

本土諮商心理學與本土社會科學的可能研究路徑與研究方法論

王智弘*

摘要

任何一個文化地區要進行諮商心理學或社會科學的本土化，可能會經歷將外來的諮商心理學或社會科學理論，與在地的文化傳統與生活經驗相結合的過程，以進行在地化的本土化、文化融合的本土化，或文化繼承的本土化，其中可運用本土社會科學創造詮釋學與含攝文化知識論策略，以陸續完成理念探索、理論建構與實徵研究的理論建構程序，本期專題以「家族治療本土化的研究與展望」為題，探討台灣發展家族治療本土化的過程與展望，由李岳庭教授撰寫專題論文，再經由郭麗安教授、程婉若教授、孫頌賢教授與王明雯教授撰寫回應文，再由李岳庭教授撰寫再回應文，對台灣的家族治療本土化議題提供了很豐富的研究視角與方法論之探討，可提供後續家族治療本土化研究之參考。

關鍵詞：家族治療、本土化、本土諮商心理學、本土社會科學、研究方法論

王智弘* 彰化師範大學輔導與諮商學系 (ethicgm@gmail.com)

任何一個文化地區要進行諮商心理學或社會科學的本土化，可能會經歷將外來的諮商心理學或社會科學理論，與在地的文化傳統與生活經驗相結合的過程，以進行在地化的本土化、文化融合的本土化，或文化繼承的本土化，其中可運用本土社會科學創造詮釋學與含攝文化知識論策略，以陸續完成理念探索、理論建構與實徵研究的理論建構程序。

所謂「本土化」，「本」是根本，指的是文化傳統，以時間為半徑、「土」是土地，指的是在地生活經驗，以空間為半徑，半徑的大小決定了本土化涉及的範圍，諮商心理學或社會科學的「本土化」，即是將外來的諮商心理學或社會科學，與在地的文化傳統與生活經驗相結合。諮商心理學或社會科學的本土化，也就是本土諮商心理學與本土社會科學的研究，有三個主要的研究路徑。

一、本土諮商心理學與本土社會科學研究的三個研究路徑

本土諮商心理學與本土社會科學研究的三個研究路徑，也可說是三個研究目標或三個研究層次（王智弘，2016b，2017，2019；王智弘等，2017）：（1）在地化的本土化（**localizative indigenization**）：外來諮商心理學與社會科學的理論與技術要引入在地，通常會經過一個在地化（**localization**）的過程，研究者透過對在地文化以及生活經驗的理解與應用，以對外來理論與技術進行在地化的轉譯與修正，以適用於在地的民眾，也就是外學引入的本土化；（2）文化融合的本土化（**acculturative indigenization**）：將外地引入的諮商心理學與社會科學的理論與技術，進一步與在地的文化傳統以及生活經驗相結合，即能晉升到文化融合的本土化層次，也就是外來文化與在地文化融合的本土化；（3）文化繼承的本土化（**enculturative indigenization**）：本土諮商心理學與本土社會科學專業人員能創造性的詮釋文化傳統與選擇性的統整在地生活經驗，以創建植基於本土文化的本土諮商心理學與本土社會科學理論與技術，也就是文化繼承的本土化。

（一）在地化的本土化

在地化的本土化指的是將外來的諮商心理學與社會科學知識引入，並進行在地化的過程，透過在地化的文字轉譯與內容修正，而能適用於在地的民眾，也就是外學引入的本土化（王智弘，2016b，2017；王智弘等，2017）。外學引入的本土化最基礎的工作就是進行文字的轉譯，透過將外來諮商心理學與社會科學知識的文字翻譯與名詞轉譯，以達致在地專業人員的理解並進而加以運用，透過外學的引入，本土諮商心理學與社會科學有了現代的視野與基礎，可分享外來的學科研究成果，也可進行本土文化適用性的內容修正。比如說，在台灣相當風行的後現代諮商取向理論經過多年應用之後，也提出了文化適用性的討論與修正的觀點（吳熙瑛，2017；許維素，2017），婚姻與家族治療被引

入台灣多年之後也進行了考慮在地文化的調整（趙文滔，2017），都可說是本土諮商心理學「在地化的本土化」之研究成果。

（二）文化融合的本土化

文化融合的本土化是指將外地引入的諮商心理學或社會科學理論與技術，進一步與在地文化與生活經驗相結合，以進行文化融合的過程（王智弘，2016b，2017；王智弘等，2017）。此等文化融合，通常以在地文化的文化內涵為「體」，以外來文化的學科知識為「用」，而能以在地文化的精神與架構，融入運用外來文化的學科知識與技術。比如說，結合西方心理劇與創造型藝術以及傳統中醫的「易術」（龔毓，2007），結合西方諮商技術與儒家文化觀點的「人我關係協調諮商模式」（陳秉華，2001，2017，2020；Chen, 2009），結合西方倫理觀與儒家倫理觀的「助人倫理雙元模型」（The Duality Model of Professional Ethics for Helpers, 王智弘，2013b，2013b，2016a，2018；Wang, 2022），結合西方生涯理論與易經陰陽辯證觀點的「辯證存在生命生涯模式（Dialectic Existential Lifecareer Model）」（劉淑慧，2022；Liu et al., 2014; Liu et al., 2015; Liu et al., 2016），結合西方諮商理論技術與易經觀點的兩儀心理療法（楊文聖，2017a，2017b），或結合西方諮商理論技術與黃帝內經、易經與儒釋道觀點的「一次單元諮商模式」（single session counseling model, SSCM）（王智弘、楊淳斐，2006，2016），結合西方存在現象學、催眠治療與本土倫理療癒經驗而創建的「存在催眠治療」（李維倫，2021，2022）都可被視為「文化融合的本土化」的研究成果。

（三）文化繼承的本土化

文化繼承的本土化是指本土諮商心理學與本土社會科學專業人員能創造性的詮釋文化傳統與選擇性的統整在地生活經驗，以創建植基於本土文化的本土諮商心理學與本土社會科學理論與技術，亦即以在地文化傳統為內涵而能運用西方現代諮商心理學與社會科學的知識體系思維為工具，以建構本土化理論模式，也就是文化繼承的本土化。例如，受儒家關係主義所影響的「人情與面子」理論模型（黃光國，2013；Hwang, 1987），「以儒家心學為助人知識的家族治療」（王行，2016），具佛教思維的「自我曼陀羅模型」理論（Mandala Model of Self, Hwang, 2011）以及「無我理論」（Nonself Theory, Shiah, 2016），「心理位移日記書寫」（psychological displacement paradigm in diary-writing, PDPD, 李非、金樹人，2016；金樹人，2005，2010），自知之明諮商模式（陳金燕，2023）等，都是繼承東方儒釋道文化所創建的理論模式，可被視為「文化繼承的本土化」的研究成果。

社會科學的本土化運動歷經長期的發展，已建立其哲學基礎—本土化的文化主體策略，也就是本土化之「道」（黃光國，，2018），此等本土化的文化主體策略亦即本土化研究之研究方法論，而可用之於進行本土諮商心理學與本土社會科學的理論建構。

二、本土諮商心理學與本土社會科學研究的方法論

諮商心理學或社會科學要進行本土化，本地學者宜先進行的本土化基礎研究之方向有三（王智弘，2014，2017；王智弘等，2017；朱瑞玲，1993）：一、借鏡歷史—本土文化內涵研究：選取本土文化傳統中的重要概念，以進行創造性的詮釋，而能運用於諮商心理學或社會科學之本土化研究；二、挑選主題—本土文化主題研究：基於本土文化中所異於外來文化的特性，以建立創新的本土化研究主題，或對現有的諮商心理學或社會科學研究主題，進行東西方文化特性比較與對接的本土化研究；三、確立方法—本土文化方法研究：除了選用現有的諮商心理學或社會科學研究方法於本土化研究上，亦宜基於本土化研究與本土文化的適切性而新創適用的本土化研究方法。而在確立適用於本土諮商心理學或本土社會科學之研究方法時，特別要注意確立能夠文化會通—會通本土文化與外在文化，以及領域會通—會通不同學科領域知識之研究方法論與知識論基礎。

而與上述本土化研究方向相應的本土化理論建構之步驟有三（王智弘，2014，2017；王智弘等，2017；黃光國，2009，2018；Hwang, 2012）：一、理念探索：以本地文化傳統智慧為題材，並以西方科學哲學知識論為基礎，選擇合適的文化內容與研究方法進行本土化研究；二、理論建構：進行既能代表普世心智，又能代表本地文化心態（黃光國，2011；Shweder et al., 1998）的本土化理論建構；三、研究驗證：進行能驗證本土化理論的實徵研究，以確認其學術與實務應用價值。

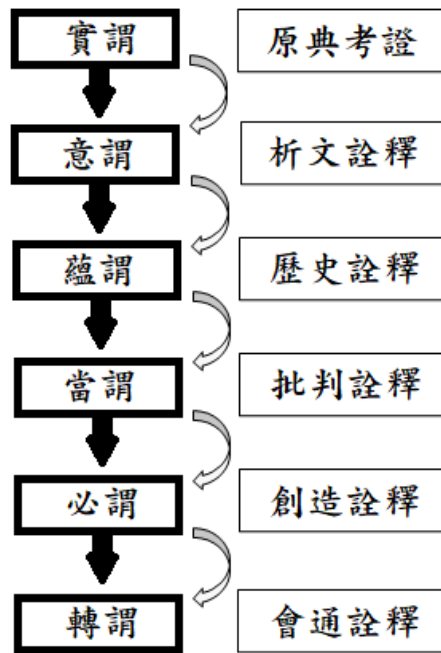
在上述的本土化研究方向與本土化理論建構步驟中，有兩個重要的核心議題即是如何借鏡與創造性取用本土文化歷史中的傳統智慧與文化概念，而又如何運用西方科學哲學知識論以作為本土化理論建構的研究方法論，也就是要建立能會通本土文化與外在文化，以及能會通跨學科與跨領域知識的研究方法論與知識論基礎。而要回應此等本土化理論建構之核心議題，則可考慮運用本土社會科學創造詮釋學以及含攝文化知識論策略（王智弘，2023）以為研究策略。

