

## 華人本土心理學研究示例

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### 摘要

如何從事好的本土心理學研究議題，一直是本土心理學者關注的焦點。雖然不少學界前輩試圖對這一核心關注議題提供解答，但都仍遭受到同道的諸多挑戰與質疑，無法讓華人本土心理學圈對「如何從事好的本土心理學研究」形成共識。本專題旨在為有意從事華人本土心理學研究的年輕學者，提供更多元化的視角來思考如何進行自己的本土心理學研究。它們未必要同時兼顧「哲學反思」、「理論建構」及「實徵研究」三個面向的宏觀探究，才足以稱為本土心理學研究。本專題收錄的三篇專文屬性各不相同，分別屬於純理論構念建構、質化資料實徵分析建構理論觀點，以及量化資料實徵分析驗證本土理論觀點三種類型，它們都可以稱為華人本土心理學研究的實例。整體而言，只要是從華人文化觀點來探討華人的心理與行為現象的運作歷程，都可以稱為華人本土心理學研究；而且不論它們從華人傳統的、現代的，甚至是當今的文化視角切入，都可以稱為是華人本土心理學的研究。本文建議初入本土心理學領域者，可考慮採用反思性主位取向法作為入手，在後續階段則建議轉向採取反身性客位研究取向法，嘗試與主流對應理論之間進行對話討論，以企求更周延公平地對待及闡述不同文化社會下對同一關注議題所產生之心理與行為的異同。這才是邁向真正全人類心理學的理想進路。

**關鍵詞：**華人本土心理學研究、多元化視角、反思性主位取向法、反身性客位取向法

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## 壹、從如何從事好的本土心理學研究談起

早從 1993 年《本土心理學研究》創刊號伊始，如何從事好的本土心理學研究這議題就一直是本土心理學者關注的焦點。華人本土心理學之父楊國樞教授（1993）（以下以學界慣用的稱呼，尊稱為楊先生）在創刊號文章中，除了提出他認為不利於本土化研究的七種做法以及十種有利於本土化研究作法的指導原則，還順道提出所謂「本土契合性」概念，企圖以此作為好的本土心理學研究的判準。然而，不論是同期楊中芳教授（1993）提出的〈試論如何深化本土心理學研究〉或者四年後楊先生（1997）再提出的〈心理學研究的本土契合性及其相關問題〉等靶子文章，雖然都試圖再對這一核心關注議題提供解答，但都遭受同道的諸多挑戰與質疑，無法讓華人本土心理學圈對「如何從事好的本土心理學研究」形成共識。其後 2011 年，黃光國教授（2011a）又再次扣探這一議題，希望為此議題找到新出路，來面對西方主流心理學對本土心理學運動的質疑，據而提出所謂「含攝文化的心理學」理念。依照黃教授的理念與雄心，這是試圖啟動心理學學科的科學革命（scientific revolution）方案，是建立本土心理學的新研究方向。其「含攝文化的心理學」核心主張是，進行所謂好的本土心理學研究要同時兼顧以下三個面向：(1) 對於自己本土心理學研究採取之研究典範的本體論與認識論立場不但要能夠了解，還要能夠進行深度的「哲學反思」；(2) 能夠以建構實在論的「科學微世界」視角、「一種心智，多種心態」的視框進行本土心理學的「理論建構」；(3) 在自身採取之研究典範所對應相容的方法論或研究方法下，進行「實徵研究」檢證理論所提出的研究假設。但這看似相當宏觀周延的研究取向主張與訴求，同樣遭到同儕的質疑，甚至還被評論為「好像不是談論心理學研究，而比較像是談論社會學研究或哲學思辨」（李美枝，2011）；或者質疑只能像這般偏好對「巨觀的」、「大型的」、「抽象層次高的」、「較為複雜的」、「包含所有事物的」宏大理論建構與思考才是好的本土心理學研究（鄭伯壘，2011）？難道，較輕薄、短小而能夠發現心理學新規則並對社會具有重大影響力的實徵研究，不能算是好的本土心理學研究嗎？又或者，對於不同學術生涯發展階段的年輕本土心理學者，難道不能提供他們一條符合現今各自研究經驗發展歷程的多元進路選擇，而一定要拿大師級、抽象的哲學議題或高竿的標準來嚇跑他們嗎（葉光輝，2011）？這恐怕不是推動及倡導華人本土心理學之初衷。

針對上述評論意見，黃教授（2011b）最後以「學術之道的抉擇」為標題回應說明，他倡導建構「含攝文化的心理學」的關鍵訴求是：反對「素樸實證主義」的實徵研究，因為單從素樸實徵研究結果的累積，是無法歸納建構出有意義的心理學理論與知識的。因此他呼籲本土心理學研究者要能夠從人類心理的深層結構視角下手，建構跨文化普世性的理論來說明，為何不同文化社會人們所呈現出差異多元的心態表現，只是對於人類同一深層心理結構與功能之運作，為因應不同文化之生態環境、社會規範差異之要求，

而展現出來人們感官經驗所能夠看到或意識到的表層面的心理與行為反應而已。這即是 Shweder 等人 (1998) 在文章中所呼籲「一種心智，多種心態」主張的真諦。

