presents the internally consistent and factor structure of the seven factors of the PPKP. Study 2 presents the influences of demographic profiles of the Filipino adolescents. Lastly, Study 3 presents the convergent validity of the PPKP with emic and etic measure of personality. Implications of the preliminary findings are discussed in using the PPKP for future studies.

The weight-loss program for selected Malaysian footballer: A case study

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Abstract

The purpose of study is to examine the effects of losing-weight in elite football players by using physical and mental practice. The subjects were elite football player of league in Malaysia (n=4), who trained for competition football league Malaysia 5 days a week. All subjects were required to losing weight within three (3) weeks. The objective was to determine two concepts; losing-weight and mental practice. The frequency mean and standard deviation were analyses before and after intervention. The results showed that mental practice group (n=2) losing-weight; Subject 1 was 1.8kg (5.4%) of body weight, Subject 2 was 3.8kg (4.3%) of body weight, Subject 3 was 2.6kg (3.0%) of body weight, and Subject 4 was 2.2kg (2.9%) of body weight. And improved mental practice; imagery was increased by 16.7% (Subject 1), 15.9% (Subject 2), 12.5 % (Subject 3), and 6.0% (Subject 4). And Self-confidence was increased by 12.0% (Subject 1), 13.0% (Subject 2), 9.6% (Subject 3), and 3.8% (Subject 4). The finding suggested that physical and mental practice on losing-weight through training on elite footballer should be supplemented by mental imagery practice.

Artistic Self Expression: Using Art to Re-construct the Cultural Narratives of Students with Disabilities

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Abstract

This poster session will present information on the creation of an Art Week by students with disabilities at a California college. It will exhibit, through PowerPoint, the art assembled for an art show that showcases diversity and disability. The intent of the event is to reconstruct the perception of the disability culture from one of failure and deficit and redefine it as one of creativity, invention, and productivity.

The Art Week also seeks to celebrate the creativity of students with disabilities, acknowledge the unique contributions of the culture of disabilities and combat stereotypes and stigma. In the process we create a “preferred” cultural story, reclaim images and use the power of the visual media for positive identity construction and to foster a sense of agency.

This poster session will visually display the art of students with disabilities and share the process of producing the event. Included will be samples of the initial publicity, posters, the call for art, opening and community receptions and the awarding of scholarships.

Teachers' Organizational Commitment in PAUD In the District of West Java Sukabumi - Cisaat

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Abstract

Education from an early age, are needed as prerequisites for human empowerment progress in negotiating the challenges of the times. Ministry of National Education of Indonesia made a breakthrough by conducting programs of PAUD, aims to implement education for children under five at a cost that is relatively affordable by the middle to lower.

PAUD in the district of Sukabumi – Cisaat has been running since 2002, and gained considerable enthusiasm from the community. Cost of education is relatively cheap, it seems the main attraction. In fact, the operational costs of PAUD relies entirely on fees paid by parents. Management of PAUD self-financing because it is not subsidized by the government, of course have an impact on low and uncertainty income for PAUD teachers.

Rapidly increase the number of PAUD in the region, encourage researchers to know the organization's commitment of teachers to teach in PAUD. Meyer and Ellen (1991) divides into three organizational commitment that is affective commitment (want), continuance commitment (need), and normative commitment (ought to).

Based on the results of a study of 50 respondents was found, were almost the same between PAUD teachers with high commitment to a third (26%) and early childhood teachers with low commitment to a third (24%). This indicates, PAUD teachers 'feel to serve', 'a need', and 'felt responsible' is almost the same height as PAUD teachers 'felt no wish to serve,' lack of need', and 'lack of responsibility'. When viewed in isolation, then 66% more PAUD teachers are driven by affective commitment (to serve), 52%, driven by continuance commitment (the need to work), and 50%, driven by a normative commitment (to work as a necessity).

The influence of family on adolescent's achievement and happiness: Indigenous psychological analysis

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Abstract

Adolescents develop within the multiple contexts of their families, communities, and countries. They are influenced by parents, relatives, peers, and other adult with whom they come in contact, and by the schools, religious organizations, and groups to which they belong. Most adolescents need a great deal of love and affection from their parents. Perception of parental support, both intrinsic and extrinsic, correlate positively with life satisfaction and achievement for adolescents. The purpose of this study is to know what family's role in adolescents's life, especially in adolescents's happiness and their achievement. A total 467 senior high school students (male = 190, female = 269) completed an open-ended happiness questionnaire and 284 respondents (89 males and 195 females) completed an open-ended achievement questionnaire. The questioners have developed by Kim (2008). The data was analyzed using indigenous psychological approach of analyzing the content of open-ended responses and do the categorization of the responses. The results of this research bring us to the understanding that family hold the important role for adolescents's happiness and also family as person that support their achivement. Implications of the results will be discussed later.

An overview on the cyber home learning system in Korea

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The cyber home learning system (CHLS) has started since 2005, with the aim of improving the academic abilities of students, reducing the private tutoring expenses, and decreasing the educational gap. The number of subscribers now reaches 280,000. There are three types of services provided: class support type, voluntary class and self study. This year 300 class support types and 1,537 voluntary class types, and 442 self study types were opened. The number of classes amounts to 2,279 in total. Major targets of the CHLS include students between the 1st year of elementary school and the 1st year of high school. Target subjects are 6 as followings Korean, social studies, mathematics, science, English and essay. In 2009, the CHLS is developed better than before by managing video lecturing and counseling service and learning diagnosis & prescription service. The CHLS gave chances of supplementary learning to students from low-income families, isolated islands and rural villages. As a result, the CHLS narrowed the educational gap between regions and classes. In the future, the CHLS will provide students with more various and better services through upgrading evaluation services, renewal of essay homepage, organizing of quality evaluation, reinforcing incentive for cyber teachers, making new contents. In addition, the CHLS will try continuously to decrease the private tutoring expenses and educational gap between the isolated.