（一）本土社會科學創造詮釋學

的本土社會科學的創造詮釋學，是王智弘（2019，2020，2023）秉持「整全的多層遠近觀」（傅偉勳，1999）之意旨，擴展了傅偉勳（1986，1999）以「批判的繼承與創造的發展」原則所創建的「實謂」、「意謂」、「蘊謂」、「當謂」與「必謂」等五層辯證詮釋之「創造的詮釋學」，再加上「轉謂」之六層辯證詮釋之「本土社會科學創造詮釋學」，如圖 1。

圖 1

本土社會科學創造詮釋學的分析層次



註：取自王智弘（2023）。如何善用東西文化以開展本土化研究：以建構含攝文化理論的知識論策略與本土社會科學創造詮釋學為工具。《本土諮商心理學學刊》，14（1），p. xv。

本土社會科學創造詮釋學之主要內容分述如下（王智弘，2019，2020，2023，xii-xv 頁；傅偉勳，1986，1999，9-46 頁）：

1. 第一個層次是「實謂」，其主要在確認「原思想家實際說了什麼？」，也就是思想家當時說出口或寫下來的內容，此一層次所用的詮釋方法是屬前詮釋學（pre-hermeneutic）的原典考證：透過考據以及原典研究（textual studies），有時需要佐以義理的辨明，以確認最接近原典的用字與用語。

2. 第二個層次是「意謂」，其主要在確認：「原思想家想要表達什麼？」或「他所說的意思到底是什麼？」，此一層次所用的詮釋方法主要是析文詮釋學（linguistic-analytic hermeneutics）：除了需要佐以同理心（或美學所稱之移情同感），或是狄爾泰（Wilhelm Dilthey，1833—1911）所稱的「隨後體驗」，以對原思想家想要表達的意思加以體會與理解，也要透過脈絡分析（contextual analysis），比如：日常語言分析法、邏輯分析（logical analysis）、層面分析（dimensional analysis）等技巧，以了解原思想家在不同的脈絡下所表達的語意變化，以分析出原典語句的脈絡意義與層面義涵，以確認此等詮釋最接近原典的意涵。

3. 第三個層次是「蘊謂」層次：其主要在確認「原思想家可能要說什麼？」或「原思想家所說的可能蘊涵是什麼？」，此一層次所用的詮釋方法主要是屬歷史詮釋學（historical hermeneutics）：透過思想史之理路探索、原思想家與其後代繼承者之思維連

貫性探索、已存在而有詮釋學份量（hermeneutic weight）的多種原典詮釋進路或觀點之比較性探索，以了解原典或原思想家之學說（如高達美[Hans-Georg Gadamer, 1900-2002]所說之歷史傳統）的種種可能思想蘊涵，以掌握原思想家在歷史脈絡下的思維發展與深層義理。

4. 第四個層次是「當謂」層次：其主要在確認「原思想家（本來）應當說出什麼？」或「創造的詮釋學者應當為原思想家說出什麼？」，此一層次所用的詮釋方法主要是批判詮釋學（critical hermeneutics）：透過詮釋學洞見（hermeneutic insight），在原思想家教學義旨的表面結構底下發掘出深層結構，透過思想史的探討、中外哲學與詮釋學的方法論鑽研與個人累積的詮釋學體驗與心得，在各種詮釋學進路所發現的深層義理中進行批判性的比較考察，以在「蘊謂」層次所找到的多種可能義蘊（meanings）或蘊涵（implications）中，發現最有詮釋理據或強度的深層義蘊或根本義理。試為原思想家說出本應說出的話，澄清其表面矛盾，以終極義理重新安排其思想體系中之多層義蘊，而「講活原思想家的思想表達」（傅偉勳，1999，34 頁）。亦即展現傅偉勳所謂「批判的繼承」原思想家的觀點

5. 第五個層次是「必謂」層次（或「創謂」層次）：其主要在確認「原思想家現在必須說出什麼？」或「為了解決原思想家尚未能完成的思想，創造的詮釋學者現在必須踐行什麼？」此一層次所用的詮釋方法主要是創造詮釋學（creative hermeneutics）：透過哲理創造性（philosophical creativity），不再以原思想家的教義為限，而能批判性的超越原思想家的教義侷限性或內在難題，並解決其未能完成的思想課題。亦即展現傅偉勳所謂「創造的發展」（龐秀成，2020）讓原思想家因時之不同，讓思想境界隨年齡、智慧而變遷（愛新覺羅·毓璽，2019），而能與時俱進而發展至當代。其中要與東西各大思想與傳統進行相互對談與交流，經歷創造性思維的時代考驗與自我磨鍊，方能為原思想家解消原有思想的內在難題或實質性矛盾，（傅偉勳，1999，40 頁），使之與時俱進、持續發展以進行原哲學思維的突破與創新，而走出創新的理路。

6. 第六個層次是「轉謂」層次（或「變謂」層次）：其主要在確認「原思想家若轉化為現代的本土社會科學家或諮商心理學家現在會說出什麼？」或「或現代的本土社會科學家或諮商心理學家變成創造的詮釋學者，運用「必謂」層次的詮釋成果將原思想家的觀點加以與時俱進為現代觀點，再運用「轉謂」層次的詮釋，轉變為本土社會科學或本土諮商心理學的語言？」，此一層次所用的詮釋方法主要是會通詮釋學（integrative hermeneutics）：不只是一要透過哲理創造性，更要運用語言溝通（linguistic communication）、跨學術領域之交流（ideological interchange）與東西文化會通（East-West dialogues）之能力（傅偉勳，1999），將西方的現代社會科學或諮商心理學專業，與東方文化傳統之經典與智慧相融合，也就是要能以現代社會科學或諮商心理學的視角或語言，對文化傳統經典與智慧加以解析與運用，而轉化成為社會科學或諮商心理學本

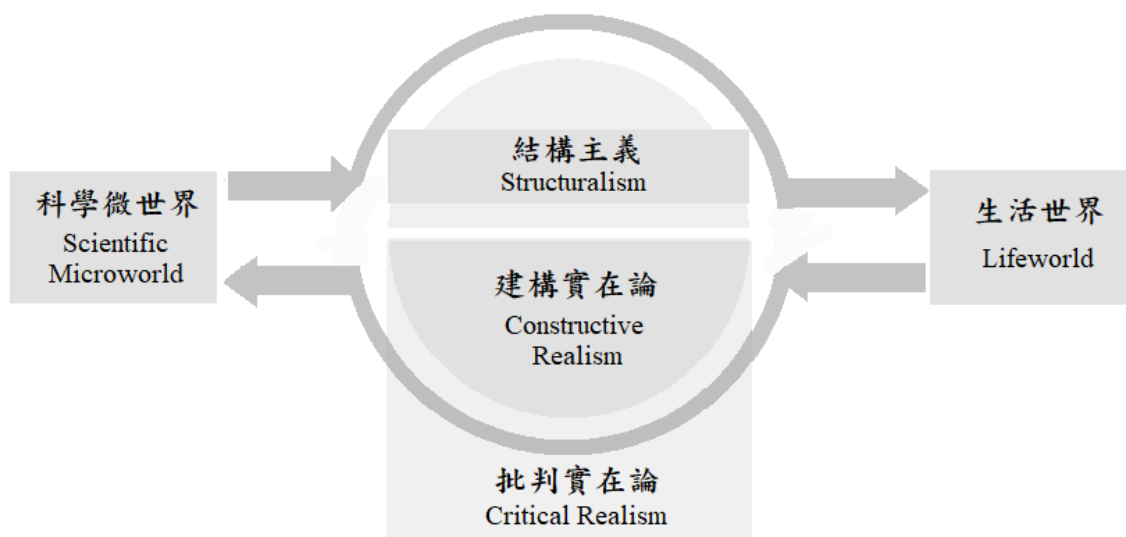
土化可用的知識系統，以結合在地的學術發展與生活經驗，進行本土社會科學或諮商心理學的理論建構，以解決社會科學或諮商心理學所遭遇的現代化與本土化課題。本土社會科學創造詮釋學的前三個層次，需藉由專精的文獻探討過程，而後三個層次，需藉由本土化研究者個人的詮釋學洞見，以及跨文化與跨學科的學術會通能力。

（二）含攝文化的知識論策略

致力於推動本土化研究的黃光國教授，社會科學的本土化必須建立其哲學基礎—也就是要建立本土化的文化主體策略（黃光國，2017，2018），而運用此等本土化的文化主體策略亦即本土化研究之研究方法論，方有利於進行本土諮商心理學與本土社會科學的理論建構。黃光國（2004）認為對西方科學哲學的了解是推動心理學與社會科學研究的重要知識背景，其引用華爾納（Fritz Wallner）在「建構實在論」（constructive realism）之生活世界（life world）與微世界（microworld）的觀點（華爾納、沈清松，2018），進一步提出科學微世界（亦即科學的理論建構）的概念，以描繪現實中的生活世界（黃光國，2018），並依此提出「建構含攝文化理論的知識論策略（Epistemological strategy for constructing culture-inclusive theories）」（Hwang, 2019）做本土化研究理論建構的方法論基礎，如圖 2。

圖 2

建構含攝文化理論的知識論策略（*Epistemological strategy for constructing culture-inclusive theories*）



註：取自 K. K. Hwang, 2019, *Culture-inclusive theories*, p. 13. Cambridge University Press.