## 貳、反思性主位與反身性客位研究取向

人們生活世界的心理與行為現象樣貌原本就是多變無常，這是一般人所觀察到的表層現象 (surface level of phenomenon)。而學者學術研究所提出的理論觀點與原則，常是從表層現象所抽象化出來的深層現象或結構 (deep level of phenomenon or structure) 或心理運作機制，具有提綱挈領解釋眾多表層生活相關心理與行為現象，因而可作為人們因應日常生活困境之參考知識或智慧的功能。雖然學者都同意現象經驗材料是人們建構理論的基本素材，但本土或文化心理學研究者不能僅聚焦於人們表層的心理與行為的差異現象為滿足 (Yeh, 2023)。舉例來說，我們看到美國人用刀叉，中國人用筷子，印度人用手吃飯，這是我們觀察到的表層行為差異現象，但這些差異行為現象在深層心理運作機制上，都是為了通過使用各自文化社會認為適合的工具，來滿足飢餓或維持生存的同一种深層基本心理需求方式，並無孰優孰劣之區隔。

本土心理學研究者在探究某一特定議題的現象時，可以關注不同文化社會下很多表層的心理與行為，它們很像人類學家田野研究的民族誌紀錄材料，如果研究者願意，他們可以為每個特定的文化社會創造出許多本土的心理學概念和相應的理論。在這種情況下，我們通常使用複數形式的「本土心理學」(indigenous psychologies) 來稱呼這種層次的本土心理學研究。這類的本土心理學研究，我稱為反思性主位取向 (reflective emic approach) 的本土心理學研究，其最大的困境是研究成果外推的生態效度低，很難跟其他文化的心理學者進行交流與溝通討論，因為彼此共通的背景知識不足。這類的本土心理學知識與理論常被批評為具有「文化封裝」(cultural encapsulation) 偏見的研究觀點，指的是只能以自己所知有限的文化觀點來詮釋所看到的生活現象或結果，對於他人文化背景是無知或缺乏了解的。這個術語通常用於西方諮詢理論中，藉以說明主流文化諮商員在解釋少數族群個案的問題行為時，因未能認識到少數族群個案自身的文化背景在其當前生活狀況和世界觀中的重要性 (Wrenn, 1962)，以致其詮釋的結果是有缺失或偏見的。實際上，當本土心理學者建構其理論時，若忽視其社會中的個別差異或次文化差異，或者拒絕與其他 (如主流) 文化觀點對話時，這也可以稱為是另一種「文化封裝」偏誤 (曹惟純、葉光輝，2017)，同樣屬於民族中心主義的觀點，並不可取。

因此稍有雄心的本土心理學研究者，在認識到採取反思性主位取向所建構之本土心理學知識與理論的侷限後，可以更進一步思考以「反身性客位取向」(reflexive etic approach) 來建立本土心理學的知識及理論。所謂反身性客位取向法指稱也是在既定的文化社會下觀察心理與行為現象，但在建構本土知識或理論時，能更深入地反身思考由

自身既定文化社會所建構的本土理論，及知識與主流心理學中對應的既有理論與知識之間的異同，通過平等地對待這些異同面向知識，設法將它們整合到一個具系統化的綜合框架中，並進一步清楚說明不同文化間現象的異同點，以及闡述影響它們產生異同的可能成因。換言之，反身性客位法是反思性主位法的進階版研究取向，它是通過重新審視和重新設想已建立的本土心理學理論與主流對應理論之間的異同及影響產生異同的可能成因，而企求更周延及公平地對待及闡述不同文化社會下對同一關注議題所產生之心理與行為的異同。這正是個人認為邁向楊先生所謂真正全人類心理學理想的進路（Yang, 2012）。

### 參、方法是多元的，核心理念是共識的

再者，就像心理學眾多領域的並存協作，各式各樣的研究方法原就可被自由運用來探究大家共同關注的核心議題，以目前發展蓬勃的神經心理學為例，它主要由解剖、生理、生化的角度研究腦組織與功能，並關注大腦的組織結構、功能與人類日常生活的心智及行為等心理活動現象的關連性。然而，由於人類大腦的神經組織與功能非常複雜，無法單靠一種檢測工具就能描繪出它的全貌，因此神經心理學者試圖透過不同研究方法或技術（例如：EEG、CT、fMRI、DTI、PET、TMS……），構建出他們對於神經心理學議題的共識與知識。那麼華人本土心理學關注議題的核心共識是什麼呢？簡單來說，即是強調應該將影響華人心理與行為實際運作的社會、文化及歷史脈絡納入研究的構思與設計當中（楊中芳，1993；楊國樞，1993，1997），只要是在這個共識基礎下進行的研究，都可以稱之為華人本土心理學研究。既然如此，在這個共識基礎下，華人本土心理學研究者為什麼不能使用各類的研究方法或方法論來構建對於華人本土心理學的知識與理論呢？在使用各類研究方法或方法論來探究本土心理學議題的知識與理論時，每個學者的努力與成果雖然都有其不足或缺失之處，但這是從不同角度提出對華人本土心理學相關知識的貢獻，無論是來自社會學、神經學、經濟學、哲學的或人工智慧（artificial intelligent）的知識觀點，也無論是採用質化或量化方法所得到的成果，實在無須以己之長批評他人之短，因為推動華人本土心理學理論知識發展是一長期演進歷程，需要有志者彼此相輔相成，共創更完整、更詳盡的華人心理與行為相關理論及知識版圖。甚至學者若能善用現今的生成式 AI 技術，運用大數據資料分析演算方法，說不定還能夠將上述各學科領域的知識整合在一起，而對特定華人心理與行為現象議題產出新的理論模型。華人本土心理學者彼此只要願意敞開視角，相互包容及整合同道的研究成果與貢獻用來提升自己研究視角的不足處，則冀望華人本土心理學知識理論的發展前景能與西方主流心理學相抗衡或並駕齊驅的時刻，應該是指日可待。