Improving English speaking ability through active learning programs

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This study focuses on improving English speaking ability by running various programs for middle school students. For this, students have been exposed to the environment in which they use English whenever it was possible so that they could be familiar with English. The constant exposure to English using environment would lead students to have confidence in learning English, helping them develop their English speaking and scholastic ability. All of the students in Bugincheon Middle School were subjects for the study; 644 boys, 644 girls (total=1,288 students) The study was carried out for 2 years, from March, 2008 to February, 2010. It includes following activities; One Minute Speech, English camp with a native teacher, English speaking contest, English scholastic ability test, English conversation class in the morning, English quiz contest, English conversation class with a native teacher and level based class.

Factor influencing academic achievement among Korean high school students

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This study analyzes the factor influencing academic achievement among Grade 12 students in Korea. A total of 320 students completed a questionnaire developed by Bandura (1995) and Kim and Park (2002). The results are as follows. First, parental social support and parental academic pressure were predictive of high academic achievement. Second, feeling close to friends and social support received from friends were predictive of high academic achievement. Third, hostile relationship with teachers was negatively correlated with academic achievement. Fourth, self-efficacy scales were predictive of higher academic achievement and to some extent predictive of lower stress and high life-satisfaction. Fourth, there was a negative correlation between academic achievement and delinquent behavior.

How mothers perceive academic failure among their children: Indigenous psychological analysis

Kab Soon Chung, Myo Sung Kim, Young-Shin Park and Soo Yeon Tak

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The purpose of this study is to examine the perception of reasons why their children have failed academically using indigenous psychological analysis. A total 1,951 mothers of middle and high school students (middle school=951, high school=1,000) completed a questionnaire developed by Park (2010). The results are as follows. First, respondents perceive that their children did well academically since they were able to self-regulate, had concrete academic goals, and received support from parents and teachers. The type of support that they received included emotional support, guidance and teaching. Secondly, the reasons why they did not do well were due to themselves, especially their lack of self-regulation and also lack of emotional support from parents. In order for their children to succeed, respondents pointed out the importance of self-regulation and academic motivation, emotional support and guidance from parents.

Mother's Korean Ability, Positive Parenting Attitudes, Mother-child Communication and Children's Initiative in Korean Multicultural Families

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Abstract

This study investigated how Korean ability, positive parenting attitudes, mother-child communication of mothers relates to children's initiative and explored the mediating role of parenting attitudes and mother-child communicating in Korean multicultural families. Participants were 104 immigrant women and their children aged 4-6, completed questionnaires through interview. Instruments were the Korean Ability (Kim, 2006), Maternal Behavior Instrument (Lee, 1986), Mother-Child Communication (Shim & Kim, 1997) and Initiative Scale (Park, 2007). Data were analyzed by Pearson's Correlation and Structural Equation Modeling (SEM). Results indicated that mother's Korean ability related positively to positive parenting attitude and mother-child communication, and to children's initiative. Mothers' positive parenting attitude related positively to their positive mother-child communication and to children's initiative. Mother-child communication related positively to children's initiative. Maternal parenting behavior and mother-child communication mediated the effects of Korean ability of mother on children's initiative. Also, mother-child communication

mediated the effects of positive parenting attitude of mother on children's initiative. It is suggested that effects of a parent-child communications intervention should be considered in developing parent education program for multicultural family.

Keywords: multicultural families, parenting attitudes, mother-child communication, initiative

A Study on Children's Problem Solving Ability in Korean Multicultural Families Focusing on Mother's Variables

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Abstract

The purpose of this study were to find the relations of the mother's parenting attitudes, husband's support, Korean ability, Mother-child communication and children's problem solving ability, and to analyze the effects of the mother's parenting attitudes, husband's support, Korean ability, mother-child communication on the children's problem solving ability in Korean multicultural families. Participants were 104 immigrant women and their children aged 4-6. Instruments were the Husband's Support(Park, 1980), Maternal Behavior Instrument(Lee, 1986), Korean Ability(Kim, 2006), Mother-Child Communication(Shim & Kim, 1997), Children's Problem Solving Ability(Treffinger, 2001). Data were analyzed by Pearson's correlation and stepwised regresssion. Results indicated that problem solving ability were positively related to affective and independent parenting attitudes, Korean ability and open communication. Husband's support was positively related to Korean ability and open mother-child communication. Especially open mother-child communication were positively related to

affective and independent parenting attitudes. Children's problem solving ability were influenced by open mother-child communications and lower controlled parenting attitudes. These results emphasize the importance of open mother-child communication and positive parenting attitudes for immigrant women.

Key words: Coping Problems, Parenting Attitudes, Husband's Support, Korean Ability, Mother-child communication, Immigrant Women, Multicultural Families.

Assessment through the narrative method about Korean Childrens Attachment: The association with Mother-Child Interactions and Family Drawings

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Abstract

The purpose of this study was: (1) to investigate Korean children's attachment relationship with parents based on narrative method, (2) to analyze the association between attachment relationship and mother-child interactions, and (3) to examine the association between attachment relationship and perceptions about family. The attachment relationship with parents of sixty two children between six and nine were evaluated through the Manchester Attachment Story Task. Mother-child interactions were observed through the Emotional Availability Scale while family drawings were evaluated through Fury's family drawing scale. The findings are as follows: First, thirteen children (21%) were avoidant, thirty two (51%) were secure, eleven (18%) were resistant, and six (10%) were disorganized attachment. Second, maternal non-hostility showed significant differences between secure and resistant groups. There were significant differences in secure vs. avoidant attachment in the responsiveness and involving scale of child interactions. Regarding the perceptions about the family, there were differences in vitality/creativity and bizarreness between the secure and avoidant groups.

