

## **ISPP Virtual Seminar Series – Asia-Pacific Region June 2022**

[Organizers: Ying-yi Hong, Diwa Malaya Quinones, Peter Beattie, Idhamsyah Eka Putra]

**Date: June 24 (Friday) at 10am-12noon (Seoul time) or 9am-11am (Hong Kong/Manila Time)**

Host/Moderator: Ying-yi Hong

**Speaker: Hu Young Jeong, Clark University**

**Talk Title: Investigation of the complexity of collective victim beliefs: The South Korean case**

Join Zoom Meeting

<https://cuhk.zoom.us/j/97097475257>

Meeting ID: 970 9747 5257

Passcode: [no passcode needed]

Join by SIP

[97097475257@zoomcrc.com](mailto:97097475257@zoomcrc.com)

### **Abstract**

In the aftermath of collective violence, group members make sense of their group's experience of violence in many different ways, and we refer to this meaning-making as collective victim beliefs. However, social psychological research has examined only a limited number of collective victim beliefs and limited contexts of collective violence. Therefore, a series of studies were conducted to investigate the diverse collective victim beliefs in South Korea, one of many understudied contexts where the collective memory of Japanese colonization is still salient. In the first study, we conducted a thematic analysis of articles from major Korean newspapers. The findings revealed three categories with several themes, describing challenges of victimization that are met with specific coping efforts and the transgenerational transmission of memories of historical victimization. Second, a survey study among South Koreans demonstrated that different collective victim beliefs are associated with distinct intergroup strategies (collective action demanding apology and reparation, support for reconciliation, and retribution), and the effects were mediated by the feeling of resentment. Finally, a Q-methodology investigation among a diverse sample of South Korean community members, examining sixty statements capturing different collective victim beliefs (based on an in-depth literature review and previous qualitative studies), identified two clusters of collective victim beliefs that were relevant in this context: 1) preserving collective memories, strengthening the ingroup, and demanding justice; versus 2) inclusivity, prosocial lessons, and moving forward. Overall, the current studies expand the diversity and complexity of collective victim beliefs and suggest crucial implications for understanding Koreans' attitudes regarding historical and present-day Japan-Korean relations.

### **Speaker Bio**

Hu Young Jeong is a Ph.D. candidate in social psychology at Clark University, United States. He completed his bachelor's and Master's degrees at Sungkyunkwan University, South Korea. His research focuses on collective victim belief, power perception, and social resistance.

### **Links:**

Google Scholar:

<https://scholar.google.com/citations?user=DIyjsxmsAAAAJ&hl=en&authuser=1>

Orcid: <https://orcid.org/0000-0002-5707-0005>