# Asian Association of Social Psychology

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## Message from the AASP President

Dear colleagues,

We have come to the middle of 2012, and we are also halfway between the last AASP conference held in Kunming, China in 2011 and the 10th AASP conference to be held in Yogyakarta, Indonesia in 2013. I am taking this opportunity in this issue of the newsletter to make the following brief report of our progress to you.

1. An addendum was agreed between AASP and Wiley-Blackwell to increase the number of pages of the Asian Journal of Social Psychology at an acceptable cost.

2. The general meeting (AGM) of AASP executive members will be held in Kyoto in September of 2012, along with the annual conference of JGDA, to discuss various important topics regarding the development of AASP.

3. The annual conference of the Chinese Association of Social Psychology will be held in Hangzhou this November, and AASP members are invited to participate.

4. A Wiley team, responsible to AJSP, talked separately with Professor Fanny Cheung in Hong Kong and Professor Jianxin Zhang in Beijing last month in May, concerning the progress and future development of the journal.

5. Thanks to our Indonesian colleagues, the preparation of the 10th AASP conference is undergoing well.

6. Cebu, a city in the Philippines, has been proposed to be a host for the 11th AASP conference in 2015, but this is not yet finalized.

Since this is a very short report, I apologize if I have missed some events. I wish all of you good health and happiness in 2012.

*Jianxin Zhang, Ph.D.*
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Newsletter prepared by:

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# Secretary-General's Report

This will be my first greeting to you on this newsletter after having taken over duties as Secretary General from Allan Bernardo in 2011. It is my pure pleasure serving AASP, and I look forward to working for you. Let me start with the membership figures. Allan had given us the 2011 membership numbers in January, which showed a huge increase over 2010. We should note that 2011 was our conference year, and it is typical to have

a higher membership total than an off year, like this year. This is perhaps because many join AASP to take advantage of reduced conference rates, and others decide to join after firsthand experience of AASP at the conference. I am afraid our figures have fallen for the first half of 2012, but fortunately not by very much. As of May, 2012, we have a total of 223 members (238 in July, 2011).

The country breakdown shows the greatest number from South Korea (35), followed by China (30), Indonesia (27), Hong Kong (19), and USA (19). Our previous count in 2011 showed the greatest number of Japanese members (35), but they are down to 17 this year. This by no means reflects a disinterest of the Japanese community toward AASP, but the special arrangement that we have with the Japan Group Dynamics Association (JGDA). For those who are not familiar with our relationship with JGDA, let me briefly explain.

During the formative years of AASP, JGDA agreed to jointly publish the Asian Journal of Social Psychology (AJSP) with AASP. At the time, JGDA agreed to buy 600 subscriptions of AJSP (roughly the number of JGDA membership), a huge commitment which ultimately made it

possible to publish our first volume of AJSP in 1998. Since then, JGDA has continued with their commitment, and in return, JGDA members are entitled to free membership within AASP.

The question is, if there are close to 600 JGDA members, why are there only 17 AASP members from Japan? This has been a problem since the start, owing to the fact that AASP and JGDA maintain their membership separately, through two independent publishers (Wiley-Blackwell for AASP, and Nakanishi Publishing for JGDA). For the sake of protecting privacy of their respective members, the two publishing companies have never been able to access each other's membership list. For this reason, JGDA members have been required to apply for AASP membership every year, but they would receive AJSP delivered to their home, compliments of JGDA, even if they did not apply. It is this delivery of AJSP that gives JGDA members the illusion that they are indeed AASP members without having to do a thing. We have been trying to inform JGDA members that they need to apply yearly to AASP to be officially recognized as AASP members by Wiley-Blackwell, who maintains the subscriptions list, but without much success. In view of this, Tim

Takemoto, the Chair of the Membership and Communications Sub-committee, and I are working on an on-line system in which JGDA members can enlist in AASP via their own website (in Japanese language), and have AASP membership recognized for the duration of their JGDA membership, without having to repeatedly enroll. This will take some time and cooperation from JGDA, but eventually, we should have an AASP membership count of Japanese members which should more realistically reflect the number of JGDA members. Should this be realized, we can expect our membership numbers to fourfold, giving us due status as a "large" association.

Aside from the JGDA membership issue, we still would like to see our association grow. We need, of course, to aim to attract increased interest from our Asian-Pacific regions, but we should have a more global outreach as well. As Secretary General in charge of membership affairs, it is my job to look into ways that this can be actualized, and I welcome any suggestions and input from our existing membership. Looking forward to hearing your views!

*Jiro Takai*

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## CALL FOR PAPERS: CASP 2012 CONFERENCE

♦ The **Chinese Association of Social Psychology** (CASP) is scheduled to hold a national conference from **3rd to 4th November, 2012**, in **Hangzhou city, Zhejiang Province.**

♦ The theme of the conference is **Psychosocial Ramifications of China's Urbanization**.

♦ The working language of the conference is Chinese, but presentations in English are also warmly welcome.

♦ The deadline of abstract submission is **1st July, 2012**.

♦ The contact person is Professor Xianshi Shi, the local organizer, whose email address is: shixiangshi@126.com .

# PROUDLY PRESENTING

# FANNY CHEUNG, PhD

APA honors Fanny Cheung, PhD, one of two recipients of the 2012 APA Award for Distinguished Contributions to the International Advancement of Psychology, in recognition of her unique pioneering contributions to international cross-cultural and intercultural research.

**Fanny Cheung, PhD**, Chinese University of Hong Kong, is one of China's leading research psychologists, and at the forefront of advancing international cross-cultural research. Her work on personality assessment, psychopathology, and gender issues in Chinese societies, have made significant contributions to international and cross-cultural psychology. When psychology was resumed in Mainland China is the early 1980s, Cheung assisted in the standardization and validation research of the Chinese version of the MMPI and later the MMPI-2. She identified issues that are important to test translation and adaptation in cross-cultural test adaptation.

Based on the experience gained from cross-cultural assessment research, Cheung developed her own indigenous measure of Chinese personality, the Chinese Personality Assessment Inventory (CPAI), the first comprehensive measure of its kind in Asia. CPAI-2 has been translated into Dutch, English, Korean, Japanese, Romanian and Vietnamese, and the cross-cultural relevance of its structure is being examined. Her leadership in international psychology is illustrated by her many conference presentations and research publications, including a recent co-authored article in the *American Psychologist*,

"Toward a New Approach to the Study of Personality in Culture."

Cheung is also regarded as a pioneer in gender research in Chinese societies. She founded the first gender research center at the Chinese University of Hong Kong, and facilitated the development of the gender studies curriculum. She encouraged and supported the development of gender studies in Mainland China through conferences and a "train the trainers" model. For the last 30 years, Dr. Cheung has been active in promoting rights of and services for women and the disabled in Hong Kong.

Dr. Cheung has served in various leadership positions in international psychology such as president of the Division of Clinical and Community Psychology within the International Association of Applied Psychology (1990-94). Currently, she is serving on the IAAP's Board of Directors as well as on the Council of the International Test Commission. She has been a member of APA since 1976, is a fellow of Divisions 35 and 52, and received an APA Presidential Citation in 2004. Fanny Cheung is a leading figure in the field of international psychology in Asia and the United States.

*(From http://www.apa.org/international/pi/2012/06/cheung-landis.aspx)*

# CALL FOR PAPERS

The **Southeast Asia Psychology Conference** (SEAP) is now calling for papers. This international event will have the theme of **"Unity through Diversity"** for the year 2012. Paper submission is open to all 54 areas in Psychology such as Industrial & Organizational Psychology, Clinical & Counselling Psychology, Cross-Cultural Psychology, Economic Psychology, Educational Psychology, Health Psychology, Child & Family Psychology, Political Psychology, Psychology of Religion, Social Psychology, Sport Psychology or Cognitive Psychology. Please visit **www.ums.edu.my/conferences/SEAP2012** for more paper submission information.