The Early maladaptive schemas and Perceived parental rearing styles in Depressed subjects

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Abstract

Objective: In this paper, the relation between the early maladaptive schemas and

- depression has been studied; and the perceived parental rearing behaviors, known
- to be one of the origins of the depression-predicting maladaptive schema, has been
- studied.

Method: Young Schema Questionnaire, Inventory for perceived parental rearing

- behaviors, BDI and the Korean version of defense style questionnaire have been
- surveyed to 240 university students. The survey data have been studied by finding
- correlation and by performing multiple regression analysis and two-way ANOVA.

Results: 1) ‘defectiveness/shame,’ ‘vulnerability to harm or illness,’ ‘failure,’ ‘social

- isolation/alienation’ among 18 maladaptive schemas are shown to be the

- predicting variables corresponding to depression; 2) 'neglect' and 'intrusiveness'
- are the predicting variables for 'disconnection and rejection' and 'impaired
- autonomy and performance' schema domains which had the relation with
- depression; 3) To examine the effectiveness of adaptive defense style for the
- mitigation of depression symptoms in case of the high level of early maladaptive
- schemas, the variable analysis has been performed. The result shows that the
- early maladaptive schemas and adaptive defense style has main effect, but the
- interaction effect of the early maladaptive schemas and adaptive defense style has
- not been found.

Conclusion: Our findings support Young et al.'s(2003) suggestion that parental

- rearing styles are reflecting underlying Early maladaptive schemas. Also these
- findings show that the early maladaptive schemas had relation with depressive
- symptoms not only personality disorders.

Reference: Young,J.E.,Kolsko,J.s.,&Weishaar,M.E. (2003). Schema therapy: A

- practitioner's guide. New York: The Guilford Press.

Validation Study on Inventory of Callous-Unemotional Traits(ICU) with Korean Adolescents

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Objective: Many previous studies suggest that CU (Callous-Unemotional) traits foretell the juvenile delinquency problems and the antisocial personality disorder of adults. In this study, ICU (Inventory of Callous-Unemotional Traits) has been translated into Korean language and validated by surveying junior high school students. Method: 1) ICU, 2) the antisocial personality disorder subtype of the adolescent version of the Korean Personality Disorders Test for Self Report (KPDT), 3) anxiety, hyperactivity, delinquency subtypes of Korea Adolescent Personality Inventory for Self Report (KAPI), and 4) TCI (Temperament and Character Inventory) have been carried out to 325 (male 163, female 162) students of age 13-14. Reliability and the correlation between Korean version of ICU and related factors have been examined using SPSS. The factor analysis has also been carried out. Result: 21 questions excluding 3 questions which showed negative correlation between questions and total point have been selected. Cronbach's α of Korean ICU was .719. Using exploratory factor analysis, 3 factors (uncaring, callousness, unemotional) have been drawn, which is almost same as the original version. ASPD of KPDT ($r=.456, p<.01$), Novelty Seeking of TCI ($r=.273, p<.01$), DLQ ($r=.298, p<.01$) and HPR ($r=.225, p<.01$) of KAPI showed positive correlation with ICU. Reward Dependence ($r=-.466, p<.01$) and Persistence of TCI ($r=-.577, p<.01$) showed negative correlation with ICU. Conclusion

and suggestion: Korean ICU has been validated by examining the internal coherency of test and the correlation with related factors. In future research, it is necessary to prove that stability of CU traits in various age groups and conduct disorder or oppositional defiant disorder group.

The Meanings and Influencing Factors of Honesty among Education Students

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Abstract

Teachers should be honest persons because they are as model for students and surrounding people. However, it can be denied that several teachers have misconduct behavior. It can be found from case of dishonesty behavior during National Examination by giving examination questions or answers to the students. Moreover, in Riau Province 1.082 teachers used false documents or papers to get certification. According to Becker et.al. (2006) that dishonest behavior in work place has been influenced by dishonest behavior when they were student. This study describes the meaning and influencing factors of honesty among 507 education students who become teachers. Data was analyzed using indigenous psychological approach. The result showed that the meanings of honesty are as presence, factual, not lie or cheat, a truth, and based on inner self. This study also found that the students internalized the honesty value from parents, personal interest, religion, and friend. Meanwhile, friend, situation or condition, and personal interest become main factors that pushed dishonest attitude and behavior.

Keywords: honesty, dishonesty, education student, teacher

Emotional Support Group for Promoting Well-Being: Community Intervention for Children with Incarcerated Parents With Their Caregiver

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When parents who had children going to prison, their children usually will stay with their relative. In fact, the relatives often are not prepared to care for the child in need. They often not only experienced stress associated with caring for children, but also expressed frustration about handling the emotional or behavioral issues of the children. Meantime, children worried about their caregivers who had to take on additional responsibilities for their life.

According to that, it becomes important thing to create some specific intervention supports for children and their caregivers. This program aimed to build upon the strength of the family and to promote well-being of the family as well.

Construction and Psychometric Properties Evaluation of Instrument to Measure Well Being Based on Indigenous Psychology Approach: A Multitrait Multimethod Study

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Abstract:

The aim of this study was to develop a scale of happiness based on indigenous psychology approach and identify its psychometric properties. The research was divided into three step of scenario: 1. happiness construct exploration based on indigenous psychology approach; 2. Develop the construct into a scale of happiness (Likert model); and 3. Identify its psychometric properties (reliability and validity). The psychometric properties analyses consist of internal consistency reliability (alpha-Cronbach) and construct validity (convergent-discriminant). Multitrait-multimethod matrix was used on the analysis in order to identify the convergent-discriminant validity (including three comparative scales: Self- Esteem Scale Rosenberg, Self-Esteem Inventory Coopersmith, and PGC Morale Scale). The exploration result shows a unique indicators of happiness in the East native culture (N=604). The psychometric properties analysis show the alpha reliability $\alpha = 0.895$ and the validity was psychometrically accepted (N=111).