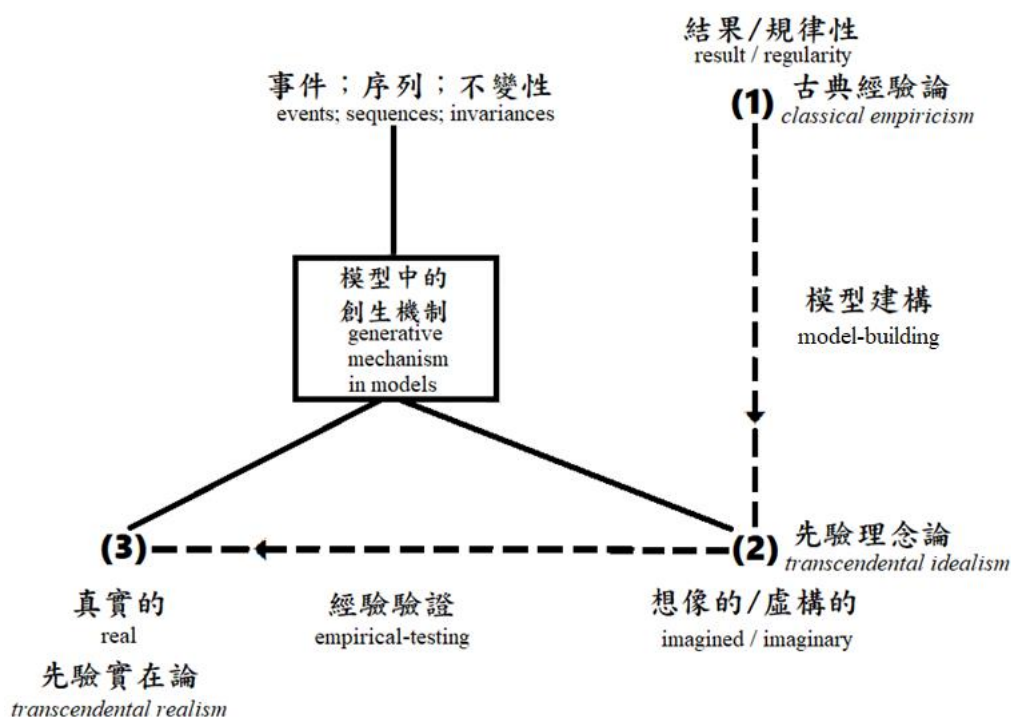
黃光國（黃光國，2018；Hwang, 2019）運用「建構實在論」區分了「科學微世界」與「生活世界」，而運用「批判實在論」以提供建構「科學微世界」的哲學基礎，即由

此以在「生活世界」中創生各種現象的「機制」，而「結構主義」則用以連結「科學微世界」的創生「機制」與「生活世界」中行動的關係（Piaget, 1968/2018）。建構含攝文化理論的知識論策略，亦是社會科學研究的文化主體策略，也就是本土社會科學家可用以建構本土化理論的研究策略與研究方法論（Hwang, 2019），其中重要的科學哲學關鍵概念即是巴斯卡（Bhaskar, 2008）所提出的「批判實在論」。

巴斯卡（Bhaskar, 2008）在批判實在論中特別提出「科學發現之邏輯」（The Logic of Scientific Discovery）理論，如圖 3。

圖 3

科學發現之邏輯（The Logic of Scientific Discovery）



註：取自 R. Bhaskar, 2008, *A realist theory of science*, p. 135. Routledge.

圖 3 所要表達的邏輯如下（王智弘，2023，xi-xii；黃光國，2018，402-408 頁；Hwang, 2019, p. 17-20; Bhaskar, 2008, p. 133-138）：

1. 就 (1) 而言，涉及對外在**事件**（event）、**序列**（sequences）與**不變性**（invariances）的觀察，就「古典經驗論」或「實證主義」者的觀點，主張透過歸納法（inductive）以對**事件、序列與不變性**的觀察以確認**規律性**（regularity）的**不變性**而獲得知識，而「先驗實在論」（Transcendental Realism）的觀點，雖亦重視對**事件、序列與不變性**的觀察以確認知識，但「先驗實在論」卻辯證性（dialectic）的主張**不變性**是理論模型中「機制」發生作用的**結果**（result），因此，「先驗實在論」強調的是**結果的不變性**，而非**規律性的不變性**。

2. 就從(1)到(2)的轉變過程而言，雖然「先驗實在論」與以康德(Immanuel Kant, 1724-1804)為首的哲學家所主張之「先驗理念論」(Transcendental Idealism)都認為知識的獲得過程中涉及了創造性的**模型建構**(model-building)，需要設想出據以產生所欲討論(研究)現象的合理之**創生性**(或生成性)(generative)「**機制**」。

3. 就(2)而言，巴斯卡認為「先驗理念論」對**創生性**「**機制**」的設想是**虛構的**(imaginary)，而「先驗實在論」對**創生性**「**機制**」的設想是**想像的**(imagined)，因為**想像的**可能是**真實的**(real)，並且可逐漸被確立為**已知是真實的**(known to real)，但是**虛構的**則不能，其中**虛構的/真實的**乃標誌著本體論(ontological)的分水嶺，而**想像的/已知是真實的**則是一個認知的(epistemic)分水嶺，本體論的分水嶺是難以跨越的，而認知的分水嶺是可以跨越的。

4. 就從(2)到(3)的轉變過程而言，就是跨越認知分水嶺的過程，在前一個時間點是**想像的**，而在下一個時間點則可能是**已知是真實的**，這其中的轉變涉及**經驗驗證**(empirical-testing)的過程，需要有實驗的生產和控制，使其中模型中假設機制的真實性受到經驗的審查。也就是，科學的任務即是在確認假設的或**想像的**「**機制**」是否是真實的，並進行充分的說明，因此，科學可說是一個運動的過程，涉及三個不同的階段，但是這些階段不能等同於時間順序的時刻，它們是互有關聯的科學階段，如果我們能允許從(2)移動到(3)的可能性，我們最終可以維護從(1)移動到(2)的合法性，也就是**經驗的驗證**支持了**想像的**合法性。

而「批判實在論」在科學發現的邏輯中所主張：建構**創生性機制**並進行**經驗驗證**的觀點，與社會科學本土化或諮商心理學本土化的研究策略頗為契合(王智弘，2014，2015，2017，2023；王智弘等，2017；黃光國，2009，2018；Hwang, 2012)。可做為社會科學本土化或諮商心理學本土化理論建構的知識論基礎。

(三) 結合本土社會科學創造詮釋學與含攝文化知識論策略以做為本土化理論建構的方法論

結合本土社會科學創造詮釋學與含攝文化知識論策略可做為本土化理論建構的方法論，並透過前述三階段的本土化理論建構研究步驟加以展開(王智弘，2014，2017，2023；王智弘等，2017；黃光國，2009，2018；Hwang, 2012)：(1) 理念探索(對所欲研究的對象以及傳統文化智慧進行選擇)：藉由善用東方哲學中傳統智慧為題材(比如：儒釋道文化傳統)透過本土社會科學創造詮釋學進行創造性詮釋，並以西方社會科學與諮商心理學理論，以及科學哲學的知識論(建構含攝文化理論的知識論策略/科學發現的邏輯)為基礎，巧妙地選擇合適的文化內容與研究方法進行社會科學或諮商心理學本土化研究，進行轉調層次的跨文化會通與跨領域會通之理念探索，以完成理論建構的內容基礎；(2) 理論建構：運用結構主義與建構實在論的觀點以進行模型建構，以建立科學微世界對生

活世界的關連與描述，而進行既能代表普世心智，又能代表本土文化心態（黃光國，2011；Shweder et al., 1998）的社會科學或諮商心理學本土化之理論建構，而完成批判實在論的**創生性「機制」**之建立；（3）研究驗證：進行能驗證社會科學或諮商心理學本土化理論的實徵研究以進行批判實在論的**經驗驗證**，以確立先驗實在論的**創生性「機制」**之真實性，而確認社會科學或諮商心理學本土化理論之學術與實務應用價值。

進一步分析其思考脈絡如下（王智弘，2023，xiv-xv 頁）：基於「建構含攝文化理論的知識論策略」（Hwang, 2019），以運用「建構實在論」區分「科學微世界」與「生活世界」之概念，並以「批判實在論」主張在「生活世界」中確認創生**「機制」**之觀點，透過「先驗實在論」進行理論模型的**想像**，此處之**想像**需應用「本土社會科學創造詮釋學」「轉調」層次以對本土文化傳統經典與智慧進行創造性詮釋，透過跨領域學科知識之交流與東西文化之會通，以建構具有**創生性「機制」**的含攝文化理論模型，而「結構主義」則用以連結「科學微世界」的**創生性「機制」**與「生活世界」中行動與現象的關係，藉由發現「生活世界」中的系統以建構理論模型，並再進行「批判實在論」所主張的**經驗驗證**（實徵研究）過程以確認「科學微世界」的**真實性**，以完成本土社會科學與本土諮商心理學之理論建構。此等「建構含攝文化理論的知識論策略」，即是社會科學研究的文化主體策略，也就是本土社會科學家可用以建構本土化理論的研究策略，其與「實、意、蘊、當、必、轉」六層辯證詮釋之「本土社會科學創造詮釋學」也可被不同文化傳統的本土社會科學家與心理學家加以運用，以作為本土化理論建構的研究方法論基礎，以發展各文化地區的本土社會科學、本土心理學以及本土諮商心理學。

本期專題以「家族治療本土化的研究與展望」為題，探討台灣發展家族治療本土化的過程與展望，由李岳庭教授（2023a）撰寫專題論文，再經由郭麗安教授（2023）、程婉若（2023）、孫頌賢（2023）與王明雯（2023）撰寫回應文，再由李岳庭教授撰寫再回應文（2023b），李岳庭教授浸淫本土化研究已久，並以本土化研究路徑的視角對台灣家族治療的研究與發展進行檢視，而提出家族治療可進行研究設計創新、建構本土化理論及西方理論本土化、建立本土家族治療訓練系統等建議，而郭麗安教授提出應注意性別平權議題與孝道關係改變的觀點，程婉若教授提到應注意社會、政治、經濟制度之脈絡因素以及文化概念間的交互作用，孫頌賢教授提到應注意實務導向的研究與跨文化中的家庭共通本質，王明雯教授則提供文化融合本土化與文化繼承本土化的相關建議，李岳庭教授則一一做出了相關的回應。諸位教授的論述內容對台灣的家族治療本土化議題提供了很豐富的研究視角與方法論之探討，實可提供後續家族治療本土化研究之重要參考。