## 肆、三篇論文的本土化訴求說明

本次專刊中的三篇專題論文，恰都是個人所指導學生之學位論文改寫投稿，再經審查者意見修正後的文章。雖然每篇文章第一作者投入華人本土心理學研究領域的時間長短不同，但都是在企圖避開楊先生「七不」原則、朝向「十要」原則下，完成對華人本土心理學的研究。這三篇論文的文章屬性各不相同，分屬於純理論構念建構（「佛家慈悲」是否等同西方 **compassion**？建構含攝佛法的慈悲構念）、質化資料實徵分析建構理論觀點（契合度與同步化的雙人舞：親密關係情緒調節模型），以及量化資料實徵分析驗證本土理論觀點（臺灣中高齡者孝道信念、知覺媳婦孝行與自身心理適應關係）三種類型，但都可以稱之為華人本土心理學的研究實例。三篇文章關注的對象焦點也各不相同，分別是「含攝佛法的慈悲構念」、「親密關係的情緒調節模型」及「中高齡者的孝道信念與身心適應」。換言之，只要是從華人文化觀點來探討華人的心理與行為現象的運作歷程，都可以是華人本土心理學的研究議題；而且它們可以從華人的傳統、現代甚至是當今的文化視角切入，也都可以被稱為是華人本土心理學研究。

其中，關注「含攝佛法的慈悲構念」一文（周佳敏、葉光輝，2023）是對於西方 **compassion**（慈悲）概念之相關理論的挑戰。它根據黃光國（2022）之「文化系統研究方法」和「科學微世界」論述，對「佛教慈悲」進行「文化詮釋」和「科學詮釋」，並據此建構出「佛家慈悲」的學術性構念，作為其後續實徵研究的理論基礎，從而支持黃光國倡議之本土社會科學研究方法的可行性。它從華人研究本土化的角度，分析出「佛家慈悲」概念內涵，除了西方 **compassion** 一向強調的「助人慈悲」面向外，亦包含「教化慈悲」（亦即助人的心態，能超越「公平原則」而將「關懷原則」適用於敵人和犯錯者身上，以協助他們改過向善）、「鎮定慈悲」（亦即幫助他人時，在面對遭受痛苦者而產生慈悲之心時，自己能夠不過分產生憂傷，或幫助犯錯者改過向善時不過度產生憤怒情緒），和「平等慈悲」（亦即能以平等心來幫助受苦者和犯錯者，而不會產生內團體偏私的偏頗心態）等三個面向。這意味著佛家慈悲的本意比西方 **compassion** 的內涵要豐富寬廣許多，適合由「以鎮定情緒和平等心，幫助受苦者離苦得樂，並協助犯錯者改過向善」來加以定義。此定義不僅呼應佛家四無量心的精隨，亦符合達賴喇嘛本人在眾多場合下對於慈悲觀念的論述。基於本論文研究對慈悲構念的擴展之下，進而衍生出許多有關慈悲概念的新研究假設，本文第一作者也在其博士論文中發展出對應的測量工具，逐一對所提出的各項新研究假設進行檢驗，有興趣的讀者可自行參考周佳敏的博士論文。

其次，〈契合度與同步化的雙人舞：親密關係的情緒調節模型〉一文（何文澤、葉光輝，2023）也是對於西方既有情緒調節理論觀點的修正與調整。西方情緒調節研究已經蓬勃發展了二十多年，相關概念在諮商輔導與臨床的應用範圍也相當廣泛。近五年來此議題的研究焦點逐漸從個人自身的情緒調節現象，轉向關注人際互動取向的情緒調節現

象。儘管有大量研究聚焦於探討自身情緒調節歷程，但現實生活中人與人的交流歷程，才是產生情緒與調節情緒的主軸。因此，〈契合度與同步化的雙人舞：親密關係情緒調節模型〉一文回顧現有的人際情緒調節理論（Reeck et al., 2016; Zaki & Williams, 2013），指出它們兩大共同缺陷：第一，仍然是以單一個體的角度來描述兩個體的情緒互動與情緒調節現象，而非以關係為整體的角度來描繪人際情緒調整的互動歷程；第二，目前的理論都無法用來預測人際情緒調節的可能成效。本論文研究改以關係為分析單位建構理論，訪談了 24 對情侶面對負面情緒的互動經驗，並以主題分析法分析訪談資料，建構出四階段的親密關係情緒調節模型。這四個階段按時間發生先後，分別為「情緒覺察（能否覺察對方的負面情緒）」、「情緒原因同理」、「調節動機」、「調節策略」四個階段，若再加上「成果評估」則總共有五個階段。而前面四個階段中，互動雙方在每一階段彼此情緒調節的契合度高低，將顯著地影響下一階段情緒調節的契合度，進而決定整個情緒調節的成效。此外，當彼此在每一階段之調節契合度低時，個體都會採取讓彼此能同步化的手段來提升調節的契合度，否則整個情緒調節的成效將無法達成預期目標。本論文研究同樣也基於人際情緒調節歷程在概念上的更新，進而發展出對人際情緒調節歷程之前四階段契合度的測量工具，並據此導引出新的研究假設，本文第一作者也在其博士論文研究中，針對所提出的新研究假設一一加以檢驗。對此後續實徵研究有興趣的讀者，可自行參考何文澤的博士論文。