The conclusion of this study: happiness is a unique construct that consist of strong contextual aspects and the measurement of a native happiness should used a scale of happiness that based on indigenous psychology approach. Further result will be discussed.

Keywords: indigenous psychology approach, happiness scale, convergent-discriminant validity, multirait-multimethod matrix

The Javanese Self-Concept about Neighbors, How They Interact in Daily Life: Indigenous Psychological Analysis

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In Javanese society, people's daily life had a bearing on interaction with another people in the same living place which is called as neighbor. For Javanese people, it is important to held and maintain their relationship with neighbors in making a healthy and harmonic life. It is interesting to learn Javanese self-concept about neighbor in their daily life. This study examined trust of Javanese people to their neighbors. A total of 150 people completed open-ended questionnaires which is asking the first thing in their mind if we talk about neighbors. The respondent who participated in this study aged over 25 years old and located in five regencies at Special Region of Yogyakarta Province. The data is analyzed using indigenous psychological approach. The result shown that Javanese people trust their neighbor because they are benevolent, giving help, and hospitable. Respondent have a positive self-concept for their neighbors because they perceive neighbors not as strangers. Neighbors almost took the same position as their own family who knows what happening on them.

Keywords: neighbors, self-concept, indigenous analysis

Marital relationship and spousal conflict among married women in Korea

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This study examines marital relationship and spousal conflict as perceived by married women in Korea. Marital relationship and spousal conflict were assessed through the frequency of spousal conflict, thoughts about divorce, social support received from spouse, and self-efficacy. In addition, familial life-satisfaction, stress, depression, regret, distrust, and desire to separate from their husband and children were examined. The results indicate that the frequency of spousal conflicts was negatively correlated with amount of time they spent conversing with their husband and positively correlated with defensive and distancing postures (e.g., using separate bedroom). Those respondents who had high self-efficacy and social support from their spouse were less likely to have spousal conflicts. Those respondents who had frequent spousal conflicts were more likely to experience high stress and depression, to have lower familial life-satisfaction and to ruminate about separation and divorce.

Stage-based expert systems to guide a population of university students to manage stress

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Abstract

Background. Managing stress is one of the single best things we can do for our health and well-being. In response to the need for theory-based self-management programs that people can easily access, the Web site was created and tested for feasibility, acceptability and usability

Methods. Stage-based expert systems were applied to reduce stress and enhance effective stress management behavior which is defined as setting aside at approximately 20 min each day for a healthy activity such as talking with

others, physical activity, or regular relaxation to manage stress. Participants were 230 university students who received assessments at 0, 3 and 6 months and a manual for the TTM based stress management. In addition to the assessments and manual for the manual group, the manual plus feedback group received three individualized reports (0, 3 and 6 months).

Results. Results indicate that the intervention had significant effects on stress and specific stress management behaviours for both the manual and manual plus feedback groups.

Conclusions. Home-based and stage-matched expert systems can reduce stress for students irrespective of with and without individualized feedback reports.

Exploring Trust To Stranger With Similar And Difference Religion Among Adult In Yogyakarta: Indigenous Psychological Analysis

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Abstract

Indonesia is a plural country with six religions. Religion become an important issue, especially in Yogyakarta, a province which is very plural because of many people from various locations in Indonesia comes to study in this province. The purpose of this study was to analyze the psychological perception of trust and distrust of people who are in the same religion as well as people who not in the same religion with him/her. A total of 203 (99 Males; 104 Females) participants completed open-ended questionnaire. Participant are aged over 25 years old and located in five regencies at Special Region of Yogyakarta Province. The data was analyzed using indigenous psychological approach. Content analysis of open-ended responses was run. The study indicates that there is no significant difference in trust to stranger with similar religion and trust to strager with different religion. The result also shown that the reason of trust is because of every religion teach for the same thing, that is virtue, and trust to stranger is more based on personal character instead based on the religion.

Keywords: religion, trust and distrust, stranger

Relation between admit in Neonatal Intensive Care Unit (NICU) and post-partum blues

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Abstract

Objectives: To assess the prevalence of post-partum blues in mothers whose babies are admitted in NICU, compared with mothers providing rooming-in care.

Methods: 205 normal primiparous women were studied and divided two groups that their newborns admitted in NICU or by rooming-in care. maternity blues assessed in two groups.

Results: 3 day after delivery blues was noted in 40 of 100 mothers (40%) receiving newborn nursery care and in 23 of 105 (20.8%) receiving rooming-in care with a significant difference ($P=0.030$).

10 days after delivery blues in each group significant difference ($P<0.0001$).

Conclusion: Admit in NICU may be a potential causal factor for maternity 'blues'

Pregnant Women's Belief toward Myths on Pregnancy: A Case Study in *Tumpangrejo* Village – Indonesia

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Syarifatul Alawiyah

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Abstract

This research is an attempt to understand the development of belief toward some myths on pregnancy among pregnant women in Tumpangrejo Village – Malang, East Java Province, Indonesia. Using snowball-sampling method, the data were obtained by depth-interview technique, non-participant observation, and pictures. The findings show that the five pregnant women interviewed believe in two domains of myth: behavioral and dietary myths. In the behavioral myth, they conduct a compulsory traditional party (a kind of festive) called the slametan at the seventh month of pregnancy, and a ceremonial “hair washing” every Wednesday. The myths were adopted and instilled from their parents, and are believed may cause tremendous troubles in life if they are violated. They believe the myths to be true even though they do not have any ideas of the real reasoning; they simply do it as what their parents have reminded them of the karma law reasoning. In practicing the dietary myth they keep off consuming eggplant fruits – some of them even do not drink milk – during their pregnancy since they hold a strong belief that fruits will hinder delivery process. Based on the findings, the midwife in the village is suggested to intensively inform the pregnant women about the best nutrition for their health.