參考文獻

王行（2016）。**修身與齊家：以儒家心學為助人知識的家族治療**。心理。

- 王明雯 (2023)。從西方心理學回到中國的心學與倫理療癒：共返心靈的原鄉。 **本土諮商心理學學刊**，14 (4)，93-129。
- 王智弘 (2013a)。積極投入含攝文化理論建構：以助人專業倫理雙元模型為例。 **台灣心理諮商季刊**，5 (3)，vi-xi。
- 王智弘 (2013b)。從文化理解到含攝文化理論之建構：從助人專業倫理雙元模型到研究倫理雙元模型。 **台灣心理諮商季刊**，5 (4)，vi-xii。
- 王智弘 (2014)。推動亞洲與華人的本土諮商心理學。 **台灣心理諮商季刊**，6 (4)，vi-viii。
- 王智弘 (2015)。推動心理諮商本土化的行動策略。 **台灣心理諮商季刊**，7 (3)，vi-vii。
<http://tcq.heart.net.tw/article/TCQ7-3-01.pdf>
- 王智弘 (2016a)。含攝儒家功夫論的本土專業倫理觀：從助人倫理雙元模型談儒家的倫理自我修為之道。 **台灣心理諮商季刊**，8 (2)，vi-xii。
- 王智弘 (2016b)。本土諮商心理學的目標。 **台灣心理諮商季刊**，8 (4)，vii-x。
- 王智弘 (2017)。探索本土諮商心理學的發展理路。 **本土諮商心理學學刊**，9 (1)，vi-xvii。
- 王智弘 (2018)。諮商倫理議題的過去、現在與未來。載於 (蕭文、田秀蘭主編) **臺灣輔導一甲子** (335-368 頁)。心理。
- 王智弘 (2019)。諮商本土化探索之路：從在地化的本土化、文化融合的本土化到文化繼承的本土化。 **本土諮商心理學學刊**，10 (2)，vii-xiv。
- 王智弘 (2020)。本土化研究的文化關懷與生命投入：開展六層辯證詮釋之「本土社會科學創造詮釋學」。 **本土諮商心理學學刊**，11 (2)，vi-xiv。
<http://jicp.heart.net.tw/article/JICP11-2-01.pdf>
- 王智弘 (2023)。如何善用東西文化以開展本土化研究：以建構含攝文化理論的知識論策略與本土社會科學創造詮釋學為工具。 **本土諮商心理學學刊**，14 (1)，vi-xx。
- 王智弘、楊淳斐 (2006)。一次單元諮商模式的概念與應用。 **輔導季刊**，42 (1)，1-11。
- 王智弘、楊淳斐 (2016)。一次的力量：含攝華人文化觀點的一次單元諮商模式。張老師文化。
- 王智弘、劉淑慧、孫頌賢、夏允中 (2017)。文化脈絡中的危機、轉機與復原力：本土諮商心理學研究的方向、目標與策略。 **中華輔導與諮商學報**，50，1-28。
- 李非、金樹人 (2016)。心理位移日記書寫詞語結構與內涵之話語分析。 **教育心理學報**，47 (3)，305-327。
- 李岳庭 (2023a)。家族治療本土化的研究與展望。 **本土諮商心理學學刊**，14 (4)，1-29。
- 李岳庭 (2023b)。「家族治療本土化的研究與展望」再回應文。 **本土諮商心理學學刊**，14 (4)，130-164。

- 朱瑞玲 (1993)。台灣心理學研究之本土化的回顧與展望。 **本土心理學研究**，**1**，89-119。
- 李維倫 (2021)。從倫理療癒到存在催眠治療：我一路走來的本地風光。 **本土諮商心理學學刊**，**12** (2)，1-25。
- 李維倫 (2022)。存在催眠治療。 **心靈工坊**。
- 吳熙琄 (2017)。後現代敘事治療，載於陳秉華 (主編)，**多元文化諮商在台灣** (369-408)。心理出版社。
- 余德慧 (2005)。華人心性與倫理的複合式療法—華人文化心理治療的探原。 **本土心理學研究**，**24**，7-48。
- 林筱婷、杜恩年、田禮璋、張鎔麒、楊雅嵐、李玉華、蘇益志、吳就君 (2017)。 **華無式家族治療：吳就君的治療心法和助人美學**。張老師文化。
- 金樹人 (2005)。心理位移辯證效果之敘事分析。行政院國家科學委員會專題研究成果報告 (編號：NSC93-2413-H-003-001)。
- 金樹人 (2010)。心理位移之結構特性及其辯證現象之分析：自我多重面向的敘寫與敘說。 **中華輔導與諮商學報**，**28**，187-228
- 華爾納、沈清松 (2018)。 **建構實在論：中西哲學的中介**。時英。
- 孫頌賢 (2023)。家族治療本土化的研究與展望〉回應文：從實務導向研究來建構本土化家族治療模式的可能性。 **本土諮商心理學學刊**，**14** (4)，74-92。
- 程婉若 (2023)。鑲嵌於文化與現代性社會交織中的家庭關係與互動：回應李岳庭教授「家族治療本土化的研究與展望」文。 **本土諮商心理學學刊**，**14** (4)，42-73。
- 陳金燕 (2023)。自知之明諮商模式：以儒道思想之「自知之明」為基礎的諮商模式。載於姜兆眉、蘇盈儀與陳金燕 (合著)，**諮商理論與技術導讀：諮商學習者的入門地圖** (209-314 頁)。雙葉。
- 陳秉華 (2001)。華人「人我關係協調」之諮商工作架構。 **測驗與輔導**，**167**，3511-3515。
- 陳秉華 (2017)。人我關係協調的諮商模式，載於陳秉華 (主編)，**多元文化諮商在台灣** (147-174)。心理出版社。
- 陳秉華 (2020)。我的本土化個人諮商理論之建構與發展。 **本土諮商心理學學刊**，**11** (2)，1-10。
- 許維素 (2017)。焦點解決短期治療於台灣應用的文化適用性，載於陳秉華 (主編)，**多元文化諮商在台灣** (325-368)。心理出版社。
- 郭麗安 (2023)。性別、分化與孝道：回應李岳庭教授「家族治療本土化的研究與展望」一文。 **本土諮商心理學學刊**，**14** (4)，30-41。
- 黃光國 (2004)。心理學本土化運動的過去、現在與未來。 **人文與社會科學簡訊**，**5** (3)，29-42。
- 黃光國 (2009)。 **儒家關係主義：哲學反思、理論建構與實徵研究**。心理。

- 黃光國 (2011)。論「含攝文化的心理學」。《本土心理學研究》，36，79-110。
- 黃光國 (2013)。《人情與面子：中國人的權利遊戲》。中國人民大學。
- 黃光國 (2017)。《儒家文化系統的主體辯證》。五南。
- 黃光國 (2018)。《社會科學的理路 (第四版思源版)》。心理。
- 傅偉勳 (1986)。《批判的繼承與創造的發展：「哲學與宗教」二集》。東大圖書。
- 傅偉勳 (1999)。《從創造的詮釋學到大乘佛學：「哲學與宗教」四集》。東大圖書。
- 趙文滔 (2017)。運用在地文化進行家庭治療，載於陳秉華 (主編)，《多元文化諮商在台灣》(325-368)。心理。
- 楊文聖 (2017a)。基於周易思想的心理諮詢理論研究—潤水療法的六維結構研究。《本土諮商心理學學刊》，9 (1)，1-23。
- 楊文聖 (2017b)。《兩儀心理療法：心理諮詢的中國闡釋》。上海三聯書店。
- 愛新覺羅·毓璽 (2019)。《毓老師說論語》。花山文藝出版社。
- 趙文滔 (2017)。運用在地文化進行家族治療：文獻回顧與實務反思，載於陳秉華 (主編)，《多元文化諮商在台灣》(297-324 頁)。心理。
- 劉淑慧 (2022)。本土諮商理論之發展：以辯證存在生命生涯模式為例。《本土諮商心理學學刊》，13 (1)，1-59。
- 龐秀成 (2020)。思想文本的創造性翻譯：基於「五謂」的詮釋。《譚，創刊號》，39-53。
- 龔鉞 (2007)。《易術：傳統中醫、心理劇與創造性藝術之結合》。心理。
- Bhaskar, R. (2008). *A realist theory of science*. Routledge.
- Chen, P. H. (2009). A counseling model for self-relation coordination for Chinese clients with interpersonal conflicts. *The Counseling Psychologist*, 37(7), 987-1009.
- Hwang, K. K. (1987). Face and favor: The Chinese power game, *American Journal of Sociology*, 92(4), 945-974.
- Hwang, K. K. (2011). The Mandala model of self. *Psychological Study*, 56(4), 329-334.
- Hwang, K. K. (2012). *Foundation of Chinese psychology: Confucian social relations*. Springer.
- Hwang, K. K. (2019). *Culture inclusive theories: An epistemological strategy*. Cambridge University Press.
- Liu, S., Hung, J., Peng, H., Chang, C., & Lu, Y. (2016). Virtue existential career model: A dialectic and integrative approach echoing eastern philosophy. *Frontiers in Psychology*, 7, 1761.
- Liu, S., Wang, C., Deng, C., Keh, F. B., Lu, Y., & Tsai, Y. (2014). Action research using a Chinese career model of the wisdom of Classic of Changes and its applications. *Journal of Pacific Rim Psychology*, 8(2), 83-94.

- Liu, S., Lu, Y. Deng, C., Wang, C., Keh, F. B., & Tsai, Y. (2015). Social practice of a career guidance project: Based on the wisdom of Classic of Changes. *Journal of Pacific Rim Psychology, 9*(2), 50-64.
- Piaget, J. (2018). 結構主義 (王紹中譯)。五南。(原著出版於 1968)
- Shiah, Y. J. (2016). From self to nonself: The Nonself Theory. *Frontiers in Psychology, 7*, 124.
- Shweder, R. A., Goodnow, J., Hatano, G., LeVine, R. A., Markus, H., & Miller, P. (1998). The cultural psychology of development: One mind, many mentalities. In W. Damon, & R. M. Lerner (Eds.) *Handbook of child psychology: Vol. 1, Theoretical models of human development* (pp. 865-937). Wiley.
- Wang, C. H. (2022). An inclusive theory of ethics based on Chinese culture: The Duality Model of Professional Ethics for Helpers. In A. K. Giri & S. C. Wu (Eds.) *Cross-currents of social theorizing of contemporary Taiwan* (pp. 187-206). Palgrave Macmillan.

Possible Research Paths and Methodology for Indigenous Counseling Psychology and Indigenous Social Sciences

Chih-Hung Wang*

Abstract

Suppose any cultural region wants to indigenize(localize) counseling psychology or social sciences. In that case, it may combine foreign counseling psychology or social science theories with local cultural traditions and life experiences to carry out indigenization(localization). In conducting research on localizative indigenization, acculturative indigenization, and enculturative indigenization, “Epistemological Strategy for Constructing Culture-inclusive Theories” and “Indigenous Social Science Creative-hermeneutics” can be used as the methodology for this mission. This special issue’s topic is titled “Research and Prospects of Indigenization of Family Therapy” to explore the process and prospects of developing indigenization of family therapy in Taiwan. Professor Yueh-Ting Lee wrote a topic paper, and then through Professor Li-An Guo, Professor Wan-Juo Cheng, Professor Sung-Hsien Sun, and Professor Ming-Wen Wang wrote a response article. Professor Lee wrote a re-response article. These articles provided a rich research perspective and methodological discussion on the issue of the indigenization of family therapy in Taiwan. They can provide a reference for subsequent research on the indigenization of family therapy.

