

in the study of set-point theory. It may be useful for future research.

### **5. The Constructing of JD-R-Psychological Capital Model about the Class adviser's Occupational Burnout**

*Haihan Huang, Yuehui Yang, Lijun Zheng Hangzhou Normal University, China*

To enhance the working efficiency and provide theoretical evidence on how to maintain the class advisers' mental health, this study investigated the relationship among the psychological capital, job desire, job resource, occupational burnout of the class advisers in elementary schools and middle schools .

This study firstly processed a series of interviews and then did some pre-experiments. The formal test used questionnaire investigation method. We adopted EBI(educator burnout inventory), job condition questionnaire, PCQ(Psychological Capital Questionnaire) to investigate the circumstance of occupational burnout, job desire, job resource and psychological capital within 250 class advisers in Hangzhou, and then analyzed the relationship among these four variables . This study constituted the JD-R-Psychological Capital Model about the Occupational Burnout of the class advisers in middle schools and elementary schools. The results of the experiments indicated the following results: the job desire significantly affects the three dimensionalities—emotional crock up, deindividuation, low fulfillment; Job resource significantly influences deindividuation and low fulfillment. The psychological capital is an important factor which exerting influence over occupational burnout.

We concluded that some individuals with occupational burnout were surely exist; the psychological capital, which was an important factor influencing teachers' occupational burnout, had significant effect on all of the three dimensionalities of it .

### **Symposium 40 (SY040)**

#### **The Influence of the Indigenous Psychology Framework in Psychological Practice (Part 1)**

*Convenor: Rogelia Pe-Pua The University of New South Wales, Australia*

Indigenous psychology (IP) has been recognized as an emerging field, especially in countries that have a long history of IP movement. The advances have mainly been in theorizing, and in developing research methods that are suitable for IP research. A third aspect that is as important is psychological practice where IP has had an influence, for example, in clinical and social/community psychology, including both national and international dimensions. This symposium will present some of the inroads in IP application in psychological practice.

#### **1. The Application of Indigenous Psychology in Psychological Practice - Philippine and Taiwan experience**

*Rogelia Pe-Pua The University of New South Wales, Australia*

The presentation will show the link between theory and application of indigenous psychology (IP). The basis will be research conducted in the Philippines and Taiwan. I will give some examples of the application of IP in psychological practice, i.e., in clinical, social/community and developmental psychology. This will be followed by a discussion of the link between theory and practice as evidenced by the experience of psychologists in these two countries.

#### **2. Indigenous Approaches to Disaster Mental Health: Experiences from the Ground**

*Violeta Bautista University of the Philippines, Philippines*

The paper presents indigenous approaches to disaster mental health work developed by the author across several years of working as consultant to varied humanitarian agencies addressing disaster risk management. It presents concepts, methods, as well as ethical guidelines that can be considered by mental health workers when they help victims of natural disasters. The paper juxtaposes these approaches with standard mental health tools developed in the western milieu.

#### **3. Fangtan: An Indigenous Chinese Approach to Psychological Research/Practice**

*Wendy Wen Li The University of Waikato, New Zealand*

There is a growing body of literature that has emphasized the importance of using culturally appropriate approach in psychological research/practice. Researchers have argued that it is dangerous in assuming that Western and non-Western knowledge has the same origins and construction. Many of the Western research topics are not culturally relevant to the needs of non-Western people being studied. Many Western methods may be inappropriate to the ways of the non-Western people since there is an overemphasis on data rather than the process of doing research. To respond to these challenges, cultural and indigenous psychologists have suggested ways of making research more culture-specific that are not imported nor invented, but indigenous. Echoing these endeavors, this paper proposes *Fangtan* as an indigenous Chinese approach to psychological research/practice. *Fangtan* is comprised of two Chinese words: *fang* and *tan*. *Fang* means interviewing and asking questions, while *Tan* means dialogues and dialogical discussions. *Fangtan* therefore characterizes the dialogical discussion and rapport between the researcher and the participant. The Confucian concept of the self provides *fangtan* with a different ontological

foundation from the Western-based interview. For Confucianism, the self as “being-in-relations” emphasizes a reciprocal relationship between human beings. Relation is not just a concept of connection, but at the same time a declaration of being. Relation is an ontological reality that determines human beings. Based upon the ontological reality, *fangtan* emphasizes the importance of doing research *with* people rather than *on* people. As an indigenous Chinese approach to psychological research/practice, *fangtan* is concerned with locating psychological research/practice within the social, historical and cultural realities of the Chinese community. As such, *fangtan* boosts researchers’ commitment to the community with which they are working and provides a space and an open structure for participants to elaborate their experiences and cultural views. *Fangtan*, therefore, highlights the importance of employing approaches to psychological research/practice that are empowering and critical.