Keywords: pregnancy, dietary and behavioral myths.

Does Mother's Educational Background Influence Their Children's Future Aspiration?

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The purpose of this study is to observe the influence of parent's educational background to the ambitions of their children. This study uses the Indigenous Psychology approach. Data are collected using the Open-ended Questionnaire developed by Uichol Kim (2008). The subjects of this study involve 248 Junior High school students in Yogyakarta. They were asked of their ambition and their parent's educational background. The result shows that the parent's educational background does not influence their children's ambitions. 24,29% of students whom their mothers are high school graduates, state that they want to be a certified professional. This number is the highest among students whom their mothers are high school graduates. Similar results are evident in students whom their mothers are college graduates. 33,85% students say they also want to be a certified professional, this number is also the highest among students from mothers with a college degree. While 38.46% students whom their mother has Post graduate degree say they want to be a certified professional.

ABSTRACT

Assertiveness of Passive Smoker in *Ewuh Pekewuh* Culture

David Hizkia Tobing and Kwartarini Wahyu Yuniarti

This research proposed to explain the psychological phenomenology that caused the shame of passive smoker to be assertive, because a belief of *ewuh pekewuh* (is to cause to feel discomfort and embarrassing feeling).

The methodology is qualitative with phenomenology approach. A research with psychological phenomenology is starting from a real life experience, unique and concrete, then those issues that will be explore by revealing the unique meaning from man's life experiences, or a phenomenology unit. In this research a phenomenology unit is *ewuh pekewuh* culture.

Data collections are primary and secondary data. Primary data is obtained from depth interview and self report; while the secondary data is obtained from observation and interview with significant others. The number of subject is 6 peoples; they are from the Gadjah Mada University; such as from the Cultural Faculty and Pharmacy Faculty. An electoral reason of location is because students are still remaining lack of awareness of the free smoking regulation in campus, which could endanger passive smokers in campus; this regulation is established by the University Rectorate.

To analyze the data is using qualitative methodology, such as open coding, axial coding and selective coding. The result is contained explanation about the smoke hazard from active smoker that inhale by the subjects.

However subjects are incapable to tell their objection directly to active smoker, because subjects are worried to sensuous active smoker by their word or behavior and against them.

Subjects are tends to avoid or sheer of from the smoke to deal with the condition, and also trying to mentioned their objection with other way for the same purpose; in Javanese community it is called by *tepo saliro* (is respecting other or tolerance).

Key word: Assertiveness, passive smoker, *Ewuh Pekewuh*, phenomenology

Ngudi Kasampurnan The Javanese man's
ways to reach self existence
(An exploratif phenomenologic study to *Perguruan
Sangkan Paraning Dumadi*)

Yusuf Ratu Agung & A. Khudori Soleh

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ABSTRACT

This research conducted in aim to exploring the value of the javanesse. It was held in the Malang city, that well known as a center of the ancient kingdom in the east Java Province.

Self is a familiar word in the psychology, otherwise the word of *self existence*. But many people didn't realize that words for their own. In the Javanese values there are so many words that could explain that words. If some from us learn it, it will become clues for us to live this life. And it will be a rich full life.

This is a qualitative research that use phenomenological approach, all the data pick up from the interviews with someone who knew about the javanesse culture and the Javanese values, especially in the east java perspective.

Ideally, this research will construct the Javanese concept of the "self concept".

Key words: self, self existence, javanesse culture.

Javaness Value In The Paguyuban Ngesti Tunggal (Pangestu) Teaching Which Can Help Individu To Reach Self-Existence

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The aim if this research is to give a description about the teaching of Paguyuban Ngesti Tunggal (Pangestu) which can help individual to reach self-existence. Self-existence is shown the fulfillment of the self-existence in three areas: 1) religious, 2) self, and 3) social.

The subject of the research are 6 persons, which 2 persons are the active members of Pangestu, 2 persons are the inactive members of Pangestu, and 2 other persons are not a member of any mysticism group, as well as Pangestu. Beside these 6 persons, there are 12 persons involved in the preliminary study to give information about the Pangestu teaching.

The finding of this research shows that the active Pangestu members are capable to fulfill the self-existence in those three areas. Organizing in the religious area becomes the focus of this group, because it will bring the positive impact to the other areas. In the other hand, the inactive members and Pangestu non-members are less capable to fulfill the self-existence in all areas. The Pangestu teaching which can help individual to reach self-existence are 1) *jalan rahayu*, 2) *hastasila*, 2) *paliwara*, 3) *memayu hayuning bawana*, 4) *sangkan paraning dumadi*, and 5) *angger-angger langgeng*.

To the Pangestu members, researcher suggests to always manage those

three areas of self-existence equally. By fulfilling the self-existence researcher expect that they can face the life challenges and developing the self and the environment in the positive way. I suggest for future research to conduct an in-depth interview focusing only on one theme of self-existence in order to get richer and deeper information for sharper analysis.

Keywords : *Pangestu*

teaching of Pangestu

mysticism

self-existence

psychology of existential

Trust of Public Institution in Indonesia: Indigenous Psychological Analysis

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Abstract

Institutions are important part of a country. This study aims to look at the level of public trust in six Indonesian's institution among people in Yogyakarta. A total of 203 participants completed check-list questionnaire developed by Kim (2008). The respondent who participated in this study aged over 25 years old and located in Special Region of Yogyakarta Province. The data is analyzed using indigenous psychological approach. Study shown that the most trusted institution in this research was military service(TNI) followed by political party, police institution, public service, mass media and law system. Military service was trusted by respondent because as a part of national defense system it has a long history since the independence of Indonesia and also reinforced by the ruling military regime for 32 year. Law system became the most distrusted institution by respondent because there was many cases which it's solution were not helping the society at large. The implication will be discussed.