Keywords: Family therapy, indigenization, indigenous counseling psychology, indigenous social sciences, research methodology

Chih-Hung Wang* Department of Guidance and Counseling, National Changhua University of Education (ethicgm@gmail.com)

Suppose any cultural region wants to conduct indigenous counseling psychology or social sciences research. In that case, it may integrate foreign counseling psychology or social science theories with local cultural traditions and life experiences. There are three kinds of indigenization research: localizative indigenization, acculturative indigenization, and enculturative indigenization. These indigenization studies can use “Epistemological Strategy for Constructing Culture-inclusive Theories” and “Indigenous Social Science Creative-hermeneutics” as the methodology. Only with this research methodology can we complete the three steps of indigenous theory construction: concept exploration, theoretical construction, and empirical research.

The so-called “indigenization” (本土化), “本” is the root, which refers to cultural traditions, with time as the radius; “土” is the land, which refers to local life experience, with space as the radius, and the size of the radius determines the range size of indigenization. And the “化” is the indigenization (localization) process. The scope of “indigenization” of counseling psychology or social science is to combine foreign counseling psychology or social science theory with local cultural traditions and life experiences. Indigenization research of counseling psychology and social sciences is the research of indigenous counseling psychology and indigenous social sciences.

There are three main research paths.

I. Three research paths for indigenous counseling psychology and indigenous social science research

The three research paths of indigenous counseling psychology and indigenous social science research can also be said to be three research goals or three research levels (Wang, 2016b, 2017, 2019; Wang et al., 2017): (1) Localizative indigenization: When foreign theories and techniques in counseling psychology and social science are introduced into the local area, they usually go through a process of localization. Researchers use their knowledge of local culture and life experiences to understand and apply to localize the translation and modification of foreign theories and technologies so that they can be applied to the local people, which is the localization introduced by foreign academia; (2) Acculturative indigenization of cultural integration: Acculturative indigenization is the process of cultural integration. The theories and techniques of counseling psychology and social science introduced from other places can be further combined with the local cultural traditions and life experiences; that is, they can be promoted to the indigenization level of cultural integration, that is, the integration of foreign culture and local culture; (3) Enculturative indigenization of cultural inheritance: Indigenous counseling

psychology and indigenous social science professionals can creatively interpret cultural traditions and selectively integrate local life experiences to create a local culture based theories and techniques of indigenous counseling psychology and indigenous social sciences. It is the indigenization of cultural inheritance.

1. Localizative indigenization

“Localizative Indigenization” refers to the localization process of introducing foreign counseling psychology and social science knowledge. Through localized text translation and content modification, foreign theory and techniques can be applied to the local people. , that is, localization of foreign studies (Wang, 2016b, 2017; Wang et al., 2017). The most essential work of localization of foreign studies is the translation of texts. Translating the texts and nouns of foreign counseling psychology and social science knowledge can be easily understood and applied by local professionals. Introducing foreign studies, indigenous counseling psychology and social sciences will add a modern vision and foundation. In addition to sharing the research results of foreign disciplines, the theoretical and technical content can also be revised based on the applicability of local culture. For example, the postmodern-oriented counseling theory, quite popular in Taiwan, has also put forward the perspective of cultural applicability discussion and content modification after years of practical application (Hsu, 2017; Wu, 2017). Marriage and family therapy has been many years since it was introduced to Taiwan. It has also been adjusted by considering local culture (Chao, 2017), which results from the research on “localizative indigenization” in indigenous counseling psychology.

2. Acculturative indigenization

“Acculturative indigenization” refers to the process of further integrating counseling psychology or social science theories and technologies introduced from other places with local culture and life experience to achieve cultural integration (Wang, 2016b, 2017; Wang et al., 2017). This kind of cultural integration usually takes the cultural connotation of the local culture as the “essence” and the subject knowledge of the foreign culture as the “function.” It can be carried out by integrating the spirit and structure of the local culture with the subject knowledge and technology of the foreign cultures. For example, “Yi Shu” combines Western psychodrama and creative arts as well as traditional Chinese medicine (Gong, 2007), and the “Self-relation Coordination Counseling model” combines Western counseling techniques with Confucian

cultural perspectives (Chen, 2001, 2009, 2017, 2020), “The Duality Model of Professional Ethics for Helpers” (Wang, 2013b, 2013b, 2016a, 2018, 2022), which combines Western ethics and Confucian ethics. The “Dialectic Existential Lifecareer Model” combines Western career theory and the Yin-Yang dialectical view of the Book of Changes (Liu, 2022; Liu et al., 2014; Liu et al., 2015; Liu et al., 2016), “Liang-Yi (Yin-Yang) psychotherapy” that combines Western counseling theory and techniques with the views of the Book of Changes (Yang, 2017a, 2017b), or the “(Single Session Counseling Model, SSCM) “ that combines Western counseling theory and techniques with the views of the Huangdi Neijing (Yellow Emperor’s Canon of Inner Medicine), the Book of Changes, and Confucianism, Buddhism, and Taoism (Wang & Yang, 2006, 2016), “existential hypnotherapy” (Lee, 2021, 2022) created by combining Western existential phenomenology, hypnotherapy and local ethical healing experience. They are regarded as the research result of “Acculturative indigenization.”

3. Enculturative indigenization

“Enculturative indigenization” means that indigenous counseling psychology and social science professionals can creatively interpret cultural traditions and selectively integrate local life experiences to create indigenous counseling psychology and social science rooted in local culture. Scientific theory and techniques take local cultural traditions as the connotation and use the knowledge system thinking of modern Western counseling psychology and social science as tools to construct indigenous theoretical models, which is the indigenization of cultural inheritance. For example, the theoretical model of “face and favors” influenced by Confucian relationalism (Hwang, 1987, 2013), “family therapy using Confucian psychology as helpful knowledge” (Wang, 2016), “Mandala Model of Self”(Hwang, 2011) and “Nonsel Theory” (Shiah, 2016) with Buddhist thinking, “psychological displacement paradigm in diary-writing, PDPD” (Jin, 2005, 2010; Li & Jin, 2016), “self-knowledge counseling model” (Chen, 2023), etc., are all theoretical models created by inheriting the Eastern Confucianism, Buddhism and Taoism culture, and can be regarded as “Enculturative indigenization” of cultural inheritance research results.

After a long period of development, the indigenization movement of social sciences has established its philosophical foundation- the cultural subject strategy of indigenization, which is the “Tao(way)” of indigenization (Hwang, 2018). These indigenization cultural subject strategies are also the research methodology of indigenization. They can be used to construct theories of indigenous counseling psychology and indigenous social sciences.

II. Methodology of Indigenous Counseling Psychology and Indigenous Social Science Research

To indigenize counseling psychology or social sciences, local scholars should first conduct basic research on indigenization in three directions (Chu, 1993; Wang, 2014, 2017; Wang et al., 2017): 1. Drawing on history - indigenous cultural connotation research: Select important concepts in local cultural traditions for creative interpretation, which can be applied to indigenous research in counseling psychology or social sciences; 2. Selection of themes - indigenous cultural theme research: Research local cultural themes based on differences and characteristics between local and foreign cultures to establish innovative indigenous research topics. Or to conduct indigenous research on existing counseling psychology or social science research topics by comparing and connecting Eastern and Western cultural characteristics; 3. Establishing methods - indigenous methodology research: In addition to using existing counseling psychology or social science research methods for indigenous research, it is also advisable to create new and applicable indigenous research methods based on the applicability of indigenous research and indigenous culture. When establishing research methods suitable for local counseling psychology or local social sciences, special attention must be paid to establishing methodological and epistemological foundations, including cultural integration - integrating local culture and external culture, and field integration - integrating knowledge in different subject areas.

There are three steps in constructing indigenization theory corresponding to the indigenization research directions above-mentioned (Hwang, 2009, 2012, 2018; Wang, 2014, 2017; Wang et al., 2017): (1) Concept exploration: Taking the traditional wisdom of local culture as the basis subject matter, and based on the epistemology of Western scientific philosophy, select appropriate cultural content and research methods for indigenous research; (2) Theory construction: Researching theory construction that can represent the universal mind and the local cultural mentality (Hwang, 2011; Shweder et al., 1998); 3. Research verification: Conducting empirical research that can verify the indigenous theory to confirm its academic and practical application value.

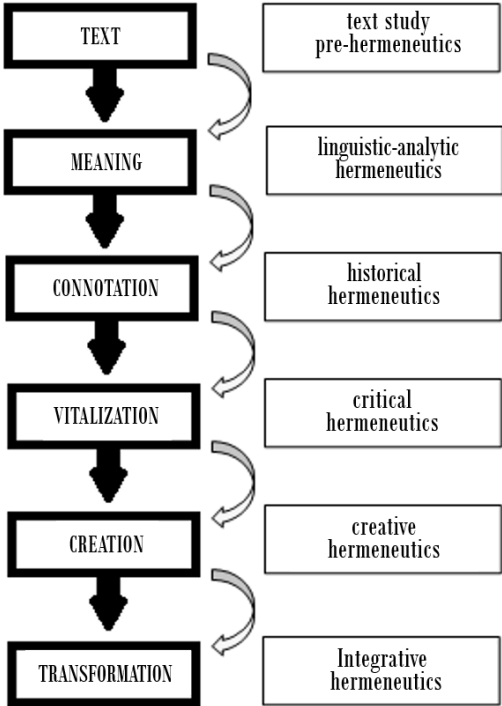
In the indigenization research directions and indigenization theory construction steps above, there are two essential core issues: how to borrow and creatively use traditional wisdom and cultural concepts in local cultural history and how to use Western scientific philosophy of knowledge. As a research methodology for indigenous theoretical construction, it is necessary to establish a research methodology and epistemological foundation that can integrate local culture

and external culture, as well as interdisciplinary and cross-field knowledge. To respond to these core issues of indigenous theory construction, you can consider using “Indigenous social science creative hermeneutics” and “Epistemological strategy for constructing culture-inclusive theories” (Fu, 1986, 1999; Hwang, 2017, 2018; Wang, 2019, 2020, 2023).