從上述兩篇本土心理學論文內容的說明中可發現，要對西方既有理論有所挑戰或修正，對於研究相關議題概念的修正或創新是必要之路。概念的修正或創新，意味著對研究議題現象帶來了新的視野與研究方向，再經由對應新概念之測量工具的發展與編製，將可以對提出的新研究假設進行實徵檢驗，以了解所關注本土心理現象之主張觀點的正確性以及普遍性。只要能掌握上述幾個原則，進行所謂本土心理學研究之創新並非難事。

當然，若認為採取上述針對研究相關議題概念進行修正或創新之方法還是覺得有困難，則仍然可以使用本專刊第三篇關注「中高齡者的孝道信念與身心適應」論文（陳坤彥等人，2023）所採取的方法來進行本土心理學研究。第三篇論文採取的研究方式，即是將已經發展成熟的華人本土心理學理論觀點，應用到過去還未被仔細探討的主題上，並從中導引出新的研究假設命題，然後付之實徵檢驗。第三篇論文就是針對已經發展成熟的華人孝道雙元理論觀點，應用到公婆對媳婦之孝道行為知覺感受，探究其對於公婆自身身心健康的影響。華人孝道雙元理論（Yeh, 2003; Yeh & Bedford, 2003）發表至今已有 20 年之久。該理論過去在許多主題上持續地獲得支持其主張觀點的證據，尤其常用於探討各種家庭代間互動與高齡相關議題，包含：父母對青少年子女的教養關係與管教風格（Chen et al., 2016; Nainee et al., 2021）、成年子女對父母的代間支持與互動（葉光輝，2009；Yeh et al., 2013）、祖孫的代間支持（張則凡，2006）、高齡父母對子女的代間依附（吳志文、葉光輝，2020）、高齡父母自身的孝道期待與心理健康之關聯（呂宜峰，

2016) 等，但缺少應用在公婆與媳婦互動關係之影響效果的探討。此論文即是探討中高齡者孝道信念、知覺媳婦的孝道行為與自身心理適應三者關係，其主要研究結果發現：中高齡者仍普遍重視孝道，對相互性孝道的重視程度仍顯著高於權威性孝道，且中高齡者權威性孝道信念與其憂鬱感顯著正相關；中高齡者相互性孝道信念則與其幸福感顯著正相關。當公婆知覺媳婦的兩種孝行（相互性及權威性）高，皆有助於中高齡身為公婆者個人的心理適應，一方面可增進其幸福感，另一方面可降低其憂鬱感。此研究結果有助於建議中高齡者該如何持有孝道信念，以及公婆與媳婦如何相處與互動的參考，也為孝道雙元理論提供了一個新的應用領域。

## 伍、結語

整體而言，本專題旨在為有意從事華人本土心理學研究的年輕學者，提供更多元的視角來思考如何進行本土心理學研究，未必非要受限於黃光國教授以巨觀、抽象角度所主張的，同時兼顧「哲學反思」、「理論建構」及「實徵研究」三個面向的探究，才足以稱為本土心理學研究。任何受到本土心理學理念啟發的學者，都可以根據自身的研究經歷找到適合的切入方式，由自己所關注的議題開展出具原創性的本土心理學研究。學術功夫的養成過程是要靠無數經驗的累積來達成，而非一蹴可幾。在入門階段，不管採用什麼樣的研究方法，只要在進行研究時，能夠將影響華人心理與行為實際運作的社會、文化及歷史脈絡納入自己研究的構思與設計當中，都可以稱之為華人本土心理學的研究。初入本土心理學領域，採用反思性主位取向法也許是不錯的第一步，在後續階段則要通過重新審視和重新設想反思性主位研究取向法所建立之本土心理學理論的侷限與不足之處，轉而採取反身性客位研究取向法嘗試與主流對應理論之間進行對話討論，以企求更周延及公平地對待及闡述不同文化社會下對同一關注議題所產生之心理與行為的異同。這才是邁向真正全人類心理學的理想進路。

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## **Demonstrations of Chinese Indigenous Psychological Research**