The Southeast Asia Psychology Conference (SEAP) held its first event on 2009 at the Universiti Malaysia Sabah, in a move to expand the field of psychology, especially throughout Asia Pacific. The conference was a success in receiving local and international participants from countries such as Iran, U.S., Thailand, Australia and Japan. From this international conference, the secretariat is currently setting up an online Journal of Psychology, aiming to publish articles from the conference. In addition, the collaboration will also be made with Psychological associations from within and outside the country such as the Malaysia Psychological Association (PSIMA), the Association of Psychology in Indonesia, Philippines, Thailand, Singapore and others. The Southeast Asia Psychology Conference (SEAP) is organized once every two years and this would be the second conference in 2012, **26-28 September**. Addressing research in psychology, and dissemination of new discoveries, this conference will provide the platform for researchers to share their findings with researchers locally and internationally. We invite you to be part of this international event, in developing a strong psychology field in the region of Southeast Asia.

# Developing a New Mission Statement for the Asian Association of Social Psychology (Part 1)

by *Professor James H. Liu (james.liu@vuw.ac.nz), President Elect*

The Asian Association of Social Psychology was founded in 1995. In the early years it was a small, entrepreneurial and collegial organization centered in East Asia around issues of cross-cultural and indigenous social psychology. It has also had significant (but numerically small) input from the Insular Pacific (Australia and New Zealand). Over the course of two decades of development AASP has expanded to Southeast Asia, with conferences in the Philippines and Malaysia (and one upcoming in Indonesia). Recently it has held successful conferences in the two biggest nations in the world, India and China. AASP conferences have grown from small gatherings to larger and more impersonal affairs. Its journal, the *Asian Journal of Social Psychology*, has gone from having a small number of submissions to more than two hundred per year. As someone who has experienced this growth both as a person and as a scholar of history and identity, I am probably more aware than most that with this growth, something has been lost and gained. The intimate collegiality sparkling with excitement about creating something new is less in evidence, even as the power, prestige, and reach of the association has grown. This makes for an urgent need to reach out to AASP members to redefine an agenda for the association in keeping with what it has become and moreover to enable what it could be.

I would like to engage AASP members to create a new mission statement that reflects our shared aspirations for what we want our association to be, drawing strength from our history and creating an agenda for the future.

To build a platform for these aspirations, this article will be the first of three leading up to the next AASP conference in August 2013 in Jogjakarta. Through this process of consultation, I will look to establish the agenda for my 2 year term as AASP President beginning then.

I thank Insular Pacific regional rep-resentative Paul Bain, and country representatives Catherine Wan (Singapore), Sylvia Xiaohua Chen (Hong Kong), Noraini M. Noor (Malaysia), and Tasuku Igarashi and Masaki Yuki (Japan) for consulting with fellow AASP members in their respective regions and providing us with raw materials from which to begin this discussion. I have requested that all country and regional representatives approach members in their region to provide further input into this exercise. I hope that AASP members will respond to their country or regional representative to provide their ideas and input.  I would be also delighted to hear from you about your responses to these reports.

While we do not currently have a mission statement, in 1998 the first AJSP editor Uichol Kim wrote, *AASP [Asian Association of Social Psychology] was formed out of the need to create a third force in social psychology (the first being represented by the United States, the second represented by Europe). The main goals of AASP are (1) to explore, address, and advance the unique contribution that could be made by Asian psychologists in investigating issues that are relevant and of interest to them; (2) to expand the boundary, substance and direction of social psychology beyond its initial Euro-American base; (3) to move away from the narrow focus on intra-individual process, and move towards an integration of various areas of psychology as well as sister disciplines; (4) to promote research on Asian traditions, philosophies, and ideas that have psychological contents and/or implications; (5) to encourage links between Asian and Western facts and principles of social psychology; and (6) to provide Asian-Pacific scholars with a scientific forum for discussion, evaluation, and publication of their research (Kim, 1998, p. iv).*

An overall summary of the first five regional reports, and my personal conversations with members suggest support for the following ideas:

1. Conceptually, there is some question about whether uniqueness and distinctiveness are as central to a current formulation of AASP as during its formative years when it needed to establish an identity. It may be more constructive to consider how AASP may contribute as an equal member to a global psychology of peers.

2. There is substantial diversity in AASP, with different needs in different regions. Insular Pacific members (from Australia and NZ mainly) felt themselves possibly outside of Asia proper, and expressed willingness to defer to those more centrally located to decide the mission statement. Singapore has many young social psychologists who are in early stages of career development where publication in English is an important criterion of success; thus an international focus was central to their goals. Hong Kong respondents similarly considered the international standing of AJSP and AASP as important markers of the success. Malaysians were more concerned about whether the term social psychology was too restrictive, and hoped that AASP could provide more training opportunities as well as extend the boundaries of the discipline; this issue of broader inclusiveness was echoed in Hong Kong. Japanese respondents provided inputs about specific issues, like application or membership, and expressed general satisfaction with the existing mission statement.

3. In terms of concrete suggestions for action, the two issues with the most cross regional consensus were a) that AASP should provide a platform for research collaboration across countries (either by social networking or funding), and b) AASP should provide more activities, in the form of training, presentations, or dialogue opportunities for individual member societies.

4. The most comprehensive and directive comments were provided by Hong Kong respondents. Among these, the issues that could be actioned easily are to: a) provide better support for enabling actual research to emerge from the summer schools, and b) take a more proactive role in increasing the presence of AASP members in other international journals and associations (e.g., by furnishing lists of scholars willing to do reviews, by coordinating symposia in other organizations, and assigning an executive committee member dedicated to liaising with other associations).

5. Thanks everyone for your inputs. I'll raise these issues before the executive and see what we can do about them. In the meantime, keep that input coming! We still need to hear from many countries and regions before this exercise is complete.

6. Specific reports from representatives follow:

### *Paul Bain*, Australia

Preamble: Responses were initially solicited by a general email mailout to members, which received no responses, which might indicate lack of engagement with AASP or lack of interest in these questions. Targeted follow-up emails produce a few responses, which are summarized below, along with my own views as a member in the region. Comments are not attributed as anonymity was assured to respondents.

**1. How well does the mission statement serve as a mission statement for AASP?**

While most thought the statement served the purpose fairly well, one person thought it served more as a set of concrete goals rather than a more abstract statement of our mission There was some questioning of whether there is still a need to represent Asian social psychology as unique and distinctive from the West, as opposed to an association of Asian scholars interested in social psychology. Expressed differently, emphasizing the uniqueness of Asian social psychology may marginalize it in the eyes of others, potentially hindering rather than building links with social psychologists in other regions. Thus, there was a suggestion that (1) could state just contribution rather than unique contribution (2) could drop beyond its Euro-American base and (5) might be omitted altogether.

**2. What strategic actions should AASP undertake to fulfill its mission and be helpful to you as individual members?**

There was some feeling that AASP has a private club mentality, catering to the needs of senior elites within Asian social psychology, but not sufficiently providing opportunities or support for junior and less well-connected academics, although without being able to specific precisely what type of opportunities/support were required. Others felt that the Insular Pacific region is largely outside Asia, and the most relevant research questions and missions are best decided from within Asia. It was suggested that it would be very useful to specify broad research directions and priorities within Asia to find rallying points for Asian social psychology, just as intergroup relations were a rallying point for European social psychologists, reflecting real and pressing issues in their region (both in the past and the present). Identifying issues within Asia with similar importance as intergroup relations in Europe, but which are not currently theorized or understood, may provide something distinctive to Asian social psychology that also could make a broader theoretical contribution. If these questions could be identified, and well-known researchers in the region turn their attention to developing theories around them, it could create a focus and a space for Asian scholars to direct their thoughts.

**3. How should we measure progress towards fulfilling this mission?**

Although few specific measures were mentioned, there was general support for having some measures, with the caveat that they should not become ends in themselves. However, there was also a concern that collecting information for measures can be an expensive exercise, and if we rely on volunteer time to collect and collate extensive data, and/or rely on people volunteering to provide the data, then there is a strong chance the measures will not be accurate and useful. Thus, any measure should be subjected to an analysis of effort versus value. There was a recommendation that measures should be fairly simple and straightforward, such as number of papers in AJSP, talks or symposia at a conference, or students/researchers attending particular fora.