1. Indigenous social science creative hermeneutics

The so-called “Indigenous social science creative hermeneutics” is the idea of Wang (2019, 2020, 2023) to follow the “comprehensive multi-layered perspective” (Fu, 1999) and to expand Fu(1986, 1999)’s “creative hermeneutics” which includes the five levels of dialectical interpretation as “ text, meaning, connotation, refinement, and creation,” that developed by the principle of “critical inheritance and creative development,” to “Indigenous social science creative hermeneutics” with six levels of dialectical interpretation, by plus the sixth “transformation “ level, as shown in Figure 1.

Figure 1
dialectical interpretation levels of Indigenous social science creative hermeneutics



Note. From “How to make good use of eastern and western cultures to carry out indigenization research: Using “epistemological strategy for constructing culture-inclusive theories” and “indigenous social science creative-hermeneutics” as tools” by C. H. Wang, 2023, *Journal of Indigenous Counseling Psychology*, 14(1), vi-xi.

The main contents of indigenous social science creative hermeneutics are described as follows

(Fu, 1986, 1999, pp. 9-46; Wang, 2019, 2020, 2023, pp. xii-xv):

(1) The first level is the “text level,” mainly to confirm “what did the original thinker actually say?” that is, what the thinker said or wrote at that time. The interpretation method used at this level is pre-hermeneutic textual research: Through textual research and studies, it is sometimes necessary to identify the meaning to confirm the words and expressions closest to the original text.

(2) The second level is the “meaning level,” which mainly confirms: “What did the original thinker want to express?” or “What exactly did he mean?” The interpretation method used at this level is mainly linguistic-analytic Hermeneutics: In addition to the need for empathy (in psychology or aesthetics), or what Wilhelm Dilthey (1833-1911) called “subsequent experience,” to experience and understand what the original thinker wanted to express, but also through contextual analysis, such as daily language analysis, logical analysis, dimensional analysis and other techniques, to understand the semantic changes expressed by the original thinkers in different contexts, and to analyze the contextual meaning and layered meaning of the original sentences. , to confirm that this interpretation is closest to the original text’s meaning.

(3) The third level is the “connotation level”: it mainly confirms “What might the original thinker say?” or “What is the possible implication of what the original thinker said?” The interpretation method used at this level is mainly historical hermeneutics: Through the exploration of the logic of the history of thought, the exploration of the coherence of thinking between the original thinker and his descendants, and the comparative exploration of various existing interpretive approaches or perspectives of the original text that have hermeneutic weight, to understand the original text or the original thinker’s various possible ideological implications of the doctrine, such as the historical tradition as mentioned by Hans-Georg Gadamer (1900-2002), to grasp the thinking development and deep meaning of the original thinker in the historical context.

(4) The fourth level is the “vitalization level”: it mainly confirms “What should the original thinker (originally) say?” or “What should the creative hermeneutic scholar say for the original thinker?” This level is used in the interpretation method is mainly critical hermeneutics: through hermeneutic insight, the deep structure is discovered under the surface structure of the original thinker’s teaching purpose; through the discussion of the history of thought, the methodological study of Chinese and foreign philosophy and hermeneutics, and the personal accumulation of hermeneutic experience and insights. Conduct a critical comparative examination of the deep meanings discovered by various hermeneutic approaches to discover the deep meanings with the most interpretive basis or strength among the various possible meanings or implications found at

the “connotation” level. or fundamental principles. Try to say what the original thinker should have said, clarify the superficial contradictions, rearrange the multi-layered meanings in his ideological system with the ultimate meaning, and “bring the original thinker’s ideological expression to life” (Fu, 1999, p. 34). That is to say, it shows the views of the original thinkers called “critical inheritance” by Wei-Xun Fu.

(5) The fifth level is the “update level” (or “creation level”): it mainly confirms “What must the original thinker say now?” or “In order to solve the original thinker’s unfinished thoughts, what was created? What must hermeneutics practice now?” The hermeneutic method used at this level is mainly creative hermeneutics: through philosophical creativity, we are no longer limited to the original thinker’s studies. Still, we can critically transcend the original thinker’s studies’ limitations or connotations’s problems and solve unfinished ideological tasks. That is to say, it shows what Wei-Xun Fu calls “creative development” (Pang, 2020), allowing the original thinker to change with the times, allowing the ideological realm to change with age and wisdom (Aisin-Gioro Yu-Yun, 2019), and being able to keep pace with the times and develop to the present day. Among them, it is necessary to have mutual dialogue and exchanges with major Eastern and Western thoughts and traditions and to undergo the test of the times and self-refinement of creative thinking so that the original thinkers can resolve the inherent difficulties or substantive contradictions in the original thoughts (Fu, 1999, p. 40) so that it can keep pace with the times and develop continuously to make breakthroughs and innovations in original philosophical thinking, and to find innovative ways of thinking.

(6) The sixth level is the “transformation” level (or “conversion” level): it mainly confirms “What would the original thinker say now if he transformed into a modern indigenous social scientist or counseling psychologist? ” or “What would the modern indigenous social scientists or counseling psychologists say, if they become creative hermeneutics hermeneutic scholar, using the “creation level” of interpretation to evolve the original thinkers’ views into modern perspectives and then using the “transformation level” of interpretation transfer these perspectives into the language of the indigenous social science or indigenous counseling psychology?”. The interpretive methods used at this level are mainly integrative hermeneutics (not only through philosophical creativity but also through linguistic communication), the cross-academic interchange (ideological interchange), and dialogues of Eastern and Western culture (Fu, 1999). The integrative process must integrate the modern social sciences or counseling psychology profession in the West with the classics and wisdom of the Eastern cultural tradition. That is, using the perspective or language of modern social sciences or counseling psychology to analyze and apply cultural and traditional classics and wisdom, transforming them into an

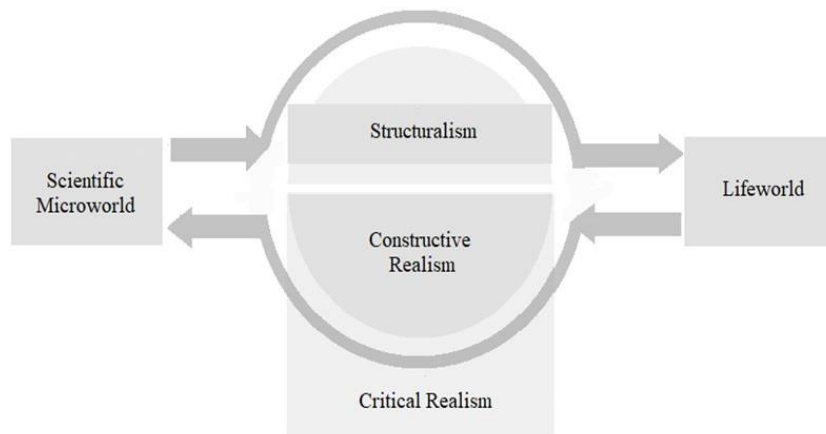
indigenous and usable knowledge system for social science or counseling psychology. It needs to combine indigenous academic development and life experience to conduct theoretical construction of indigenous social science or counseling psychology to solve the modernization and indigenization issues encountered by social science or counseling psychology. The first three levels of creative hermeneutics in indigenous social sciences require specialized literature exploration processes. In comparison, the last three levels require the personal hermeneutic insights of indigenous researchers and cross-cultural and interdisciplinary academic exchangeability.

2. Epistemological strategy for constructing culture-inclusive theories

Professor Kwang-Kuo Hwang, who is committed to promoting indigenization research, believes that the indigenization of social sciences must establish its philosophical foundation—that is, establish an indigenization cultural subject strategy (Hwang, 2017, 2018), and these indigenization cultural subject strategies are also the research methodology of indigenization research, that are conducive to the theoretical construction of indigenous counseling psychology and indigenous social sciences. Hwang (2004) believes that understanding Western scientific philosophy is a vital knowledge background for promoting psychological and social scientific research. He cited Fritz Wallner’s views on the “lifeworld” and “microworld” in constructive realism (Wallner & Shen, 2018). Further, he proposed the concept of a scientific microworld (that is, scientific theoretical construction) to describe the real-life world (Huang Guangguo, 2018). Accordingly, he proposed an “Epistemological strategy for constructing culture-inclusive theories” (Hwang, 2018, 2019). The methodological basis for the theoretical construction of indigenization research is shown in Figure 2.

Hwang (2018, 2019) uses “constructive realism” to distinguish “scientific microworld” and “lifeworld” and uses “critical realism” to provide the philosophical basis for constructing a “scientific microworld,” that is, the “mechanism” that creates various phenomena in the “lifeworld,” and “structuralism” is used to connect the creation “mechanism” of the “scientific microworld” with the relationship between actions in the “lifeworld” (Piaget, 1968/2018). The epistemological strategy of constructing inclusive cultural theories is also the cultural subject strategy of social science research, that is, the research strategies and research methodologies

Figure 2



Note. From K. K. Hwang, 2019, *Culture-inclusive theories*, p. 13. Cambridge University Press.

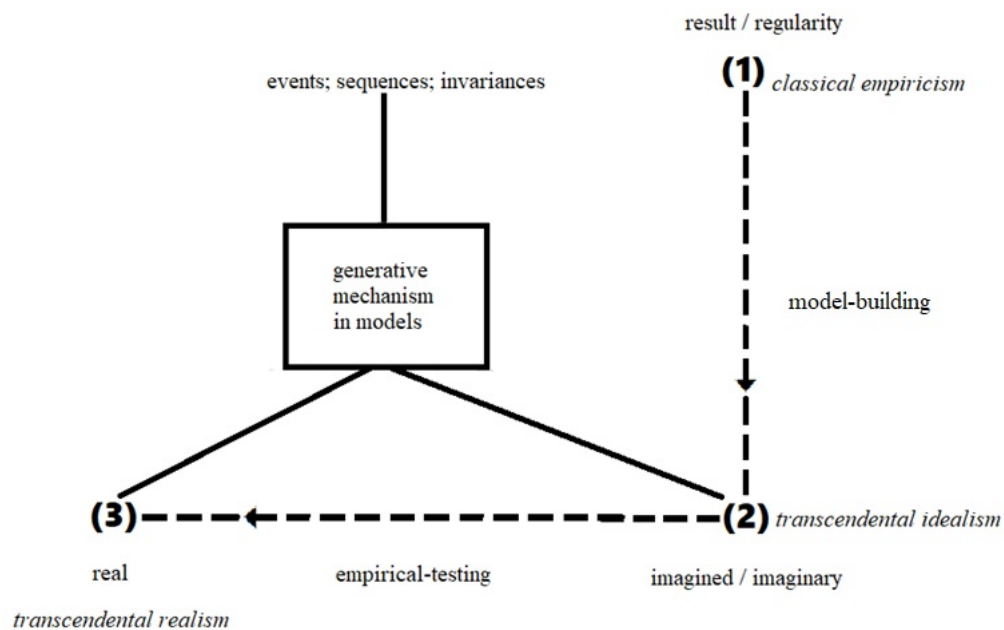
that indigenous social scientists can use to construct indigenous theories (Hwang, 2019).