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### **Abstract**

The question of how to effectively conduct indigenous psychological research has long been a focal point for Chinese indigenous psychologists. Despite the efforts of several academic predecessors who have provided suggestions, the Chinese indigenous psychological community continues to grapple with challenges and uncertainties, making it challenging to establish a consensus on the best practices for conducting quality indigenous psychological research. This special issue aims to present diverse perspectives to young scholars interested in pursuing Chinese indigenous psychology, encouraging them to consider various approaches when conducting their own indigenous psychological research. It highlights that indigenous psychological research does not necessarily require the simultaneous inclusion of philosophical reflection, theoretical construction, and empirical research. By exploring different perspectives, this special issue seeks to broaden the understanding and possibilities within the field of Chinese indigenous psychology. This special issue encompasses three distinct articles, each representing a different sub-type within Chinese indigenous psychology. The articles include pure theoretical constructions, empirical analyses of qualitative data to develop theoretical viewpoints, and empirical analyses of quantitative data to validate Chinese indigenous theory. Despite their varying attributes, all three articles serve as valuable examples of Chinese indigenous psychological research, highlighting the diversity of approaches within the field. In broad terms, the examination of psychological and behavioral phenomena among the Chinese population, through the lens of Chinese culture, falls under the purview of Chinese indigenous psychological research. This encompasses studies conducted from the perspectives of Chinese traditional, modern, and contemporary cultures. This article proposes that newcomers to the field of indigenous psychology may begin by adopting a reflective emic approach, which prioritizes an insider's viewpoint. Subsequently, it is recommended to adopt a reflexive etic approach, engaging in dialogue with mainstream counterparts, to ensure a fair exploration of

psychological and behavioral similarities and differences across cultures and societies. This approach fosters the development of a truly global psychology.

*Keywords: Chinese indigenous psychology, diverse perspectives, reflective emic approach, reflexive etic approach*

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## 1. How to engage in good indigenous psychological research

Since the inaugural issue of "Indigenous Psychological Research in Chinese Societies" in 1993, the issue of how to conduct good indigenous psychological research has always been the focus of attention of indigenous psychologists. The father of Chinese indigenous psychology, Professor Guo-Shu Yang (1993) (hereafter referred to as Mr. Yang by the usual name in the academic circle), in the first issue of the article, in addition to proposing seven practices that he believes are not conducive to indigenization research and ten methods that are beneficial to indigenization research. As a guiding principle of the practice, the so-called "indigenous fit" concept was also put forward in an attempt to use it as a criterion for good indigenous psychological research. However, whether it is "on how to deepen indigenous psychological research" proposed by Professor Chung-Fang Yang (1993) at the same time, or "Indigenous fit and related issues of psychological research" proposed by Mr. Yang (1997) four years later, although they all tried to provide answers to this core issue of concern, they all encountered many challenges and doubts from their colleagues, and they were unable to reach a consensus in the Chinese indigenous psychology circle on "how to conduct good indigenous psychological research." Later in 2011, Professor Kwang-Kuo Hwang (2011a) explored this issue again, hoping to find a new way out for this issue to face mainstream Western psychology's doubts about the indigenous psychology movement. Accordingly, he proposed the so-called "culture-inclusive psychology" concept. In accordance with Professor Hwang's philosophy and ambition, this is an attempt to initiate a scientific revolution in the discipline of psychology and to establish a new research direction in indigenous psychology. Its core proposition of "culture-inclusive psychology" is that conducting so-called good indigenous psychological research must take into account the following three aspects: (1) The ontological and epistemological stance of the research paradigm adopted for one's own indigenous psychological research must not only be To be able to understand, one must also be able to conduct in-depth "philosophical reflection"; (2) To be able to carry out "theoretical construction of indigenous psychology from the perspective of "scientific micro-world" of constructive realism and the perspective of "one mind, many mentalities" "; (3) Conduct "empirical research" to test the research hypotheses proposed by the theory under the methodology or research method that is compatible with the research model adopted. However, this seemingly broad-based research orientation claim and appeal has also been questioned by peers, and has even been commented as "it does not seem to be talking about psychological research, but more like talking about sociological research or philosophical speculation" (Li, 2011); or it is better to question whether it is better to prefer the

construction and thinking of grand theories that are "macroscopic", "large-scale", "high-level of abstraction", "relatively complex" and "includes all things". indigenous psychology research (Cheng, 2011)? Could it be that empirical research that is thin, short and can discover new rules of psychology and has a significant impact on society cannot be regarded as good indigenous psychological research? Or, for young indigenous psychologists at different stages of academic career development, can't we provide them with a diverse approach choice that is in line with their current research experience development process, but they must use master-level, abstract philosophical topics or high-level standards? Scare them away (Yeh, 2011)? This is probably not the original intention of promoting and advocating Chinese indigenous psychology.

In response to the above comments, Professor Hwang (2011b) finally responded with the title "Academic Choices" and explained that his critical appeal in advocating the construction of "culture-inclusive psychology" is to oppose the empirical research of "naïve positivism" because it is impossible to inductively construct meaningful psychological theories and knowledge based solely on the accumulation of naïve empirical research results. Therefore, he called on indigenous psychology researchers to start from the perspective of the deep structure of human psychology and construct a cross-cultural universal theory to explain why people in different cultural societies show different and diverse mental expressions. Still, for the same deep psychology of human beings, the operation of structure and function is to respond to the different requirements of ecological environments and social norms of different cultures and to show surface-level psychological and behavioral reactions that can be seen or realized by people's sensory experience. This is the essence of what Shweder et al. (1998) call for "one mind, many mentalities" in their article.