Analyzing Javanese Society's Trust in Politician; Indigenous Psychological Analysis

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Abstract

After two times election (2004 & 2009) with direct vote to elect president, council member and leader of region government, people can chose their representative and their leader, and therefore trust in politician will become an important issue. Trust is believed as a key in increasing the politician opportunity to be elected. It is therefore important to analyze Yogyakarta society's trust in politician. A total of 203 Yogyakarta residents (99 males and 104 females) complete an open-ended questionnaire that ask how much they trust politicians and the reason why they trust and distrust them. They were selected based on age (over 25 years) or length of stay in Yogyakarta (at least 10 years). Data were collected using closed-ended-questionnaire and further analyzed by using indigenous psychology approach. The result shown that respondents are distrusting politician (84.8%) with the main reasons are due to the belief that politicians are dishonest, only promoting their vested self-interest or their party and lacking of integrity.

Factors Influencing Achievement of Indonesian Adolescents: Indigenous Psychological and Cultural Analysis

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Abstract

The aim of the study is to explore factors influencing achievement of Indonesian adolescents in Indonesia. A total of 722 subjects (249 middle school and 473 high school students) with age between 15 – 18 years filled in an open ended questionnaire about achievement developed by Kim (2006). The questions were: what accomplishment or achievement that make them most proud of, why they were proud of that achievement, person who supported them and helped them to succeed, type of support, and the most important factor contributing to their success. The data was analyzed using indigenous psychological approach of analyzing the content of open-ended responses, categorization of the responses and cross-tabulating with background information. Results indicated that 67% middle school students and 46,6% high school students were proud of their academic achievement followed by achievement in sports (middle school: 11,7%, high school: 12,7%) and arts (middle school: 7,6% , high school 13%). The reason of why they proud of those achievements were the ability to overcome the challenge (middle school: 45 % , high school: 22,4%), self satisfaction (middle school:

21,1%, high school 19,7%), and dedication to family (middle school 5,9%, high school: 12%). Person that gave most support to them were parents (middle school 62,9%, high school 52,6%), family (middle school: 18,9%, high school:18,3%), friends (middle school: 6,8%, high school: 9,7%) and teacher (middle school: 5,2%, high school 5,3%). Kind of support that accepted by them were emotional support (middle school 52,8%, high school 57,5%), informational support (middle support 18,5%, high school 14,5%), spiritual (middle school: 13,7%, high school: 6,5%) and material (middle school 12,5%, high school 9,3%). These findings will be deeply studied using indigenous cultural approach.

Keywords: indigenous, achievement, adolescents, Indonesian adolescents

Relational Influence on Indonesian Adolescents' Achievement, Failure, and Future Aspiration

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Abstract

The purpose of the study is to find out relational influence on Indonesian adolescents' achievement, failure, and future aspiration. Using questionnaire developed by Kim (2006), 1113 students (middle school 248, high school 473, undergraduate 296, and graduate 96) answered questions about the achievements that make them proud of, the most painful failure, and future aspiration. They were also asked about person that responsible to those events. The data was analyzed using indigenous psychological approach of analyzing the content of open-ended responses, categorization of the responses and cross-tabulating with background information. Results showed that 63% middle school, 53% high school, 56% undergraduate, and 48% graduate students answered that achievement was mostly supported by parents, followed by family, peer group and teacher. Regarding failure, most of students answered there were no one that responsible to the failure (middle school 47%, high school 49%, undergraduate 42%, graduate 39%) followed by friends. These answers were correlated with the question about most important factor contributing to your failure. The finding was most of the respondents (58% middle school, 67% high school, 76% undergraduate,

55% graduate students) answered that internal factor (they themselves) were responsible to the failure. In relation with future aspiration, the person that was expected to support it was parents(middle school 66%, high school 74%, undergraduate 58%, graduate 35%), followed by family and social networking. More exploration on this study will be conducted using culture values perspective in interpreting the empirical facts.

Indigenous psychological study of students' success attribution: How success attribution applies in Indonesian contexts.

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Abstract

The research sets out to explore how Indonesian students attributing success and failure using indigenous psychological approach. A total of 1017 students (junior high school: 248 students, senior high school: 473 students, undergraduate: 296 students) completed an open ended questionnaire developed by (Kim, 2008) that asks what they consider to be the most important factor contributing to their success and what they consider to be the most important factor contributing to their failure. The data was analyzed using indigenous psychological approach of analyzing the content of open-ended responses, categorization of the responses and cross-tabulating with background information. Results indicated that junior high school students (59,1%), high school students (47,1%), and undergraduate students (50,6%) stated that internal factor (they themselves) contributing the most important factor to their success. Whilst external factor as the most important factors in their failure were only stated by 29,7% junior high school students, 23,1% high school students, and 32,7% undergraduate students. These findings indicate that Indonesian students have a different characteristic in attributing success and failure. In attributing success, it is

relatively balance between internal and external factors. On the other hand, it is only few students attributing external factor as the most important factors contributing to failure. The result has proven that self-success attribution theory can not be applied in Indonesian context. This study will implement culture values perspective in interpreting the empirical facts.

Key words: self-success bias, success attribution, failure, Indonesian students

Expectancy-Value Beliefs as sources of Achievement Motivation on Faculty of Psychology ‘X’ University’s Students

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Abstract

To achieve good grades are every student’s wish, but it can’t always be achieved easily. Interest and Task-Value beliefs are some of aspects that determine the efforts students will extend on pursuing their good grade’s goal. Successful experiences during their study will develop individual’s judgement of their capabilities. Experiencing repeated failures, will be perceived as too difficult for them. According to Expectancy-Value Model, achievement motivation is the multiply of expectancy & value beliefs. Expectancy represents the beliefs that students would succeed, and the Value components refer to the Task-Value beliefs as the reasons they might engage in the domain they choose.