Among them, the key concept of the philosophy of science is the “critical realism” proposed by Bhaskar (2008).

Bhaskar (2008) specifically proposed the theory of “The Logic of Scientific Discovery” in critical realism, as shown in Figure 3.

Figure 3

The Logic of Scientific Discovery



Note: From R. Bhaskar, 2008, *A realist theory of science*, p. 135. Routledge.

The logic expressed in Figure 3 is as follows (Bhaskar, 2008, p. 133-138; Hwang, 2018, pp.

402-408; Hwang, 2019, p. 17-20; Wang, 2023, xi-xii):

As far as (1) is concerned, it involves the observation of external events, sequences, and invariances. From the point of view of “classical empiricism” or “positivism,” it is advocated through the inductive method.) obtains knowledge by observing events, sequences, and invariance to confirm the invariance of regularity, while the perspective of “Transcendental Realism” also attaches importance to the observation of events, series, and invariance. Observation is used to confirm knowledge, but “transcendental realism” dialectically advocates that invariance results from the “mechanism” in the theoretical model. Therefore, “transcendental realism” emphasizes the result—immutability rather than the immutability of regularity.

As far as the transformation process from (1) to (2) is concerned, although “transcendental realism” and “transcendental idealism” (advocated by philosophers led by Immanuel Kant (1724-1804)) all believe that the process of acquiring knowledge which involves creative model-building, and it is necessary to conceive of a reasonable generative “mechanism” to explain the producing the phenomenon to be discussed (researched).

As for (2), Bhaskar believes that transcendental idealism’s assumption of the creative “mechanism” is “imaginary” (fictional), while transcendental realism’s assumption of the creative “mechanism” is “imagined.” Because the “imagined” may be real and may come to be known to real, but the “imaginary” (fictional) cannot, where the imaginary(fictional)/real marks the ontological divide, while the imagined/known to be real is an epistemic divide. The ontological divide is difficult to cross, but the epistemic divide can be crossed.

As far as the transformation process from (2) to (3) is concerned, it is the process of crossing the cognitive divide. What was imagined at the previous point in time may be known to be real at the next point in time. The transformation in this process involving empirical testing requires the production and control of experiments in which the authenticity of the hypothesized mechanisms in the model is subject to empirical scrutiny. That is to say, the task of science is to confirm whether the hypothesized or imagined “mechanism” is real and to explain it fully. Therefore, science can be said to be a moving process involving three different stages. Still, these stages cannot be equated with chronological moments; they are interrelated scientific stages, and if we can allow the possibility of moving from (2) to (3), we can ultimately maintain the legitimacy of moving from (1) to (2), that is, empirical verification supports the legitimacy of imagination.

“Critical realism” advocates the logic of scientific discovery: the viewpoint of constructing creative mechanisms and conducting empirical verification is entirely consistent with the research strategy of indigenization of social sciences or indigenization of counseling psychology

(Hwang, 2009, 2012, 2018; Wang, 2014, 2015, 2017, 2023; Wang et al., 2017). It can be used as the epistemological basis for the theoretical construction of the indigenization of social sciences or the indigenization of counseling psychology.

3. Combining “Indigenous social science creative hermeneutics” and “Epistemological strategy for constructing culture-inclusive theories” as a methodology for constructing indigenous theories

Combining “social science creative hermeneutics” and “epistemological strategy for constructing culture-inclusive theories” can be used as methodology for indigenous theory construction and can be carried out through those above three-stage indigenous theory construction research steps (Hwang, 2009, 2012, 2018; Wang, 2014, 2017, 2023; Wang et al., 2017): (1) Concept exploration (selecting the object of study and traditional cultural wisdom): By making good use of conventional wisdom in Eastern philosophy (such as Confucianism Taoist cultural tradition) is creatively interpreted through indigenous social science creative hermeneutics and uses Western social science and counseling psychology theories, as well as the epistemology of scientific philosophy (the epistemological strategy for constructing culture-inclusive theories/the logic of scientific discovery) as the basis, skillfully select appropriate cultural content and research methods to conduct indigenous research in social sciences or counseling psychology, and explore concepts of cross-cultural communication and cross-field communication at the transfer level to complete the foundation content of theoretical construction.; (2) Theoretical construction: Use the perspectives of structuralism and constructive realism to construct models to establish the connection and description of the scientific microworld to the lifeworld and to conduct model construction that can represent both the universal mind and the local cultural mentality (Hwang, 2011; Shweder et al., 1998), and finish the theoretical construction of the indigenization of social science or counseling psychology, and complete the establishment of the generative “mechanism” of critical realism; (3) Research verification: conduct social verification empirical research on the indigenous theory of scientific or counseling psychology to conduct empirical verification of critical realism to establish the authenticity of the generative “mechanism” of transcendental realism and confirm the indigenization theory of social science or counseling psychology Its academic and practical application value.

Further analysis of its thinking is as follows (Wang, 2023, pp. xiv-xv): Based on “epistemological strategy for constructing culture-inclusive theories” (Hwang, 2019),

“constructive realism” is used to distinguish “scientific microworld” and “lifeworld,” and uses “critical realism” to advocate the idea of confirming the “mechanism” of creation in the “lifeworld,” and uses “transcendental realism” to imagine theoretical models. The imagination here requires the application of “Indigenous “social science creative hermeneutics” and “transformation” levels are based on creative interpretation of local cultural traditional classics and wisdom and through the exchange of cross-field disciplinary knowledge and the integration of Eastern and Western cultures, to construct a generative “mechanism” inclusive cultural theoretical model, and “structuralism” is used to connect the generative “mechanism” of the “scientific microworld” with the relationship between actions and phenomena in the “lifeworld.” It constructs theoretical models by discovering systems in the “lifeworld” and reconstructing them. Carry out the empirical verification (empirical research) process advocated by “critical realism” to confirm the authenticity of the “scientific microworld” to complete the theoretical construction of local social sciences and local counseling psychology.

These “epistemological strategies for constructing culture-inclusive theories” are the cultural subject strategies of social science research, that is, the research strategies that local social scientists can use to construct localized theories, which are related to “text, meaning, connotation, vitalization, creation, transformation” of the six-level dialectical interpretation of “Indigenous social science creative hermeneutics” can also be used by indigenous social scientists and psychologists of different cultural traditions as a research methodological basis for the construction of indigenization theories to develop indigenous social sciences, indigenous psychology, and Indigenous counseling psychology in various cultural regions.

This special issue’s topic is titled “Research and Prospects of Indigenization of Family Therapy” and explores the process and prospects of developing the indigenization of family therapy in Taiwan. Professor Yueh-Ting Lee (2023a) wrote a topic paper, and then through Professor Li-An Guo (2023), Professor Wan-Juo Cheng (2023), Professor Sung-Hsien Sun (2023), and Professor Ming-Wen Wang (2023) wrote a response article. And at last, Lee (2023b) wrote a re-response article. Professor Yueh-Ting Lee has been immersed in indigenous research for a long time, and examined the research and development of family therapy in Taiwan from the perspective of indigenization research paths, and proposed that family therapy can innovate research designs, construct indigenization theories, and localize Western theories, establish local family therapy training system and other suggestions. At the same time, Professor Li-An Guo proposed that attention should be paid to gender equality issues and changes in the relationship between filial piety. Professor Wan-Juo Cheng mentioned that attention should be paid to the contextual factors of social, political, and economic systems and the interaction between cultural

concepts. Professor Sung-Hsien Sun proposed the need to pay attention to practice-oriented research and the shared nature of families across cultures, Professor Ming-Wen Wang provided relevant suggestions on the indigenization of cultural integration and indigenization of cultural inheritance, and Professor Yueh-Ting Lee gave appropriate responses one by one. The professors' discussions have provided a rich research perspective and methodological debate on the issue of the indigenization of family therapy in Taiwan. They can provide an essential reference for subsequent research on the indigenization of family therapy.

Reference

- Aisin-Gioro Yu-Yun. (2019). *Teacher Yu talks about the Analects of Confucius*. Huashan Literature and Art Publishing House. (in Chinese)
- Bhaskar, R. (2008). *A realist theory of science*. Routledge.
- Chao, W. T. (2017). Applying local culture to family therapy: Literature review and practical reflections. In P. H. Chan (Ed.), *Multicultural Counseling in Taiwan* (pp. 325-368). Psychological Publishing. (in Chinese)
- Chen, C. Y. (2023). Self-knowledge counseling model: A counseling model based on the “self-knowledge” of Confucianism and Taoism. In C. M. Chiang, Y. Y. Su, & C. Y. Chen (Eds.), *An Introduction to counseling theory and technology: An introductory map for counseling learners* (pp. 209-314). Yehyeh. (in Chinese)
- Chen, P. H. (2001). The counseling working model of Chinese self-other coordination. *Measurement and Guidance, 167*, 3511-3515. (in Chinese)
- Chen, P. H. (2009). A counseling model for self-relation coordination for Chinese clients with interpersonal conflicts. *The Counseling Psychologist, 37*(7), 987-1009.
- Chen, P. H. (2017). Self-relation Coordination Counseling model. In P. H. Chan (Ed.), *Multicultural Counseling in Taiwan* (pp. 147-174). Psychological Publishing. (in Chinese)
- Chen, P. H. (2020). The construction and development of my indigenous counseling model. *Journal of Indigenous Counseling Psychology, 11*(2), 1-10. (in Chinese)
- Cheng, W. R. (2023). Patterns of interaction in family relationships embedded in the intersectionality of cultures and modernity: A response to “Research and prospect in the indigenization of family therapy. *Journal of Indigenous Counseling Psychology, 14*(4), 42-73. (in Chinese)
- Chu, R. L. (1993). Review and prospects of indigenization of psychological research in Taiwan. *Indigenous Psychological Research in Chinese Societies, 1*, 89-119. (in Chinese)