### *Catherine Wan*, Singapore

The mission statement and related questions were circulated to AASP members and other psychologists with interest in social psychological research in Singapore. Several colleagues met with President-Elect James Liu in February to discuss the role of AASP in the development of social psychology research in Singapore. Below is a summary of the research environment in Singapore and the concerns raised during the meeting.

Social psychology in Singapore has seen rapid growth in the past 10 years. During this period, there has been a sharp increase in the number of young social psychologists at the major universities. Most of them received doctoral training in the United States and are

in the early stage of their academic career. This growth in the social psychology research community was accompanied by an increased focus at the universities and the government on research productivity.

With the above background, there is a favor for research outputs with strong international impact in the Singapore social psychology research community. Without downplaying the interest in social psychological research topics specific to the sociocultural contexts of Asia, an important concern of social psychology development in Singapore is in terms of establishing international research connections and recognition. Whereas the opportunities that AASP provide for connecting social psychologists within Asia are important, it would be of much interest to the Singapore social psychology community if AASP could also play a bridging role in connecting Asian social psychology with the international social psychology community.

### *Noraini Noor*, Malaysia

One of the first comments was the name of the association - the Association of Social Psychology -gives the perception that it caters only to social psychologists and is not open to all psychologists (I had to explain to several young colleagues in the department why this is so when I was promoting them to join the association. I'm not sure whether you have this issue elsewhere).

**1. How well does the mission statement serve as a mission statement for AASP?**

Mission statements (1), and (4) are fine, but (3) can be seen as part of (2). Let me explain: (2) says "to expand the boundary, substance and direction of social psychology beyond its initial Euro-American base" and (3) "to move away from the narrow focus on intra-individual process, and move towards an integration of various areas of psychology as well as sister disciplines". Can these two be rephrased as "to expand the boundary, substance and direction of social psychology by integrating the many areas of psychology and related disciplines"?

Can (5) be rephrased as "to encourage links between Asian and Western knowledge (rather than facts and principles) of social psychology.

Finally, a typo in (6) "Asian-Pacific scholars" replace with "Asia-Pacific scholars".

**2. What strategic actions should AASP undertake to fulfil its mission and be helpful to you as individual members?**

One thing that was mentioned was for AASP to provide ongoing professional developments for members who wish to improve in their careers (like what we see taking place within the BPS). These

are usually short-term courses or those that can be conducted over the weekends, or we can have an expert visit a country and do the course within that country to save course fees.

### *Tasuku Igarashi and Masaki Yuki*, Japan

In Japan, an online questionnaire on AASP mission statements and other issues was distributed through the mailing list of the Japanese Group Dynamics Association (JGDA) in the end of April. We received the following responses from some JGDA members. It should be noted that these opinions do not represent a consensus of JGDA. Overall, the AASP missions were evaluated as being in the course of progress. While the number of respondents was not large, many constructive comments as to the administration process of AASP and other issues such as conference management and the special partnership between AASP and JGDA were offered. Specific comments are listed below:

**Regarding the AASP mission statements**

I'll agree to advance the mission statements for the future. I think the missions have not been accomplished yet.

I'll agree with these mission statements. I'm involved in social welfare and have great sympathy for the statement #3. The editors of AJSP might consider a special issue that is grounded on the idea.

**Regarding the administration process of AASP**

I'm not sure about my current membership status. I guess I registered myself at a past conference, but it is not clear if my status is still valid. It will be helpful if the executive office send a regular email about current membership status to members.

**Other issues**

I have seen that some presenters were absent in oral sessions at the past conference without any particular reasons. I worry that this looseness will discourage researchers in the first line from joining the conference in future. The organizer at the last conference in Kunming tried to prevent this trouble by giving a certificate only to those who actually made a presentation in an oral session. I hope this effort will bear fruit.

I hope the unpublished volumes of the Progress in Asian Social Psychology will be coming soon.

I'm doing action research and qualitative analysis. It would be great if AASP gives us an opportunity to publish research based on social psychology in a broad sense (i.e. the statement #3).

When I submitted a manuscript to AJSP, I was very dissatisfied with Blackwell at the proofreading stage. They asked me to finalize proofreading in a very tight schedule, and I did it. Nonetheless, they did not reflect any amendments I requested at that time to the final revise. I understand AASP does not have a direct responsibility for this issue, but I'm afraid this could lead to a decline in the submission for AJSP.

The relationship between AASP and JGDA should be revisited, and broader membership among Japanese social psychologists sought.

### *Sylvia Xiaohua Chen*, Hong Kong

To solicit opinions on the AASP Mission Statement and related questions, a mass email was sent to all AASP members in Hong Kong and others who attended AASP conferences more than once but not on the member list. The initial responses were scarce. Subsequently, an email reminder was sent to each one individually, eliciting many thoughtful comments and sensible suggestions. The following is a summary of the responses from (social) psychologists based in Hong Kong. A draft of the report was sent to all the respondents and a few seniors who were not included in the previous round. Their feedback has been added to the final report.

**1. How well does this statement serve as a mission statement for AASP? Is there anything you would like to add or subtract or seek consideration as an alternative?**

In general, most people think that the present statement is clear, comprehensive, and well-written. Some respondents questioned how much AASP can do to achieve these goals, except that the 6th goal ("*to provide Asian-Pacific scholars with a scientific forum for discussion, evaluation, and publication of their research*") is well served by AASP conferences and AJSP. The term "Asian" may refer to the cultural background of researchers (e.g., Chinese in Hong Kong), the geographical location of researchers' affiliations (e.g., universities in Asia), or the content of the issues addressed by researchers (e.g., Chinese philosophies, China-Japan relationship). "Asian" can also be used as a contrast to "West". With this interpretation of the word "Asian", the mission statement appears very comprehensive.

Other respondents raised more fundamental issues. People need an association, only if it enables them to do things they otherwise cannot do by themselves and yet need. In our discipline of social psychology in Asia, that would be (a) training that we cannot get locally; (b) a publication outlet that is respected by our employing university; (c) affordable, distinctive conferences where we can learn and network; (d) platform for designing and run-

ning multi-cultural projects. AASP has been attempting and largely achieving most of these objectives except for (d).

More detailed questions and comments were raised on some specific wording of the mission statement:

(a) "third force" ("*AASP [Asian Association of Social Psychology] was formed out of the need to create a Third force in social psychology (the first being represented by the United States, the second represented by Europe*"). First, the term third force may imply having lower status or being less important compared to the first and second, but this does not reflect the current state of Asian social psychology, and should not be how AASP positions itself. Asian social psychology is different from, but not inferior to, the traditional Western dominance in psychology.

Second, this statement ignores other regions, e.g., South American, African or Middle Eastern, as if the only groups worth comparing ourselves to are Americans and Europeans.

Third, in its very first statement of the purpose of its existence, AASP places itself as striving for recognition as a potential equal to Westerners. Is there any more powerful, less comparative first statement that could be made? The Asia-Pacific region contains at least half of the world's population. It is vitally important for understanding human psychology that more research in this region is encouraged. Could something that emphasizes the importance of encouraging research that can help enlighten us about this half of the world be written instead? For example, "AASP strives to advance research on the population of the Asia-Pacific region, promoting and providing venues for dissemination on the psychology of half of the world's population"?

Fourth, instead of emphasizing the third force, we can just emphasize integrating the Asian voice in mainstream psychology (which tends to be dominated by European and American perspectives).

(b) "Asian psychologists" in goal #1 (*The main goals of AASP are (1) to explore, address, and advance the unique contribution that could be made by Asian psychologists in investigating issues that are relevant and of interest to them*). The phrase "Asian psychologists" is an ethnic/racial categorization, which is inappropriate. AASP should encourage communication among psychologists in the Asia-Pacific region and psychologists studying Asian populations, "traditions, philosophies, and ideas". These psychologists might not be currently based in the Asia-Pacific region but should be encouraged to attend conferences, and publish in AJSP, etc.

(c) "Asian-Pacific" in goal #6 ("*to provide Asian-Pacific scholars with a scientific forum for discussion, evaluation, and publication of their re-*

*search*") should be "Asia-Pacific."