## **2. Research orientation of reflective emic approach and reflexive etic approach**

The psychological and behavioral phenomena in the world where people live are inherently changeable, the surface level of phenomena observed by ordinary people. The theoretical viewpoints and principles put forward by scholars and academic research are often abstracted from the surface phenomena to the deep level of phenomenon or structure (deep level of phenomenon or structure) or psychological operation mechanism, which can outline and explain many psychological and behavioral phenomena related to surface life, so it can be used as a reference for knowledge or wisdom for people to deal with the difficulties of daily life. Although scholars agree that phenomenal experience data are the basic materials for people to construct theories, indigenous or cultural psychology researchers cannot just focus on people's

superficial psychological and behavioral differences (Yeh, 2023). For example, Americans use knives and forks, the Chinese use chopsticks and Indians use their hands to eat. This is the superficial behavior difference we observe, but these differences in the deep psychological operation mechanism are all for. There is no distinction between superior and inferior ways of satisfying hunger or the same deep, basic psychological need for survival using the tools the respective cultural society deems appropriate.

When indigenous psychological researchers explore the phenomenon of a specific topic, they can pay attention to many superficial psychology and behaviors in different cultural societies. They are very similar to the ethnographic record materials of anthropologists' field research. If the researchers are willing, they can do for each particularly cultural society has created many indigenous psychological concepts and corresponding theories. In this case, we usually use the plural form of "indigenous psychologies" to refer to this level of indigenous psychological research. The biggest dilemma of this type of indigenous psychological research, which I call the reflective emic approach, is that the extrapolation of the research results has low ecological validity, making it difficult to compare it with psychologists from other cultures to communicate and discuss because there is not enough common background knowledge. This kind of indigenous psychological knowledge and theory is often criticized as a research perspective with a "cultural encapsulation" bias, which means that one can only interpret the life phenomena or results they see from the cultural perspective of which one has limited knowledge, Ignorance or lack of understanding of the cultural background of others. This term is usually used in Western counseling theory to describe the failure of mainstream cultural counselors to recognize the importance of the cultural background of minority cases in their current life conditions and worldview when explaining the problematic behaviors of minority cases (Wrenn, 1962) so that the results of its interpretation are missing or biased. When indigenous psychologists construct their theories and ignore individual or subcultural differences in their society or refuse to dialogue with other (such as mainstream) cultural perspectives, this can also be called another form of "cultural encapsulation" mistakes (Tsao & Yeh, 2017), also belong to the viewpoint of ethnocentrism, are not advisable.

Therefore, after realizing the limitations of indigenous psychological knowledge and theories constructed by adopting a reflective emic approach, some ambitious indigenous psychology researchers can further consider using a "reflexive etic approach" to build knowledge and theories of indigenous psychology. The reflexive etic approach refers to observing psychological and behavioral phenomena in a given cultural society. Still, constructing indigenous knowledge or theories can reflect more deeply on the indigenous

theories built by its own given cultural society, knowledge, and behavior. The similarities and differences between the corresponding existing theories and knowledge in mainstream psychology, by treating these similarities and differences as equal knowledge-oriented, manage to integrate them into a systematic and comprehensive framework and further clarify the similarities and differences of phenomena between different cultures and explain the possible causes that affect their similarities and differences. In other words, the reflexive approach is an advanced version of the reflective approach. It re-examines and re-envision the similarities and differences between established indigenous psychological theories and mainstream corresponding theories and the possible causes of similarities and differences, and strives to treat and explain the similarities and differences in psychology and behaviors of the same concern in different cultures and societies more thoroughly and fairly. This is exactly what I personally think is the approach towards what Mr. Yang calls a true psychological ideal for all humanity (Yang, 2012).

### **3. Participation and methods are diverse, and the core concepts are consensus.**

Furthermore, just like the co-existence and collaboration of many sub-fields of psychology, various research methods can be freely used to explore the core issues of common concern. Take the current vigorous development of neuropsychology as an example. It is mainly composed of studying brain organization and function from the perspectives of anatomy, physiology, and biochemistry and paying attention to the relationship between the organizational structure and function of the brain and the psychological activities of human beings in daily life, such as mind and behavior. However, because the neural organization and functions of the human brain are very complex, it is impossible to depict its complete picture with just one detection tool. Therefore, neuropsychologists try to use different research methods or technologies (such as EEG, CT, fMRI, DTI, PET, TMS...) to build their consensus and knowledge on neuropsychological issues. So, what is the core consensus on the issues that Chinese indigenous psychology focuses on? To put it simply, it emphasizes that the social, cultural, and historical context that affects the actual operation of Chinese psychology and behavior should be included in the conception and design of the research (Yang, C. F., 1993; Yang, G. S., 1993, 1997) as long as it is carried out based on this consensus. All the research can be called Chinese indigenous psychology research. That being the case, based on this consensus, why can't researchers of indigenous Chinese psychology use various research methods or methodologies to construct knowledge and theories about native Chinese

psychology? When using various research methods or methodologies to explore the knowledge and theories of indigenous psychology issues, although each scholar's efforts and achievements have shortcomings or deficiencies, they are proposed from different perspectives on the issues related to Chinese indigenous psychology. The contribution of knowledge, whether from sociological, neurological, economic, philosophical, or artificial intelligence knowledge perspectives or the results obtained using qualitative or quantitative methods, is no need to criticize based on one's merits. The shortcomings of others are because promoting the development of indigenous Chinese psychological theoretical knowledge is a long-term evolutionary process, which requires those with ambitions to complement each other and create a more complete and detailed theoretical and knowledge map related to Chinese psychology and behavior. Even if scholars can use today's generative AI technology and big data analysis and calculation methods, they may be able to integrate knowledge from the above disciplines and produce new theories on specific Chinese psychological and behavioral phenomena. As long as indigenous Chinese psychologists are willing to open their perspectives, tolerate each other, and integrate the research results and contributions of their colleagues to improve the shortcomings of their research perspectives, we hope that the development prospects of indigenous Chinese psychological knowledge and theory can compete with Western mainstream psychology or the moment of neck and neck should be just around the corner.