- Fu, W. H. (1986). *Critical inheritance and creative development: The second episode of "Philosophy and Religion"*. Dongda Books. (in Chinese)
- Fu, W. H. (1999). *From creative hermeneutics to Mahayana Buddhism: The fourth episode of "Philosophy and Religion"*. Dongda Books. (in Chinese)
- Gong, S. (2007). *Yi Shu: A combination of traditional Chinese medicine, psychodrama and creative arts*. Psychological Publishing. (in Chinese)
- Hsu, W. S. (2017). Cultural applicability of application of solution-focused short-term therapy in Taiwan. In P. H. Chan (Ed.), *Multicultural Counseling in Taiwan* (pp. 325-368). Psychological Publishing. (in Chinese)
- Hwang, K. K. (1987). Face and favor: The Chinese power game, *American Journal of Sociology*, 92(4), 945-974.
- Hwang, K. K. (2004). The past, present, and future of the psychology indigenization movement. *Humanities and Social Science Newsletter*, 5(3), 29-42. (in Chinese)
- Hwang, K. K. (2009). *Confucian relationalism: Philosophical reflection, theoretical construction and empirical research*. Psychological Publishing. (in Chinese)
- Hwang, K. K. (2011). On culture-inclusive psychology. *Indigenous Psychological Research in Chinese Societies*, 36, 79-110. (in Chinese)
- Hwang, K. K. (2011). The Mandala model of self. *Psychological Study*, 56(4), 329-334.
- Hwang, K. K. (2012). *Foundation of Chinese psychology: Confucian social relations*. Springer.
- Hwang, K. K. (2013). *Face and favors: Chinese power games*. Renmin University of China. (in Chinese)
- Hwang, K. K. (2017). *The dialectics of subjectivity in the Confucian cultural system*. Wunan. (in Chinese)
- Hwang, K. K. (2018). *Theoretical approaches of social sciences* (4th ed. /Siyuan ed.). Psychological Publishing. (in Chinese)
- Hwang, K. K. (2019). *Culture inclusive theories: An epistemological strategy*. Cambridge University Press.
- Jin, S. R. (2005). Narrative analysis of the dialectical effect of psychological displacement. Special Research Results Report of the National Science Council of the Executive Yuan (No. NSC93-2413-H-003-001). (in Chinese)
- Jin, S. R. (2010). Structure characteristics of psychological displacement and its dialectical phenomenon: Narratives of the multidimensional self. *Chinese Journal of Guidance and Counseling*, 28, 187-228. (in Chinese)
- Kuo, L. A. (2023). Gender, differentiation and filial piety: Comments on "Research and prospect

- in the indigenization of family therapy.” *Journal of Indigenous Counseling Psychology*, 14(4), 30-41. (in Chinese)
- Lee, W. L. (2021). From ethical healing to existential hypnotherapy: Scenes from my journey. *Journal of Indigenous Counseling Psychology*, 12(2), 1-25. (in Chinese)
- Lee, W. L. (2021). *Existential hypnotherapy*. Psygarden. (in Chinese)
- Lee, Y. T. (2023a). Research and prospect in the indigenization of family therapy. *Journal of Indigenous Counseling Psychology*, 14(4), 1-29.
- Lee, Y. T. (2023b). A response to four comments on “Research and prospect in the indigenization of family therapy”. *Journal of Indigenous Counseling Psychology*, 14(4), 130-164.
- Li, F., & Jin, S. R. (2016). Research on the word structure and connotation of Psychological Displacement Paradigm in Diary-Writing (PDPD): A discourse analysis. *Bulletin of Educational Psychology*, 47(3), 305-327. (in Chinese)
- Lin, H. T., Du, E. N., Tian, L. W., Chang, J. C., Yang, Y. L., Lee, Y. H., Su, Y. C., & Wu, C. C. (2017). *Hua Wu Style Family Therapy: Wu Chiu-Chun’s therapeutic approach and helping aesthetics*. Living Psychology Publishers. (in Chinese)
- Liu, S. H. (2022). The development of an indigenous counseling theory: Dialectical Existential Lifecareer Model as an example. *Journal of Indigenous Counseling Psychology*, 13(1), 1-59. (in Chinese)
- Liu, S., Hung, J., Peng, H., Chang, C., & Lu, Y. (2016). Virtue existential career model: A dialectic and integrative approach echoing eastern philosophy. *Frontiers in Psychology*, 7, 1761.
- Liu, S., Wang, C., Deng, C., Keh, F. B., Lu, Y., & Tsai, Y. (2014). Action research using a Chinese career model of the wisdom of Classic of Changes and its applications. *Journal of Pacific Rim Psychology*, 8(2), 83-94.
- Liu, S., Lu, Y., Deng, C., Wang, C., Keh, F. B., & Tsai, Y. (2015). Social practice of a career guidance project: Based on the wisdom of Classic of Changes. *Journal of Pacific Rim Psychology*, 9(2), 50-64.
- Pang, X. C. (2020). The creative translation of thoughtful texts: A hermeneutic approach based on “Five dialectical steps.” *Bo*, 1, 39-53.
- Piaget, J. (2018). *Structuralism* (translated by S. Z. Wang). Wunan. (Original work published in 1968) (in Chinese)
- Shiah, Y. J. (2016). From self to nonself: The Nonself Theory. *Frontiers in Psychology*, 7, 124.
- Shweder, R. A., Goodnow, J., Hatano, G., LeVine, R. A., Markus, H., & Miller, P. (1998). The

- cultural psychology of development: One mind, many mentalities. In Damon, W., & Lerner, R. M. (Eds) *Handbook of child psychology: Vol. 1, Theoretical models of human development* (pp. 865-937). Wiley.
- Sun, S. H. (2023). Response to “Research and prospect in the indigenization of family therapy”: Exploring the feasibility of constructing indigenous family therapy models through practice-based research. *Journal of Indigenous Counseling Psychology, 14*(4), 74-92. (in Chinese)
- Wallner, F., & Shen, V. (2018). *Constructive realism: An intermediary between Chinese and Western philosophy*. Shihying Publishing House. (in Chinese)
- Wang, C. H. (2013a). Active involving with the construction of culture-inclusive theory: The duality model of helping professional ethics as an example. *Taiwan Counseling Quarterly, 5*(3), vi-xi. (in Chinese)
- Wang, C. H. (2013b). From culture understanding to culture-inclusive theory construction: The construction of duality model, from helping professional ethics to research ethics. *Taiwan Counseling Quarterly, 5*(4), vi-xii. (in Chinese)
- Wang, C. H. (2014). Promotion the development of indigenous counseling psychology in Asia and Chinese culture region. *Taiwan Counseling Quarterly, 6*(3), vi-vx. (in Chinese)
- Wang, C. H. (2015). The promotion strategy for indigenous counseling psychology. *Taiwan Counseling Quarterly, 7*(3), vi-vii. (in Chinese)
- Wang, C. H. (2016a). Indigenous view of Confucius culture-inclusive profession ethics: From the duality model of helping professional ethics to Confucius way of ethical self-cultivation. *Taiwan Counseling Quarterly, 8*(2), vi-xii. (in Chinese)
- Wang, C. H. (2016b). The goal of indigenous counseling psychology. *Taiwan Counseling Quarterly, 8*(4), vii-x. (in Chinese)
- Wang, C. H. (2017). Exploring the development of indigenous counseling psychology. *Taiwan Counseling Quarterly, 9*(1), vi-xvii. (in Chinese)
- Wang, C. H. (2018). Discuss the past, present and future of ethical issues. In W. Xiao & X. L. Tian (Eds.), *Taiwan counseling sixty years* (pp. 335-368). Psychological Publishing. (in Chinese)
- Wang, C. H. (2019). Exploration of indigenization of counseling: From localization, indigenization of cultural fusion to indigenization of cultural inheritance. *Journal of Indigenous Counseling Psychology, 10*(2), vii-xiv. (in Chinese)
- Wang, C. H. (2020). Cultural care and life engagement in indigenous research: Developed the “Indigenous Social Science Creative-Hermeneutics” of six-layer dialectical interpretation. *Journal of Indigenous Counseling Psychology, 11*(2), vi-xiv. (in Chinese)

- Wang, C. H. (2022). An inclusive theory of ethics based on Chinese culture: The Duality Model of Professional Ethics for Helpers. In A. K. Giri & S. C. Wu (Eds.) *Cross-currents of social theorizing of contemporary Taiwan* (pp. 187-206). Palgrave Macmillan.
- Wang, C. H. (2023). How to make good use of eastern and western cultures to carry out indigenization research: Using “epistemological strategy for constructing culture-inclusive theories” and “indigenous social science creative-hermeneutics” as tools. *Journal of Indigenous Counseling Psychology*, *14*(1), vi-xx. (in Chinese)
- Wang, C. H., Liu, S. H., Sun, S. H., & Shiah, Y. J. (2017). Crisis, chance, resilience and culture context: Probing into the direction, goal and strategy of indigenous counseling psychology. *Chinese Journal of Guidance and Counseling*, *50*, 1-28. (in Chinese)
- Wang, C. H., & Yang, C. F. (2006). The concept and application of Single Session Counseling Model. *Counseling Quarterly*, *42*(1), 1-11. (in Chinese)
- Wang, C. H., & Yang, C. F. (2016). *The power of one time: Single Session Counseling Model with Chinese cultural-inclusive perspectives*. Living Psychology Publishers. (in Chinese)
- Wang, M. W. (2023). From Western psychology back to Chinese psychology and ethical Healing: Returning to the native land of the spirit. *Journal of Indigenous Counseling Psychology*, *14*(4), 93-129.
- Wang, S. (2016). *Self-cultivation and family harmony: Confucian heart-learning as a resource for family therapy*. Psychological Publishing. (in Chinese)
- Wu, H. C. (2017). Postmodern narrative therapy. In P. H. Chan (Ed.), *Multicultural Counseling in Taiwan* (pp. 369-408). Psychological Publishing. (in Chinese)
- Yang, W. S. (2017a). Six dimensions of Mountain Stream Therapy. *Journal of Indigenous Counseling Psychology*, *9*(1), 1-23.
- Yang, W. S. (2017b). *Yin-yang Psychotherapy: Chinese interpretation of psychological counseling*. Shanghai Sanlian Bookstore
- Yee, D. H. (2005). Ethical intervention and spiritual well-being as cultural therapeutics: Compound psychological healing in culturally Chinese societies. *Indigenous Psychological Research in Chinese Societies*, *24*, 7-48. (in Chinese)