We should take a broad definition of Asian psychology. In this sense, goal #6 which refers to "Asian-Pacific" scholars would be too narrow. Asia-Pacific usually refers to the regions around the Pacific Rim. Currently, AJSP receives submissions from South Asia (India), as well as the Middle East or what we used to call Asia Minor (Turkey). If Asia cannot encompass Australia and New Zealand, then we can at least separate the term into "Asian and Pacific" scholars, but the original mission statement was meant to include Australia and New Zealand.

(d) "intra-individual processes" in goal #3 ("*to move away from the narrow focus on intra-individual process, and move towards an integration of various areas of psychology as well as sister disciplines*"). The meaning of "intra-individual processes" is not clear. How does it contradict "various areas of psychology"? What are these areas?

## 2. What strategic actions should AASP undertake to fulfil its mission and be helpful to you as individual members?

Some respondents expressed satisfaction with AASP's current development, organization, and activities, while others hoped that AASP could work harder to raise the profile of its members and journals in North America and Europe. Many concrete suggestions were made, especially in terms of AASP conferences and AJSP. Some M.Phil. and Ph.D. students also proposed ways to facilitate student participation in AASP activities.

Journal Publications:

(a) Do everything possible to improve the impact factor of AJSP. [1]

(b) Have more special issues on Asian events or topics in AJSP (e.g., reactions to the rise of China in different countries, people's psychological responses to the Japan tsunami in 2011). The journal is already doing this quite well, but members hope to see more issues in this direction.

(c) Become proactive in seeking greater influence of Asia-Pacific-based scholars in flagship journals, such as providing JPSP editors with a list of AASP members who can review their manuscripts and may even serve as editorial board members or associate editors. For example, an editor of Psychological Science welcomed this kind of initiative (i.e., self-nomination for reviewing their manuscripts). If AASP could coordinate these initiatives to approach high-impact journals, it would be more effective than individuals acting on their own.

(d) Launch a more applied journal that can compliment AJSP, something like Asian Journal of Applied Social Psychology, given that this may encourage more researchers with a practitioner bent to publish. Nevertheless, we should study the feasibility of building up another SSCI journal that could attract and sustain high quality publications. At the moment, AJSP does accept articles with applied interest.

Conference Organizations:

(e) Organize or sponsor symposia by AASP members at international conferences (e.g., IACCP, SPSP).

(f) Assign one member of the AASP Executive Committee the explicit job of coordinating with the AASP conference organizer on a regular basis, so that members feel the support and concern of the Association that this bi-annual event is a significant and valuable event, drawing many participants, including and perhaps especially, those from overseas.

(g) Invite some psychologically relevant philosophers or anthropologists to speak at the next AASP conference.

(h) Plan the time and venue of some AASP conferences near other international conferences, such that a broader range of audience may attend.

(i) Consider holding some AASP conferences outside Asia. By doing so, Asian research on traditions, philosophies, etc. can be promoted beyond Asia, and the links between Asian and Western psychologists can be further established.

(j) Make AASP conferences an annual event. Given the big mass we have in Asia now (particularly now we have so many students from the Chinese mainland), there is a great demand for an Asia-Pacific-based social psychology conference. Holding annual AASP conferences can meet this demand.

(k) Organize some form of meetings/symposia for AASP members in a particular country. For example, there are a few active AASP members in Hong Kong; maybe some form of symposia or special sessions can be held (may even partner with Hong Kong Psychological Society during their annual conference). [2]

Student Activities:

(l) Organize summer school to facilitate collaborations among Asian scholars and students. Two lines of development were suggested to improve the current summer school at AASP conferences. First, to make more and better use of the proposals presented at the end of summer school, at least for those that have great merit and potential of being translated into actual research. Second, keep alive the alumni network and progressively absorb alumni into the Association through post-Summer activities and organizational roles.

(m) Provide more activities to PhD students, such as summer schools, inter-university PhD student seminars in Hong Kong, etc. For example, students

who attended the AASP summer school in Kunming last year found it helpful and inspiring. PhD students can benefit from these activities and hopefully can contribute to the development of Asian social psychology as well as the AASP.

(n) Offer a dissertation award for PhD students who are doing research in Asian universities as a form of incentive (similar to the best dissertation award in IACCP).

Research & Teaching:

(o) Allocate some resources or forums for exchanging ideas about how to teach Asian social psychology in universities (e.g., is there something distinctive about Asian social psychology which makes it different from cross-cultural psychology or the usual social psychology when we teach?).[3]

(p) Consider the possibility of funding some research projects by AASP.

(q) Offer more scholarships or funding to junior scholars to motivate them to do research. For example, prizes for research that best promotes Asian social psychology.

Association Development:

(r) Learn from good examples from American Psychological Association (APA) as well as other professional and leading organizations in psychology. The APA has provided very good examples for setting strategic plans, related goals and detailed objectives to guide subsequent actions of the Association. AASP can generate more practical, specific strategic plans firmly based on the mission of AASP.

(s) Provide more communication channels, such as in the newsletters.

(t) Strengthen the collaboration between AASP and International Association of Language and Social Psychology; e.g., each Association sponsors an invited symposium at the partner? conference.

## 3. How should we measure progress towards fulfilling this mission?

Progress towards fulfilling the AASP mission is about having more people become aware of and recognize the importance and distinctiveness of Asian social psychology. Compared with general guidelines, progress would be measured more effectively and objectively with this mission being specified to more concrete research objectives related to potentially specific divisions that AASP may consider to categorize, based on specific research areas under the big umbrella of research on social psychology.

There seems to be a consensus of opinion among respondents on two indicators to measure the progress:

(a) Impact factor of AJSP and the journal readership;

(b) Attendance of AASP conferences, particularly attendance by non-Asia-based researchers.

Other tangible measures focus on research impact and publications:

(c) Citation impact of work by Asia-Pacific-based scholars;

(d) Unique theories developed by Asia-Pacific-based scholars;

(e) Papers by Asia-Pacific-based scholars in Western top journals;

(f) Number of Asia-Pacific-based researchers publishing in all psychology journals;

(g) Publications of AASP members, especially the work presented at AASP conferences before they are published;

(h) Papers and books written by Asian social psychologists and cited in popular social psychology books and textbooks.

Finally, collecting views from AASP members is essential.

(i) Annual brief questionnaire for each member to indicate how they feel about the progress of AASP.

**Endnotes**

1. The Editor-in-Chief of AJSP Prof. Fanny Cheung hopes to have specific suggestions on increasing the impact and citation of AJSP from AASP members.

2. Some junior faculty members and graduate students have organized a Culture Study Group to gather researchers who are based in Hong Kong and interested in cultural and cross-cultural psychology. Monthly seminars are held by either a group member at the speaker's university or by an overseas scholar visiting Hong Kong. Over the past three years, seminars have been held by active members from the Chinese University of Hong Kong, the Hong Kong University of Science and Technology, City University of Hong Kong, the Hong Kong Polytechnic University, the Hong Kong Institute of Education, Lingnan University, and the University of Hong Kong.

3. The issues of Asian and Culture have been raised before (e.g., Liu & Ng, 2007; and Ng & Liu, 2000).

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# A Brief View of the Development of Psychology in Indonesia

by *Faturochman, Dean, Faculty of Psychology, Universitas Gadjah Mada, Indonesia*

The development of psychology as a field of study in Indonesia is inseparable from the development of higher education of psychology, beginning with the establishment of the Faculty of Psychology at the University of Indonesia (Jakarta) in the fifties. The Faculty of Psychology at the University of Padjadjaran (Bandung) and Universitas Gadjah Mada (Yogyakarta) followed in the sixties. Until the eighties, the three universities became the center of development and education of psychology. Afterwards, education of psychology grew rapidly. Now there are over one hundred universities with a faculty, department, or program in the field of psychology. Many Indonesians regard the field of psychology has undergone extraordinary growth.