The aim of this research is to describe the source of achievement motivation through expectancy and value beliefs using Eccles & Wigfield’s Expectancy-Value Model (Pintrich & Schunk, 2002). Respondents for this research were students on the 2nd semester in Faculty of Psychology. They were 105 students filling 34 items of self administering questionnaire’s that developed by the researcher in accordance with the Expectancy-value Model.

Validity test's results in expectancy beliefs were 0.690–0.751, and for Task-Value beliefs were 0.684-0.876. The reliability test results in expectancy and task value beliefs were 0.777 and 0.890

Research's results showed that 51.4% students have strong level of *expectancy value beliefs* to succeed, and 48.57% have mild level of *expectancy value belief*. Students with strong *task value beliefs*, supported by the four aspects, which were attainment value belief (they believe that to be succeeded in the study of psychology are important, interest (they have strong interest to study psychology), perceived the utility value (studying psychology could support their future life for finding jobs), and perceived cost (they are willing to allocate their resources like spends more times for studying instead of spend leisure times with friends).

Additional results showed the achievements students achieved until this 2nd semester were 41.9% with 'excellent' grade (GPA above 3.00 – 4.00), 46.67% with 'good' grade (GPA 2.50 – 2.99, 9.52% with 'average' grade (GPA 2.00 – 2.49), and the 'need improvement's grade (GPA 1.50-1.99) were 1.9%. Tracing to student's social environments like most of family's profession (entrepreneur, employees, etc) resulted no clear distinct on expectancy value beliefs and/or task value beliefs' levels.

Key words : Expectancy value beliefs, Task value beliefs, Expectancy for success, Task Specific Self Concept, Perception of Task Difficulties, Attainment Value, Interest, Utility Value, Perceived cost, Social environment

A Study of Health Status and Responses to Illness Across the Religions

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ABSTRACT

An understanding of people's concept of health, causation of ill-health and responses to illness required an understanding of their culturally specific indigenous health belief systems. Conducted on adults selected from Hindu (N=123), Muslims (N=91) and Christian (N=36) population both male and female of middle socio-economic status, the study examined whether the people belonging to different religious communities significantly differ in their health status and responses to illness. Measures of symptoms of physical ill-health and three dimension to response to illness, i.e. diagnosis of the symptoms, adaptation of the mode of cure and adherence, and recovery from illness was employed.

Comparison of three samples with regard to their health status and responses to illness revealed that the three groups significantly differed in their approach to diagnosis of symptoms of ill-health and cure approach an adherence, but not in the speed of recovery from illness. In sum it may be concluded that health status and responses to illness significantly varies across the religion and so the cultures.

Conception of filial piety of elementary school students towards their parents: Indigenous psychological analysis

Young-Yee Shin, Young-Shin Park & Uichol Kim

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The study examines the conception of filial piety of elementary school students towards their parents. A total of 402 elementary school students (male=191, female=211) completed an open-ended questionnaire developed by Park and Kim (2006). The results are as follows. The students report that they show their filial behavior toward their parents by taking care of their father and by helping their mother. In terms of filial expression, their express it to their father by showing proper manners and to their mothers by being affectionate. They feel that they need to be filial to their parents because they gave birth to them. They feel that they are unfilial when they are disobedient. When they are not filial to their parents, they feel guilty. Their best way to show their filial piety is to obey their parents.

How middle school students express their filial piety towards their parents: Indigenous psychological analysis

Yim Soon Lee, Young-Shin Park & Uichol Kim

Inha University, Korea

The study examines the how middle school student express their filial piety towards their parents. A total of 475 middle school students (male=251, female=224) completed an open-ended questionnaire developed by Park and Kim (2006). The results are as follows. The students report that they show their filial behavior toward their parents by taking care of them. They express their filial piety by showing proper manners. They feel that they need to be filial to their parents since they have given birth to them and for their sacrifices. They feel that they are unfilial when they are disobedient and when they are not conscientious about their schoolwork. When they are not filial to their parents, they feel guilty, uncomfortable. They best way to show their filial piety is to take care of them and obey their parents.

How Korean adolescents and parents view filial piety: Indigenous psychological analysis

Mi-ae Yoo, Uichol Kim, Young-Shin Park & Daniella Kupor

Inha University, Korea

This study examines how Korean adolescents and parents view filial piety using indigenous psychological analysis. A total of 699 participants, consisting of 317 middle school students and 380 parents living in rural Korea completed an open-ended questionnaire developed by Park and Kim (2008). As for filial expression, respondents reported affectionate, well-mannered and caring expressions. As for most effective way of being filial, respondents reported showing concern, obedience, sincerity, being studious, and affectionate expressions. As for unfilial action, parents reported disobedience, engaging in problem behaviors, hurting or ignoring parents, failing to meet the expectation, and doing poorly academically. When their children are unfilial, parents reported feeling sad. Respondents reported filial piety as the most important human duty.

Perception of filial piety among parents of university students: Indigenous psychological analysis

Ja-Young Ahn, Young-Shin Park & Uichol Kim

Inha University, Korea

The study examines how parents of university students perceive filial piety using indigenous psychological analysis. A total of 410 parents of university students (father=205, mother=205) completed an open-ended questionnaire developed by Park and Kim (2008). The results are as follows. First, the parents of university students report that their children show their filial behavior toward their parents by taking care of them. Second, their children express their filial piety by being affectionate to them. Third, they feel that their children must be filial to their parents since it is their basic duty. Fourth, when their children are not filial, they feel sad. Fifth, their children are not filial when they are disobedient. Sixth, the best way their children can show their filial piety to them is to be obedient. These results indicate the importance role obedience plays for parent-child relationship among university students in Korea.