#### **4. Explanation of indigenization demands of the three papers**

The three unique papers in this special issue are all articles rewritten and submitted by personally supervised students and then revised with the reviewers' opinions. Although the length of time the first author of each article has devoted himself to the research field of Chinese indigenous psychology is different, they all completed the research on Chinese indigenous psychology in an attempt to avoid Mr. Yang's "Seven Don's" principle and move towards the "Ten Essentials" principle. The attributes of the articles in these three papers are different. They belong to the construction of purely theoretical constructs (Conceptualize Buddhist Compassion: Differentiating Buddhist Compassion from Western Compassion) and the construction of theoretical perspectives through empirical analysis of qualitative data (A Duet between Congruence and Synchronization: Interpersonal Emotion Regulation Model of Romantic Relationships) and empirical analysis of quantitative data to verify indigenous theoretical perspectives (The Relationships among Filial Piety, Perceive Filial Behavior of Daughter-In-Law and Psychological Adaptation in Taiwanese Late Middle-Aged Parents), but



they can all be called it is an example of research on Chinese indigenous psychology. The focus of the three articles is also different, namely "the concept of compassion incorporating Buddhism," "the emotional regulation model of intimate relationships," and "filial piety beliefs and physical and mental adaptation of late middle-aged people." In other words, as long as the operation process of Chinese psychological and behavioral phenomena is discussed from the perspective of Chinese culture, it can be a research topic of Chinese indigenous psychology. They can be cut from the perspective of Chinese tradition, modernity, and even today's culture, and they can all be considered. It can be called Chinese indigenous psychology research.

The article "The Concept of Compassion Involving Buddhism" (Chou & Yeh, 2023) challenges the relevant theories of the Western concept of compassion. It conducts "cultural interpretation" and "scientific interpretation" of "Buddhist compassion" based on Kwang-Kuo Hwang's (2022) "cultural system research method" and "scientific microworld" discussion and constructs the academic nature of "Buddhist compassion" based on this as a theoretical basis for his follow-up empirical research, it supports the feasibility of the indigenous social science research method proposed by Kwang-Kuo Hwang. It analyzes the connotation of the concept of "Buddhist compassion" from the perspective of indigenization of Chinese studies. In addition to the "helping compassion" aspect that Western compassion has always emphasized, it also includes three more elements: "educational compassion" (that is, a helping mentality that can transcend the "fairness principle"). "And apply the "principle of care" to enemies and wrongdoers to help them change their ways and become good); "calm compassion" (that is, when helping others when facing the suffering person and having compassion, you can not do anything but sharing causes sorrow or helping the wrongdoer to change for the better without excessive anger); and "equal compassion" (that is, being able to help the sufferers and the wrongdoer with an equal heart without creating a biased mentality of in-group favoritism). This means that the original meaning of compassion in Buddhism is much richer and broader than that of Western compassion, and it is suitable to be defined as "helping those who suffer to escape suffering and find happiness through calming their emotions and being equanimous and assisting those who have made mistakes to correct themselves and do good." This definition not only echoes the four immeasurable thoughts of Buddhism but also conforms to the Dalai Lama himself's discussion of the concept of compassion on many occasions. Based on the expansion of the concept of compassion in this thesis, many new research hypotheses about the concept of compassion were derived. The first author of this article also developed corresponding measurement tools in his doctoral dissertation to analyze each of the proposed

new concepts one by one. The research hypothesis is tested. Interested readers can refer to Chia-Min Chou's doctoral dissertation.

Secondly, the article "A Duet between Congruence and Synchronization: Interpersonal Emotion Regulation Model of Romantic Relationships" (Ho & Yeh, 2023) is also a revision and adjustment of the existing Western theory of emotional regulation. Western emotion regulation research has flourished for over 20 years, and related concepts have been widely used in counseling and clinical applications. In the past five years, the focus of research on this topic has gradually shifted from the individual's emotion regulation phenomenon to the interpersonal interaction-oriented emotion regulation phenomenon. Although many studies have focused on exploring the process of self-emotion regulation, communication between people in real life is the main axis of generating and regulating emotions. Therefore, the article "The Pas de deux of Fit and Synchronization: A Model of Emotional Regulation in Intimate Relationships" reviewed the existing theories of interpersonal emotional regulation (Reeck et al., 2016; Zaki & Williams, 2013) and pointed out their two common flaws: first, still describe the emotional interaction and emotional regulation of two individuals from the perspective of a single individual, rather than describe the interaction process of interpersonal emotional adjustment from the perspective of the relationship as a whole; second, none of the current theories can be used to predict interpersonal emotions possible effects of adjustments. In this thesis, the theory is changed to the relationship as the unit of analysis, and 24 couples are interviewed about their negative emotional interaction experiences. The interview data are analyzed by thematic analysis, and a four-stage emotional regulation intimacy model is constructed. These four stages occur in chronological order, namely "emotional awareness (whether you can perceive the other party's negative emotions)," "emotional reason empathy," "motivation adjustment," and "regulation strategy." "Results Assessment" has a total of five stages. In the first four stages, the degree of compatibility of emotion regulation between the two interacting parties at each stage will significantly affect the compatibility of emotion regulation in the next stage and thus determine the effectiveness of the entire emotion regulation. In addition, when the adjustment fit between each stage is low, individuals will take measures to synchronize with each other to improve the adjustment fit. Otherwise, the effectiveness of the entire emotion regulation will not be able to achieve the expected goal. The research of this paper is also based on the conceptual update of the interpersonal emotion regulation process, and then develops a measurement tool for the fit of the first four stages of the interpersonal emotion regulation process, and leads to new research hypotheses based on this. The first author of this paper is also in his doctoral dissertation