The demand for psychology experts around the country in various sectors is quite high. This has contributed to the rapid growth of the universities offering psychology programs. Psychology experts are required, for instance, to solve psychological problems that exist in society. However, they are also expected to optimize the potential of people in this country. Indonesia's plural society requires serious effort on the part of psychologists to understand individuals and groups in society, and the relations that exist between them. Psychology is one of the most important sciences needed to bettering people's lives. The role of psychology becomes even more significant as Indonesia's efforts to increase human potential are intensified to set forth government development programs and the growth of private sectors. The increasing role of psychology in society has encouraged the establishment of professional organizations. At the end of the fifties, some psychologists founded the Association of Indonesian Graduate Psychology (*Ikatan Sarjana Psikologi Indonesia*). During its development, the organization was transformed into the Indonesia Psychological Association (*Himpunan Psikologi Indonesia*).

During the early years of psychology in Indonesia, two questions emerged: who is entitled to teach psychology and who do we learn psychology from? When the idea to teach psychology first emerged at the University of Indonesia, for example, the initiator was a psychiatrist. At Universitas Gadjah Mada, they were education experts. Recognizing that psychology is a science independent from those disciplines, prospective teachers studied psychology in other countries, mainly in the United States and European countries. They became agents in the transfer of psychology in Indonesia. In short, we can say that they facilitated the adoption of Western psychology in Indonesia, coupled with massive psychology publications around the world, accessible by Indonesian scholars.

Western psychological thought was quickly adopted by academics in Indonesia. Western theories were taught in psychology programs throughout the universities. In doing research, Indonesian scholars also used these theories as their main references. Adoption of methods used in Western psychology was also applied in many studies in Indonesia. So, it must be recognized that the development of psychology in Indonesia has been dominated by the adoption of Western ideas and methods. Nonetheless, since the early development of psychology, criticism towards this process of adoption has already existed.

As mentioned above, many notice psychology's significance in everyday life. One strong indication is the high employment opportunities available for psychology graduates, attracting high school graduates to enter the faculty or the department of psychology. In some of the leading universities that open undergraduate psychology programs, only less than 10 percent of the total applicants are accepted in the psychology program. Efforts to increase the number of students are constrained by the universities' limited capacity. Aware of this situation, several other universities also started opening psychology programs.

In the field of psychology in this country, academics have focused on teaching rather than on research. There has been no rapid development of psychological research, which ideally, should go hand in hand with teaching. This could be seen in the rapid development of undergraduate programs, but not in the number of postgraduate programs. Thus, only a limited number of publications based on psychological research exist in Indonesia.

Lately, there has been growing awareness of the need for research, publications, and teaching of psychology based on the lives of the Indonesian people. In scientific meetings, seminars, and workshops conducted in Indonesia, the amount of psychological research has increased tremendously. Published journals in psychology have also increased in line with the amount of research conducted by psychologists. It should be noted that the journals are mostly published by universities, not by professional organizations in psychology. The only journal published by the Indonesian Association of Psychology is *Jurnal Psikologi Indonesia* (The Indonesian Journal of Psychology). This fact confirms that the role of universities in the development of psychology in Indonesia is significantly high. The prominent role of universities in the development of psychological research is understandable, as support from the government, university management, and donor agencies facilitate the growth of research there. The research outside the university is almost non-existent.

International collaborations in research have also grown. An inter-

esting phenomenon in this research collaboration is the development of joint research between psychologists of Indonesia with experts from other Asian countries. This is a new turn in the development of psychology in Indonesia, as in the past, cooperation between Indonesian psychologists with experts from North America and Europe tend to dominate. The development of this collaboration is still at an early stage. However, the collaboration seems prospective because there are many similarities in several respects between Asian countries. They share geographical proximity, a similar rate of economic growth, and some similarities in social and cultural backgrounds.

From the beginning of its development, however, psychologists have always desired to develop Indonesian Psychology. When he became a visiting lecturer at Universitas Gadjah Mada in the sixties, Kurt Danziger (1999) noted that *"When I arrived there, I found that there was an Indonesian colleague lecturing on psychology. It wasn't called psychology. It was called* 'ilmu jiwa' *which means 'science of the soul'. It wasn't Western psychology at all. It was psychology based essentially on Indonesian philosophy and some of its modification in Java...."* In the eighties, an Indonesian psychologist, Darmanto Jatman wrote a book titled "Psychology of Java". He argued that to understand the Javanese - as the largest ethnic group in Indonesia – a different psychology from those used in Western psychology is required.

An effort to explore a psychology that socially and culturally fits the conditions of Indonesian people continues. Indonesia academics realize that Western psychological concepts are not in accordance with local concepts. Thus, there is a need to further develop the local concept in psychological study, without developing a psychology that is in opposition to Western psychology. Developing indigenous psychology is one of the ways to address that issue, an effort that has been carried out intensively in recent years. The diversity and unclear focus of indigenous research themes in Indonesia is understandable, as Indonesia is a pluralistic country. The development of psychology in the world at large is also plural. Researchers of indigenous psychology in Indonesia try to integrate pluralism.

Psychology research in Indonesia has grown, as well as the participation of researchers in international scientific forums, shown in the last two AASP Conferences in New Delhi and Kunming. This progress will increase as the Conference of Asian Association of Social Psychology will be held in Yogyakarta Indonesia next year. Indonesia psychologists thank AASP for providing the opportunity to Indonesia to become the host of the 10th Biennial Conference of Asian Association of Social Psychology.
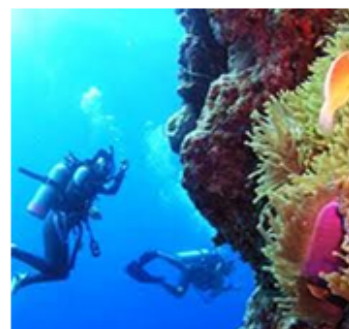
# Psychology in Thailand: An Etic Perspective

by *Kanu Priya Mohan\*, Behavioral Science Research Institute, Thailand*

Thailand can trace the roots of psychology to the Buddhist religious practices in the nation. The religious-cultural factors have had a deep influence on not only the psyche of the people but also on their interest in the field of psychology. National and world wide events of the last few decades have also left an impact on psychology and its applications. This article is an effort to share the rich scope of psychology in Thailand from an etic perspective. The growth and development of psychology in Thailand have to be understood from three viewpoints; the religious-cultural roots, the growth of academic interest, and the growth of psychology professionals.

## The religious-cultural roots

Most Thais are Buddhists, and there are intricate links between the role of religion and applied psychological principles. Informal interest in psychology in Thailand began with the arrival of the Buddhist religion (Tapanya, 2010). Initially the impact was more on understanding the mind-body relationship and spirituality. With time, Buddhist monks began to play a central role in the community by being a "friend, philosopher and guide" (Kusalasaya, 2011). Even now Buddhist monks act as counselors and provide support to the people during times of personal losses or natural disasters, such as the Tsunami in 2004, and the floods in 2011.

The religion has also impacted the psyche of the people, where the values and behavioural patterns of Thais are dependent on Buddhist values.

## The emergence and growth of formal psychology

The formal field of psychology in Thailand emerged in the 1950's (Tapanya, 2010) with the establishment of the first mental health clinic. The early contributions came in the fields of community and clinical psychology, as well as educational psychology; whereas currently, interest in psychology has broadened to include the following five areas.

### (i) Applied psychology

As a country with high collectivist value orientation (Hofstede, *2001), Thais are focused towards working together to solve problems. This has perhaps influenced the initial focus of Thai psychologists into two main areas of application - education and community*. Over the years, the application of psychology to practical problems gained importance rather than the development of pure theoretical and experimental psychology (Tapanya, 2010).

### (ii) Western influence

In the formative years of the field, Thais obtained their degrees in the West, and when they returned to Thailand, adapted their learning to the Thai cultural context. This phenomenon resulted in a lack of academic and research focus in pure or basic psychology, and an increase in test construction to measure psychological constructs.

### (iii) Psychology and education

Tapanya (2010) cited that modern Thai Psychology grew with the interest in teacher education. Practitioner-based influence of psychology grew in educational psychology and vocational guidance. Current interest is still growing in related areas including children's learning ability and the influence of technology, and the changing family patterns and their effect on children's behavior.