Conception of sacrifice among parents of kindergarten and elementary school students: Indigenous psychological analysis

Tai-ou Kim, Young-Shin Park, & Uichol Kim

Inha University, Korea

The study examines the conception of sacrifice among parents of kindergarten and elementary school students. A total of 700 parents of kindergarten and elementary school students (parents of children in kindergarten=340, parents of elementary students=360) completed an open-ended questionnaire developed by Park and Kim (2009). The results are as follows. First, respondents report that their parents have sacrificed for them by providing financial support and by sacrificing their lives for them. By sacrificing for their children, they personally experienced financial and emotional difficulties. The sacrifices that their parents made for them helped them overcome life difficulties and enabled them to succeed in life. Their parents' sacrifice provided them with emotional security. Second, respondents report sacrificing for their friends and children. The nature of their sacrifice involves providing financial and emotional support. By sacrificing for their significant others, they experienced financial and emotional difficulties. By sacrificing for the significant others, they were able to provide them with emotional security and helped them overcome life's difficulties

Indigenous psychological analysis of happiness and unhappiness among Korean students and parents

Sun Young Baak, Young-Shin Park and Uichol Kim

Inha University, Korea

The purpose of this study is to examine of how elementary school students and their parents perceive happiness using indigenous psychological analysis. A total of 987 participants (elementary school students=329, parent=658) completed an open-ended questionnaire developed by Kim and Park (2008). The results are as follows. First, parents of elementary school students reported that they were most happy when there is harmony in the family and when they gave birth to their children and watching them grow. Students reported that they were happy when spent time in their leisure activities and when there is harmony in the family. Second, parents of elementary school students reported that they were most unhappy when their parents were ill and for students when they were being punished. In order to be happy, parents of elementary school students reported self-regulation as being the most important and students reported being conscientious toward their academic work as being the most important. As for the condition that will make them happy, parents of elementary school students reported being healthy and students reported happiness in the family.

Respect for parents among middle school students: Indigenous psychological analysis

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The study examines respect for parent among middle school students in Korea using indigenous psychological analysis. A total of 1,146 students (middle school students=382, father=382, mother=382) completed an open-end questionnaire developed by Park and Kim (2008). The results are as follows. First, students report respecting their father for the sacrifice and parents report respect their father for their devotion. Both groups reported sacrifice as the most important reason for respecting their mother. Students report respecting their grandfather for their sacrifice and broad-mindedness and parents respecting their grandfather due to consanguinity. Both groups reported sacrifice and broad-mindedness he most important reason for respecting their grandmother. In the school context, both groups report respecting the teachers for their academic guidance, principals for their administrative capability. For religious leaders, both groups reported respecting them for their faith, guidance and service. For politician, both groups reported respecting them for their sacrifice and devotion to the people.

“I’m still a little baby!”: How mothers acts toward adolescents and adult in Indonesia

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Abstract

In nuclear family there are mo and mother, father, and children. Relationship between mother/father and children can not be separated. And how about role each of family member? Is there any changing when the children were a toddles and when they are growing up?. This study purpose to explore how mothers acts toward adolescents and adult in Indonesia. Respondents of this study are 548 completed open-ended questionnaires developed by Kim (2008) that asked How mothers acts toward their children. Results have shown three main reasons for how mothers acts toward adolescents and adult in Indonesia: obedient 24,6 %, disobedient 21,5%, and a child 21%. The three main of reasons are describing family member that is children, and will always be as a children. Mother will ask for obedient from her children. In Indonesia, however the children is growing up as an adolescents or as an adult person, mother will regard her children as “little baby” who needs direction from mother. More exploration and verification on details of categories are required for the future.

Mother as a source of children's morality: Indigenous psychological study in Indonesia

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Abstract

The relationship between mother and child is special and different from other kind of interpersonal relationship. In cultural view, mother have a high state to Indonesian children in ethical norm. The relationship between them also viewed as a strong emotional bound. This condition appearing question about how far a mother affecting a child's self? To answer the question, this study using an indigenous psychology approach with open ended questionnaire that was build by Kim (2008). About 548 respondents was asked to answer the question: "How could your mother affect your feeling?". The data was analyzed by content analysis technique with categorizing answers of respondents based on themes that appeared on the data. The data result showed that 25,4% of respondents admitted their mother have a strong effect to their self. The children admitted that they are affected by their mother's attitude and behavior (18,6%), her advices (17,7%), her position as a mother (9,3%), motivation that she gived to (7,5%), the way she speak (11,3%), and her sympathy (4,9%). The data revealed how Indonesian mother have a strong effect as a source of children's morality and social support. Conclusion of this study are in line with the cultural values that was rooted by traditional fairytale in children since the beginning of their life.

Keywords : children's morality, mother, indigenous psychology

“Asih” values: Childrens’ dominant perception to their mother in Indonesia.

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Abstrak

This study aimed to explore how children perceived their mother’s attitudes and actions towards them in an Indonesian cultural context. An Indigenous psychological approach was used to analyze the data collected by an open ended questionnaire developed by Kim (2008). A total of 548 participants that lived in Yogyakarta were asked to answer a question: “when you with your mother, how she would act and treating you?”. The data was analyzed by content analysis and categorized based on themes that appeared, then analyzed with descriptive analysis. The analysis results showed that children perceived their mother’s attitudes and actions towards them was dominated by mother’s affection (29,7%), mother’s kindness (22,1%), attentive (18,6%), mother in properly (17,2%), impression as a friend (6,8%), mother’s intimation (2,7%), and others (2,9%). Results of this study showed that “Asih” values was a concept of javanese culture which is effecting the relationship between mother and child.

Keywords : “Asih”, children, mother, Indonesia