research. The new research hypotheses proposed were tested one by one. Readers interested in this follow-up practical research can refer to Wen-Tso Ho's doctoral dissertation.

From the explanations of the contents of the above two indigenous psychology papers, it can be found that it is necessary to challenge or innovate the concept of research-related topics to challenge or revise the existing Western theories. The revision or innovation of the concept means that it brings a new vision and research direction to the research topic phenomenon. Then, through developing and compiling measurement tools corresponding to the new concept, it will be possible to conduct empirical tests on the proposed new research hypotheses to understand the correctness and universality of the viewpoints advocated for the indigenous psychological phenomena of concern. As long as the above principles can be mastered, carrying out so-called innovation in indigenous psychological research is not difficult.

Of course, suppose you still find it difficult to adopt the method mentioned above of modifying or innovating the concepts of related research topics. In that case, you can still use the third paper of this special issue focusing on "The Relationships among Filial Piety, Perceive Filial Behavior of Daughter-In-Law and Psychological Adaptation in Taiwanese Late Middle-Aged Parents" (Chen et al., 2023) approaches to conducting indigenous psychological research. The research method adopted in the third paper is to apply the mature theoretical perspectives of Chinese indigenous psychology to topics that have not been carefully explored, derive new research hypotheses and propositions from them, and then put them into practice sign inspection. The third paper is based on the already-developed Chinese dual theory of filial piety, applying it to the parents-in-law's perception of their daughter-in-law's filial behavior and exploring its impact on the physical and mental health of the parents-in-law. It has been 20 years since the Chinese Dual Filial Piety model (Yeh, 2003; Yeh & Bedford, 2003) was published. This theory has continued to obtain evidence to support its claims on many topics in the past. It is especially commonly used to explore various family intergenerational interactions and issues related to advanced age, including the parenting relationship and discipline style of parents towards their adolescent children (Chen et al., 2016; Nainee et al., 2021), the intergenerational support and interaction of adult children for their parents (Yeh, 2009; Yeh et al., 2013), the intergenerational support of grandparents and grandchildren (Chang, 2006), the intergenerational support of elderly parents for their children intergenerational attachment (Wu & Yeh, 2020), the relationship between elderly parents' filial expectations and mental health (Lu, 2016), etc., but there is a lack of discussion on the impact of the interaction between parents-in-law and daughters-in-law. This paper explores the relationship between middle-aged and older adults's filial piety beliefs, perceptions of their daughter-in-law's filial behavior, and their psychological

adaptation. The main research results found that middle-aged and older adults still generally attach great importance to filial piety and value reciprocal filial piety significantly more than authority. Sexual filial piety and the authoritative filial piety belief of middle-aged and older adults are significantly and positively related to their depression; the mutual sexual filial piety belief of middle-aged and older adults is significantly and positively related to their happiness. When parents-in-law perceive that their daughter-in-law's two filial piety behaviors (mutuality and authority) are high, it will help the psychological adaptation of middle-aged and elderly parents-in-law.

On the one hand, it can increase their happiness, and on the other hand, it can reduce their depression. The results of this study help to provide a reference for how middle-aged and older adults should hold filial piety beliefs and how parents-in-law and daughters-in-law should get along and interact with each other. It also provides a new application field for the Dual Filial Piety theory.

## **5. Conclusion**

Overall, this topic aims to provide young scholars who intend to study Chinese indigenous psychology and provide more diverse perspectives to think about how to conduct indigenous psychology research. Indigenous psychological research can only be called indigenous psychological research if it takes into account the three aspects of "philosophical reflection," "theoretical construction," and "empirical research." Any scholar inspired by the concept of indigenous psychology can find a suitable approach based on his own research experience and carry out original research on indigenous psychology based on the issues he cares about. The process of developing academic "kung fu"(expertise) is achieved through the accumulation of countless experiences, not overnight. In the introductory stage, no matter what kind of research method is used, as long as the social, cultural, and historical context that affects the actual operation of Chinese psychology and behavior can be incorporated into the conception and design of one's research, it can be called indigenous Chinese research in psychology. When entering the field of indigenous psychology, it may be an excellent first step to adopt the reflective emic approach. In the subsequent stage, the indigenous psychological theories' limitations established by the reflexive etic approach should be re-examined and re-imagined. To deal with and explain the psychological and behavioral problems of the same concern in different cultures and societies more comprehensively and fairly to see their similarities and differences. This is the ideal approach to a genuinely universal psychology of all humankind.

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