### (iv) Psychology and mental health

There is increasing interest in counselling, clinical psychology, and psychiatry, especially after the Ministry of Public Health, Thailand, adopted the promotion of mental health as its agenda (Siriwanarangsan, Liknapichitkul, and Khandelwal, 2004).

### (v) An interdisciplinary approach

This interdisciplinary approach, a sign of the changing times, is strongly encouraged. To this end, the Behavioral Science Research Institute was established at Srinakharinwirot University and currently it offers programs that incorporate an interdisciplinary perspective in the social sciences. Tapanya (2012) also notes that more Thai universities are offering "subfields" of psychology like organizational psychology in management courses and developmental psychology in educational courses.

## Growth of Professionals in Psychology

The current focus of psychology in Thailand is in applied fields rather than pursuing basic or pure psychology. Thus, the areas that psychology graduates are attracted to include mental health, education, and community work.

The growing governmental concern for mental health has led to an increase in practitioners in this area, mostly involved in AIDS counseling and community health psychology. However, the number of graduate psychology professionals is still low.

There is a steady growth in both educational programmes and degrees in psychology. At present, there are 21 universities currently offering psychology as a subject of study. On a professional front, there are three organizations that a psychologist can choose to join in Thailand: the Thai Clinical Psychologist Association, the Thai Psychological Association and the Thai Guidance Counsellor Association.

In recent decades various interna-

tional conferences have being organized in Thailand to allow for international cooperation and also to provide a platform to Thai psychologists to showcase their work to the world. While language barriers have prevented the understanding of psychology in Thailand, this is changing. English is currently promoted and this would encourage Thai academicians to collaborate on cross-cultural research with other partners in the region.

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**\*The author is a foreigner who has settled in Thailand and writing the article was indeed a challenging task, as Thais use its native language for communication and academic purposes.**

# Budding Psychologists

*HARRIS SHAH ABD HAMID, International Islamic University Malaysia*

The foundation for my PhD project can be traced to the undergraduate years at Guelph University in Canada (1994-1998) under the guidance of Prof Piggins (a cognitive psychologist). I am also indebted to Prof Erik Hollnagel (an expert in safety and resilience engineering) and Prof Martin Helander (former president of the International Association of Ergonomics) who steered me towards safety in healthcare. So, when I applied to Loughborough University, I proposed a study on situation awareness and how it relates to patient safety.

Doing a research in the UK is a challenge. Being an outsider, it took me a while to begin to understand the behemoth structure of the National Health Services. I wanted to have a clear context for my study, so I need to understand where the paramedics are within the overall healthcare services. I picked paramedics with advanced skills and knowledge, known as Emergency Care Practitioners (ECP), who are working with the Ambulance Services in the East Midlands of England. I conducted field observations, interviews, and questionnaires for the data collection to gain a better understanding of the factors influencing the ECP's decision making.

To be fully aware of the conditions of the patients, the ECPs needed ample information even before they arrived at the patients' homes. When a 999 call is assigned to an ECP by the call taker in the Ambulance Control Room, sometimes they are given only the address and the age of the patient. When the patients themselves are not able to supply correct informa-tion, the decisions by the ECP err on the side of error, even if it may mean a false alarm: sending the patients to the hospitals even though they do not require hospitalisation. My project allows me to see the importance of health informatics that are integrative (across professions), timely, and accurate. Given the constraints in resources (finance, staff, vehicles), robust health informatics can help healthcare providers to manage the resources efficiently and deliver quality healthcare at the same time.

I've also gained an understanding in terms of the social aspect of healthcare, where cultural differences would definitely affect the way ECPs treat patients and make decisions. In England, because many elderly patients live on their own, either by choice or necessity, the government has to step in to ensure that the elders receive proper social care, in contrast to many Asian countries, where the extended family system is still common.

To design an effective and holistic healthcare system, the overlap between health care and social care needs to be explored. It is desirable to provide care in the community to reduce the workload at hospitals. Currently, the Malaysian government has opened Klinik 1Malaysia in urban and rural areas providing healthcare for less serious cases, while channelling away more pressing ones to hospitals.

Another observation made during the data collection was the influence of diversity on the behaviour of the healthcare providers. England is far from a homogenous society with people from a myriad of ethnicity, lifestyle and socioeconomic status. Being sensitive to such diversity is an advantage for the ECP in their line of work. For example, ECPs need to fight their stereotypes about alcoholics to avoid premature judgement about the patient's condition. They also have to be assertive enough to ensure the patients understand their recommendations.

Overall, I have learned a lot while doing my PhD and have gained an added appreciation for the emergency services, especially the ECPs. Their jobs are demanding intellectually (using their diagnostic skills), socially (being able to relate to patients), and emotionally (remaining neutral and calm in challenging situations). I am currently exploring similar questions within the Malaysian healthcare system.

# Budding Psychologists

*NADJET AKNOUCHE, International Islamic University Malaysia*

The zealous interest I have in the intimate relationship between religion and almost every aspect of human existence led me at the outset of my PhD journey to explore how religion capitalizes on emotions, specifically shame and guilt, to change human behaviour in accordance with its injunctions. As I started reading about these two self-conscious emotions in the literature, surprisingly, I came to discover the lamen-

table stigma shame has been treated with in mainstream psychology. Shame has been conceptualized as nothing but an ugly emotion that should be extirpated from the repertoire of human emotions as it hardly has any adaptive function. To no avail was the search for a shame scale that can be used if one wants to uncover its constructive aspects. It was strikingly self-evident to me the inappropriateness of such conceptualization to an Eastern context like Malaysia where the emphasis is more on interdependent than individual concerns. Shame (*malu*) is a significant socializing affect in both the process of the transmission of prized communal values and the maintenance of group cohesion. Shame is also a religious emotion that is instilled and reinforced by religion and is likely to be naturally experienced by the religious. Shame, therefore, is highly valued in both an interdependent social context and an ideological surround as Watson (1993) called it and in both mi-

lieus, shame has to be adaptively experienced and constructively discharged. Blessed with the unabated support of Professor Noraini M. Noor, uncovering the indubitable healthy aspects of shame in the Malay context was pursued. As the findings indicated that shame among Malays can be healthful in an ideological surround more than an interdependent milieu because of the possession of an internal frame of reference, the role of religion in determining different forms of collectivism (and may be individualism) should become one of the primary concerns in future cultural research. Being an Algerian student and later an academic staff in a fascinating multicultural setting like the International Islamic University Malaysia (students and staff come from more than 80 countries) has deepened my convictions of the significant role culture plays in shaping the human mind. Armed with such firm convictions in a diverse context, I believe that a sense of cultural acuity and alert-

ness is required to understand the roots and nature of the observed differences. Are these differences merely external behavioural manifestations caused by the effects of culture or are they the product of a rather different internal mind? This question has been the prime focus of the heated debate between relativists and absolutists and presently deciding on a position is of a paramount import to me as these cultural differences are an everyday reality. I believe that as a psychologist interested in and experiencing cultural differences on a daily basis, cultural acuity accompanied with ardent efforts devoted to extensive cultural and cross-cultural research are indispensible avenues to a better understanding of the undergirding causes of cultural differences.