### **The Influence of the Indigenous Psychology Framework in Psychological Practice (Part 2)**

**Convenor: Rogelia Pe-Pua** *The University of New South Wales, Australia*

Indigenous psychology (IP) has been recognized as an emerging field, especially in countries that have a long history of IP movement. The advances have mainly been in theorizing, and in developing research methods that are suitable for IP research. A third aspect that is as important is psychological practice where IP has had an influence, for example, in clinical and social/community psychology, including both national and international dimensions. This symposium will present some of the inroads in IP application in psychological practice.

#### **1. Applying Indigenous Psychology to Child Rights Work**

**Jay Yacat** *University of the Philippines, Philippines*

This presentation introduces two aspects of sikolohiyang Pilipino (Filipino Psychology): as an academic discipline and as a social change movement. It discusses how the two aspects have been merged in the work in making children’s rights a reality for Filipino children. It argues that sikolohiyang Pilipino parallels the UN Convention on the Rights of the Child (UN CRC) in terms of basic principles. The role of sikolohiyang Pilipino in child rights work is highlighted: providing a framework for understanding the context of children and childhood in the Philippines; clarifying concepts and beliefs that impact on children’s rights promotion; and checking the appropriateness of methods and interventions in child rights work.

#### **2. Two Dimensions of Relational Stress for the Understanding of Interaction: Extrapolations from a Culture of Vertical Collectivism in Modern Days**

**Gyuseog Han, Chanki Moon & Jaechang Bae** *Chonnam National University, Korea*

In vertical collectivism societies such as Korea, Japan and China, hierarchy structure of relationship imposes social norms to follow. Among the five cardinal rules of Confucianism for human relationship, four refer to the virtues in various relationships of hierarchy. Traditionally, the hierarchy was more of ascribed status than of achieved. However, modernization and democratization have been instilling egalitarian spirit in place of traditional hierarchy. Since lower position in hierarchy is laden with less power and disadvantages, people generally want to stay at least in equal position if not higher to the partner, and are very sensitive to cues placing them at lower position. Relational stress may arise and become dominant concern if the assumed hierarchical position is put in jeopardy by other’s verbal behavior or gesture. Based on previous data showing different implicit theories of relationship, we propose a new scheme of analyzing relational stress. According to this, relational stress and conflict can be analyzed into two dimensional conflicts: the intimacy related conflict (IRC) and the hierarchy related conflict (HRC). IRC is concerned with connectedness and the quality of relationship. Previous research of relational conflict has largely been on IRC and conducted in the West where egalitarianism prevails in interpersonal relationships. Major themes for IRC are interest conflict and emotional conflict. However, Confucian culture especially if coupled with the use of honorific language poses HRC as an important dimension of relational conflict. The present paper argues the need to investigate the HRC phenomenon; the extent HRC emerges in the interaction, how HRC affects the relationship, and the factors influencing HRC. HRC is prominent as a Korean indigenous phenomenon but is not confined to the local culture. Extrapolation from it can enhance the understanding of human interaction in more global scale. Implications for the areas such as community psychology, intercultural psychology, developmental psychology, and counseling psychology will be discussed.

#### **3. Role of cultural beliefs in coping with illness**

**Dr Neena Kohli** *University of Allahabad, India*

The presentation is based on a study that examined the explanatory models which Indian women use to understand their life threatening diseases, and the linkages between these causal explanations and their psychological recovery. Earlier work has shown that in the Indian cultural setting, hospitalized patients attributed their illness more often to metaphysical beliefs. A sample of 132 adult cervical cancer patients from rural background was divided into three groups according to the stage of treatment (first week of radiation therapy, last week of radiation therapy, and