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# CONGRESS HANDBOOK

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Babel Middle Theatre (no disabled access)	Babel Chisholm Theatre	Economics & Commerce G12 [Theatrette 2]	Economics & Commerce G13 [Theatrette 3]	Economics & Commerce G11 [Theatrette 1]
<p><b>Symposium</b></p> <p>Gender role identity and culture: An ethnopyschological approach                      Rocha Sanchez, T. (C)                      Cruz del Castillo, C.                      Diaz Loving, R.</p>	<p><b>Moral Psychology Individual Papers</b></p> <p>Implementing forgiveness programme: A Chinese investigation                      Ji, M. (C)</p> <p>Cultural values, moral foundations, and bribery                      Liu, Xiaoxiao                      Ying-yi, H.</p> <p>Relationship between self esteem scores, gender, ethnic affiliation, religious denominations and national identity                      Akinsola, E.</p>	<p><b>Symposium</b></p> <p>An overview of themes and issues in Cross-Cultural Psychology                      Chasiotis, A. (C)                      Breugelmans, S.                      Poortinga, Y.                      Sam, D.                      Berry, J</p>	<p><b>Subjective Well Being Individual Papers</b></p> <p>Culture-specific patterns of subjective well-being: self-victimizing and the social differentiating of the self. Taking a closer look on civil and personal satisfaction, comfort and contribution from a social psychology viewpoint                      Selymes, O. (C)</p> <p>Happiness and life satisfaction of commuters in Jakarta                      Christia, M.</p> <p>Optimism and readiness to citizenship activity in the future among young people from cross-cultural perspective                      Krzywosz-Rynkiewicz, B.</p> <p>Coping and well-being in Brazilians workers                      Mendonça, H.</p>	<p><b>Social Support Individual Papers</b></p> <p>Voluntary migrants predeparture experiences: The role of traditional and online social support                      Tabor, A. (C)</p> <p>Alienation, social support and health: Experiences of Indian elderly living in old age homes and homes                      Upadhyay, B.</p> <p>The role of Javanese culture in facilitating the impact of "Senam Resiliensi" to enhance the quality of life: The interpretive case study in an elderly house at Surakarta, Indonesia                      Jap, T.</p>

CONGRESS PROGRAM

**The role of Javanese culture in facilitating the impact of "Senam Resiliensi" to enhance quality of life: An interpretive case study in an elderly house in Surakarta, Indonesia**

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Senam Resiliensi (SR) is originated from CFQ (Cosmic Freedom Qigong) which is developed by Hiew (2001). The root of Senam Resiliensi can be traced back from Chinese Taoist philosophy and ancient Javanese culture. Senam Resiliensi consists of four movements, which were all designed for the elderly. The effect of Senam Resiliensi in enhancing quality of life is conducted as a case study on elderly people. The current research aims to illustrate the role of Javanese culture in facilitating the impact of Senam Resiliensi. Data are gathered through questionnaires, observations, short interviews, and nine in-depth interviews which were collected from 28 participants from an elderly house at Surakarta who were given the Senam Resiliensi training for two months by proficient trainers. The activity of Senam Resiliensi continued for six months and closely monitored and noted by researchers every two months. The initial result shows a significant increase in their quality of life. Continuous improvement is evident through the decrease of complaints arising from the elderly in relation to their physical condition. Using the grounded interpretive approach and hermeneutic circles (Gadamer, 1975, Schön, 1983), we discovered that Javanese culture played a major role in facilitating Senam Resiliensi's impact positively (e.g. "nrimo" (acceptance), "manut" (obedience), "telaten" (endurance)). Thus, the success of Senam Resiliensi in improving the quality of life in the elderly is dovetailed with the existence of Javanese culture in the minds of the participants.

**Relationship between leader-member exchange with organizational citizenship behavior**

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Organization's success is influenced by its performance and one way of enhancing organizational performance is by improving the worker's rate of Organizational Citizenship Behavior (OCB). In this regard, most research about OCB was done in the West and there has been no effort to do research on Indonesian specific OCB, even though Organ, Podsakoff, & MacKenzie (2006) have stated the frailness of OCB theory in the face of culture. Consequently, Team 9 in 2009 composed a set of Indonesian specific OCB dimensions based on the combination of Western dimensions (Podsakoff, MacKenzie, Paine, & Bachrach, 2000) and Eastern dimensions (Farh, Earley, & Lin, 1997; Farh, Zhong, & Organ, 2004). Leader-member exchange (LMX), being one of the OCB factor, stated the importance of the leader's relationship quality with the workers'. The research's objective is to examine the relationship between LMX and OCB using the new composed OCB Questionnaire by Team 9 in 2009. The sample of this research consists of 235 permanent staffs who worked at financial institutions in Jakarta, Indonesia. The result showed significant and positive correlation ( $r=0.34$ ,  $p<0.01$ ) between LMX and OCB. This confirmed previous research about the relationship between LMX and OCB and shed some light about the existence of Indonesian OCB. From the result, it can be concluded that the leader plays an important role in employee's OCB in Indonesia. In addition, future research on OCB and LMX using Indonesian/eastern version is still needed.

**Implementing forgiveness programme: A Chinese investigation**

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Although there is an intense research interest on forgiveness emerged since the rise to prominence of the positive psychology movement in 1980s, forgiveness research and applications are still neglected areas in mainland China. Forgiveness takes different meanings throughout the world, especially special in modern China. The present study investigated the effects of forgiveness education programmes (one based on Enright's process model, the other based on Chinese cultural values) on participants' willingness to forgive, their decisions and emotions towards their offender, and their empathy, life satisfaction level. The study adopts a quantitative quasi-experimental approach, with using experimental group and control group and a pre-test, post-test and follow-up test design. 25 participants are recruited into 8 sessions in each group. The preliminary findings show us that in culture-based group, participants' emotional forgiveness, life satisfaction, and empathy were significantly improved while in psycho-social based group, participants' decisional forgiveness, emotional forgiveness, and life satisfaction were significantly improved. Participants' empathy in psycho-social based group was improved but not significantly. Participants' perceptions about forgiveness and the programmes are reported as well.