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# Budding Psychologists

*NOR DIANA MOHD MAHUDIN, International Islamic University Malaysia*

Diana has just completed her PhD in applied psychology at the University of Nottingham. She also holds an MSc in ergonomics from Loughborough University and a BHsc in psychology from the International Islamic University Malaysia. Focusing on quality of rail passenger experience in Malaysia, Diana's PhD research aimed at investigating the relationships among the different psychological components of crowding and

their effects on commuters' experience of stress and feelings of exhaustion, and exploring how these effects can spill over to the individual's broader work and life. Through a systematic review of the literature, a series of interviews with key stakeholders, and an extensive passenger survey, the research revealed that crowding is indeed stressful for the commuters and has the potential to spill over to other aspects of their life and work. In particular, five important results were obtained: (1) Crowding

experience can be operationalised in terms of three components: passengers' evaluation of the psychosocial aspects of the crowded situation and of its ambient environment as well as their affective reactions to it; (2) The different psychological components of crowding together with rated passenger density are combinatorially predictive of commuters' stress and feelings of exhaustion; (3) While the effects of crowding on feelings of exhaustion disappeared after controlling for demographic factors and indi-

vidual differences in commuting experience, its effects on the experience of stress remained significant, further highlighting the negative consequences of rail passenger crowding; (4) Different patterns of spillover effects for passenger stress are observed, particularly on commuters' reports of somatic symptoms of ill health, their propensity for lateness and absenteeism at work, and intention to quit, but not in terms of their job or life satisfaction; and (5) A wide range of intervention strategies that en-

compasses both engineering and psychological solutions has been proposed by both key stakeholders and commuters. These findings are important for several reasons. First, they made clear the role of crowding in commuting stress process, including illustrating its relative impact at both individual and organisational levels. Second, they demonstrated that crowding experience is strongly associated with how crowded people evaluate a setting, how they evaluate the physical ambience, and how crowded they feel, which suggests that crowding is not primarily dependent on physical density. Finally, the findings offer useful information for governmental and non-governmental agencies as well as rail operators in developing strategies and implementing useful interventions than can reduce the effects of crowding in the rail passenger context, and possibly, in other transportation settings as well. Continuing on from her PhD work, Diana's current research interests include commuting stress, travel behaviour, and environmental psychology.

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# The International Conference of Language and Social Psychology
*20-23rd June, 2012, Ljouwert/Leeuwarden, The Netherlands*

As part of the international collaboration between the Asian Association of Social Psychology (AASP) and the International Association of Language and Social Psychology (IALSP), each Association sponsors an invited symposium at the partner's conference. IALSP's inaugural symposium was presented at the 8th Biennial Conference of AASP held in India in 2009. AASP reciprocated by presenting its inaugural symposium at the IALSP conference held in Australia in 2010, followed by an IALSP-sponsored symposium at the 9th Biennial Conference of AASP held in China in 2011.

The 2012 AASP-sponsored symposium is organized by Professor Sik Hung Ng, a past president of both IALSP and AASP. It is represented by eight papers that attempt to explore the relationship between language and communication on one hand, and various aspects of culture and social behaviour on the other. The four papers in Session One have more to do with language and communication, covering Australian slangs (E. Kashima), Korean polite form of interpersonal communication (Han), linguistic similarity in intergroup relations (Reid), and mother/daughter-in-law conflict accounts in Taiwan (Zhang). By contrast, papers in Session Two are anchored more in culture and social behaviour, covering the experimental use of priming to examine language and culture (Y. Kashima), trust decisions made by Chinese and Australians (Ye), cultural identity in Singapore (Wan), and acculturation of Mainland Students studying in Hong Kong (Ng).

The discussants for the two sessions are Professor Mary Lee HUMMERT and Professor Richard Y. BOURHIS, respectively.

Conference website:
http://www.ialsp.org/conf.html

# The International Conference of Language and Social Psychology

## SYMPOSIUM SESSION ONE

*Discussant:* Mary Lee HUMMERT, University of Kansas, USA

### (1) *How do Aussies Respond to the Use of Australian Slang by the Cultural Newcomers?*

Emiko Kashima[1], Evan Kidd[2], Sara Quinn[2], and Nenagh Kemp[3]
[1]La Trobe University, [2]Australian National University, [3]The University of Tasmania

**Presenter**
Emiko Kashima <E.kashima@latrobe.edu.au>

**Abstract**
Language use is an important vehicle for the transmission and maintenance of culture and identity. Newcomers learn the local culture through the use of local tongue. However, among cultural old-timers, sharing the local linguistic practices with newcomers may pose issues concerning their ingroup identity and group boundaries. To shed greater light on the implications of shared linguistic practices in multicultural context, we examined Australians' reactions to the use of Australian slang by a cultural newcomer. The Australian dialect has a large number of hypocoristics (e.g., *Aussie, brekkie, cuppa*) that are frequently used and are believed to communicate the cultural ideals of informality, mateship, and egalitarianism emphasized in Australia. Sixty-one Australian subjects engaged in a map-direction task with a female Japanese confederate who spoke in the Australian accent or a Japanese accent, using hypocoristics or not (a 2 × 2 design). As anticipated, confederate's hypocoristic-use was often reciprocated, and moreover, it increased the subjects' perception that they shared cultural knowledge with the confederate. This nevertheless occurred only when confederate spoke in the local accent, suggesting that slang-use enhanced the sense of shared culture only with highly-acculturated newcomers. Further, when the confederate used hypocoristics, subjects with Australia-born fathers perceived her as more similar to the self than when she did not.

### (2) *Relational Stress in a Hierarchic Society: The case of Korea*

Chanki Moon & Gyuseog Han
Chonnam National University, Gwangju, S. Korea

**Presenter**
Gyuseog Han <jinmori@jnu.ac.kr>

**Abstract**
An implicit conversation rule among Koreans is that a person in an inferior position (younger age and/or lower social status) has to observe honorific when conversing with a superior partner to avoid challenging the status hierarchy. Three studies were conducted to test this relational stress of hierarchy. In the first study, 30 university students were asked to write a letter requesting a recommendation letter from a hypothetical partner who was either superior, equal, or inferior to oneself. The number of words written was almost 1.5 times as many in the superior compared to the inferior condition. Participants reported greater uneasy feelings of writing to a superior than to an inferior. Three naive raters evaluated the letters as more politely written in the superior than in the inferior condition. The former also contained more ritualistic expressions than the latter. In a second study, 100 students were asked to write an email to decline a request for a recommendation letter sent by a hypothetical partner who was senior or junior to oneself. Email writing took much longer time in the superior than in the junior condition. A third study provided a number of incidents violating hierarchy norms against the participants. When the violations were committed by a junior or by an unfamiliar partner, participants reported greater relational stress. Overall the results show that Koreans experience relational stress of hierarchy in daily interaction. Understanding this stress will foster more smooth interactional flow during intercultural interactions.

## (3) The Perception of Linguistic Distance from Ingroup and Outgroup Members is Calibrated to the Costs of Infection Risk

Scott A. Reid[1],
Jinguang Zhang[1], Grace Anderson[2], Jessica Gasiorek[1], Susana Peinado[1], and Marko Dragojevic[1]

[1] University of California, Santa Barbara
[2] Samford University

**Presenter**
Scott Reid <scottreid@comm.ucsb.edu>

**Abstract**
To avoid disease, people should keep close to ingroup members but away from outgroup members who possess novel pathogens. Consistent with this disease-avoidance hypothesis, pathogenic stimuli and increased personal vulnerability to disease are associated with xenophobic and ethnocentric attitudes, leading to the widely held assumption that the disease-avoidance process is an automatic emotional response that compels negative attitudes and behavioral avoidance. However, findings from five studies show that the process is not just an automatic disgust-based reaction; it also operates through the cognitive appraisal of social distance. We predicted that the perception of linguistic similarity to ingroup speakers and dissimilarity from outgroup speakers would increase with individual differences in pathogen disgust, and that this association would be most apparent when threat of disease was salient. In Study 1, individual differences in pathogen disgust but not sexual or moral disgust predicted accent distance between ingroup and outgroup-accented speakers. In Studies 2 and 3 this linkage between pathogen disgust and perceived linguistic distance was stronger under a disease than violence prime. In Study 4, people perceived less similarity and ease of understanding of both ingroup and outgroup accented speakers when they were exposed to images of diseased white people. In Study 5, women judged the physical attractiveness of 16 white male voices and were afterwards asked to estimate the proportion of the speakers who were white. The more women were disgusted by sex acts, the fewer white males they perceived.

## (4) Mother/Daughter-In-Law Conflicts: Retrospective Accounts by Taiwanese Daughters-in-law

Yan Bing Zhang, University of Kansas
Shu-Chin Lien, Taiwan University of Arts

**Presenter**
Yan Bing Zhang <ybzhang@ku.edu>

**Abstract**
Grounded in attribution theory, interpersonal and intergroup conflict frameworks, this study examined the written accounts of intergenerational communication in mother/daughter-in-law conflicts from 120 Taiwanese daughters-in-law ($M$ age = 40.81, $SD$ = 8.94; age range 22-60). Specifically, this study investigated the associations among relational closeness, general beliefs of filial obligations, attribution of responsibility, communication satisfaction, and participants' reported use of intergenerational conflict management styles. Participants were first asked to think of their relationship with their mother-in-law and a recent conflict in that relationship. In order to identify conflict initiating factors and management styles in greater detail, participants were explicitly instructed to write down their communication exchange during the conflict. Using a content analytic approach, the written accounts were coded for conflict initiating factors (e.g., criticism) and management styles (e.g., accommodative, competitive). In addition, age salience, attribution of responsibility, and communication satisfaction during the reported conflict were also measured. Implications of the findings are discussed with reference to the prior literature on intergenerational communication research, conflict management, family relationships, as well as culture change in Taiwan.

## SYMPOSIUM SESSION TWO

*Discussant*: Richard Y. BOURHIS, Université du Québec à Montréal, Canada

### (1) Language and Culture: Can the Priming of a Linguistic Practice Affect Holistic and Analytic Cognitive Style?

Yoshihisa Kashima[1], Matt Pennell[1], Evan Kidd[2], and Emiko Kashima[3]
[1]University of Melbourne
[2]Australian National University
[3]La Trobe University

**Presenter**
Yoshihisa Kashima  <ykashima@unimelb.edu.au>

**Abstract**

Ever since Benjamin Whorf's theorizing, the relationship between language and thought has been a critical question for those who are interested in language and culture.  Recent research suggests that there is a correlation between language use and cognitive style. On the one hand, East Asians tend to have more holistic and less analytic cognitive styles. On the other hand, East Asian language users tend to have more contextualizing linguistic practices than Western European language users. Namely, East Asian language users tend to drop personal pronouns as the subject of a sentence, to use verbs (e.g., talks a lot vs. talkative) rather than adjectives, and include more contextual qualifiers (e.g., when John is with his friends, at home) in describing social objects. In light of the work on culture priming, we surmised that a contextualizing vs. decontextualizing linguistic practices can also be primed to affect cognitive styles as well. An experiment was conducted with those who were born in Australia and from a Western European background with English as the first language, in which scrambled sentence tasks were used to prime the linguistic practice of verb (vs. adjective) use and the linguistic practice of contextual qualifier use (vs. no use) in a factorial design. Participants then worked on a visual memory task, which examined the effect of context change on recognition memory. The results showed that visual recognition was affected by context change more when the linguistic practices of verb and contextual qualifier uses were both primed (i.e., East Asian linguistic practice) relative to the other conditions. This suggests that a holistic style of information processing was observed when the East Asian linguistic practice was primed in English speakers. This provides novel evidence for linguistic effects on cognition, shedding some light on the question of language-thought relationship.

### (2) Which is More Important in Trust Decisions, an Intermediary or Shared Group Membership? A comparison between Chinese and Australians

Jiawen Ye
City University of Hong Kong, Hong Kong SAR, China

**Presenter**
Jiawen Ye <jiawenye@cityu.edu.hk>

**Abstract**

Trust has long been regarded by psychologists and other social scientists as a fundamental component of social competence and social functioning. It has attracted even stronger attention in recent years as globalization spreads and calls for greater understanding of trust across cultures. The present research draws from social identity theory and cross-cultural communication research to form hypotheses concerning the effects on trust decision due to shared group membership and an intermediary (between the trustor and the trustee). In support of the hypotheses, results of a trust game showed, first, that both Chinese and Australians trusted ingroup more than outgroup strangers. Second, Chinese were more inclined than Australians to trust strangers through an intermediary, especially when the stranger was an outgroup than an ingroup member. The cultural difference in the influence of an intermediary on trust decisions is discussed in terms of different communication styles between Chinese and Australians in expanding social networks.

## (3) Cultural Knowledge and Interpersonal Relationship as Bases of Cultural Identification

Ching Wan and Pony Yuen Ga Chew
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**Presenter**
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**Abstract**
Cultural identification entails an individual's emotional attachment to a culture. In this research, we examined two possible bases of cultural identification – knowledge-based cultural identification and relationship-based cultural identification. Knowledge-based cultural identification relies on the alignment between individuals' personal characteristics and the characteristics perceived to be important to the culture. In contrast, relationship-based cultural identification relies on the alignment between individuals' personal characteristics and the characteristics held by the individuals' close others. The former basis of cultural identification has been examined in research on the link between intersubjective cultural representations and cultural identification. The latter basis, however, has not been examined in the literature on cultural identification.

The present research provides preliminary evidence in demonstrating that close interpersonal relationships can serve as a distinct basis of cultural identification. Singaporean undergraduates responded to items pertaining to their personal endorsement of their family and significant others' values and beliefs. They also rated their personal endorsement of Singapore culture's values and beliefs. Results showed that the degree to which the participants personally agreed with their family and significant others' values and beliefs had unique predictive effect on their identification with Singapore culture and that the relationship was moderated by the participants' need for belongingness. Implications of the findings for furthering research on cultural identification and understanding of enculturation processes will be discussed.

## (4) Acculturation Strategies, Social Support, and Cross-Cultural Adaptation among Mainland Chinese University Students in Hong Kong

Ting Kin Ng
City University of Hong Kong, Hong Kong SAR, China

Yi Lian and Kwok-kuen Tsang
The University of Hong Kong, Hong Kong SAR, China

**Presenter**
Ting Kin Ng <tingkng@student.cityu.edu.hk>

**Abstract**
The present study aimed at examining the relationships among acculturation strategies, social support, and cross-cultural adaptation of Mainland Chinese university students in Hong Kong. Specifically, it was hypothesized that social support would enhance the positive effect of integration strategy and buffer the negative effect of marginalization strategy on cross-cultural adaptation. A total of 188 Mainland Chinese studying at universities in Hong Kong completed scales measuring (a) integration and marginalization strategies, (b) social support from family, local friends, and non-local friends, and (c) sociocultural and psychological adaptation. Results indicated that sociocultural adaptation was predicted by integration strategy and family support, whereas psychological adaptation was predicted by integration and marginalization strategies, and social support from family and local friends. Concerning the moderating effects of social support, local friends support was found to strength the positive effect of integration strategy and weaken the negative effect of marginalization strategy on sociocultural and psychological adaptation. Contrary to the prediction, it was revealed that support from non-local friends impaired the contribution of integration strategy to psychological adaptation.

# AAICP International Conference

## Promoting Happiness, Health and Quality of Life:
## The Role of Psychology, Technology and Environmental Sciences

**Asian Association of Indigenous and Cultural Psychology,**
**Universiti Malaysia Perlis (UniMAP), Langkawi Island, Malaysia**
**December 20-22, 2012**

The purpose of the international seminar is to examine factors that promote happiness, health and quality of life and the contributions from psychology, technology and environmental sciences. With advances in technology, economy and environmental sciences, our lifestyle and heath have changed significantly. These changes, however, needs to be balanced with sustainable development and family, community and cultural integrity to promote happiness, health and quality of life since. The first goal of the international seminar is understand factors that promote happiness, health and quality of life across cultures. The second goal is to examine how human thoughts, emotions and actions in local, cultural and global context promote happiness, health and quality of life. The third goal is to examine the role that technology and environmental sciences can play in improving our happiness, health and quality of life. The fourth goal is to examine the role that health sciences can play in promoting happiness, health and quality of life. The fifth goal is to examine the role education sciences can play in promoting happiness, health and quality of life.

**Abstract Submission Deadline:** August 31, 2012

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2012 AASP General Assembly to be held in Kyoto, Japan

The 2012 AASP General Assembly Meeting will be held during the 59th Annual Meeting of the Japan Group Dynamics Association (JGDA), which will be in Kyoto, Japan from September 22-23. There will also be a symposium to be held in collaboration with AASP, JGDA, and the Japanese Society for Social Psychology. We will update you with the details of the General Assembly and the symposium as they become available, through e-mail announcement.

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