

深耕本土、連結國際：本土諮商心理學學刊推出中英雙語全文版的脈絡

王智弘* 嚴嘉琪

摘要

現代心理學發展超過百年之後才有了本土諮商心理學發展的倡議，而本土諮商心理學是本土社會科學與本土心理學的一環，本土諮商心理學學刊是基於倡議本土諮商心理學發展而起的期刊，其是由國立彰化師範大學輔導與諮商學系本土諮商心理學研究發展中心所發行的學術期刊，目的在推動本土諮商心理學的學術與實務研究，以發表輔導、諮商心理、臨床心理、復健諮商、社會工作、精神醫學、精神護理、心理衛生、職能治療、語言治療、特殊教育、員工協助方案等與心理學及助人專業相關學科之本土化專論為主，為鼓勵本土化的研究，本學刊也接受跨領域的本土化社會科學研究論文，並接受全球學者中文與英文稿件之投稿，考慮到中文是世界上最多人使用的語言，而英文是第二名，而且後者在國際學術交流上的使用非常普及，本土諮商心理學學刊除了同時接受兩種語言的投稿之外，自第十五卷開始（2024 年 3 月）開始以中、英雙語全文刊登，亦即無論以中文投稿或是英文投稿，審查完成刊登時都將以雙語全文刊登，此等出刊方式經過去年 14 卷第 3 期（2023 年 9 月）開始試辦兩期，獲得學術界許多正面的迴響，因此，本刊確定從本年度與本期刊物開始，正式推出中、英雙語全文版，為迎接此一具有挑戰性的新出刊任務，本刊也正式邀請具有中英文翻譯專業背景的嚴嘉琪主編加入編輯團隊，嚴主編為美國印第安那大學（Bloomington）課程與教學博士，現任國立臺中科技大學應用英語系教授，具有跨領域的學術專長。本刊感謝嚴主編的加入也感謝編輯委員會所有編輯委員與國立彰化師範大學的長期支持，也希望有志於推動社會科學、心理學與諮商心理學本土化的各國學者能給予支持與賜稿，讓本刊能不斷的進步與成長，而對亞洲與全世界的學術本土化運動做出更多的貢獻。

關鍵詞：本土化、本土社會科學、本土心理學、本土諮商心理學

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

嚴嘉琪 臺中科技大學應用英語學系

壹、從生理心理學到文化心理學

現代心理學的起源常被提及是起自 1879 年 12 月，德國的生理學家威廉·馮特（Wilhelm Maximilian Wundt，1832—1920），在萊比錫大學三樓的小房間裏，創建了世界第一心理學實驗室，而開展了現代的心理學，馮特也是第一位自稱是「心理學家」的人，在其生平的著作中有兩本頗受人矚目的書，其一是在其 42 歲那年出版的《生理心理學原理》，此書可說是現代心理學開山之作；其二是在其 88 歲過世那年所出版，耗費 20 年時間所寫成的十卷巨著：《民族心理學》，縱觀馮特的一生，其心理學研究從著眼於個人之感覺、知覺等生理層面開始，而最後則著眼於群體之社會、民族等文化層面，這標誌了一個心理學家的專業發展與心路歷程，也展現了心理學發展的多元意涵（王智弘，2016）。心理學的生理層面值得研究，而心理學的文化層面也不能加以忽視，從生理到文化都是心理學所涵蓋的內涵。

然而近代百年以來多數的心理學研究，對人類的文化層面上卻沒有整體性的觀照，比如 Arnett（2008）即指出，在 2003-2007 年間，心理學六大領域主要期刊發表的文章，有 68% 研究的研究受試者是來自於美國，而即使累積研究受試者之比例至 96%，也僅來自於人口比例佔 12% 世界人口的西方工業化國家（歐洲、北美、澳洲或以色列）。難怪有學者提醒說，過去西方心理學理論的研究可能是建立在一個怪異的樣本（WEIRD sample）之上：所謂 WEIRD 指的是：西方的（Western），教育普及的（Educated），工業化的（Industrialized），富有的（Rich），以及民主化的（Democratic）（Henrich et al., 2010a, 2010b; Hwang, 2012）。上述學者所要提醒心理學界的主要用意，在於表達過去心理學研究是透過一個人口數佔比不夠多且代表性不夠周全的研究取樣所得的成果，用此等結果來理解全世界人類的心理現象恐有所偏頗，就心理學的生理層面而言，不同人種的生理心理表現已有所別，就心理學的文化層面而言，則不同地區人們的文化心理意涵則差異更大。心理學對文化層面的重視宜更被強調。

雖然有樣本代表性不足的問題，現代心理學的過去研究成果仍是不容否定，不過，上述以全球性人們為對象來思考心理學的適切性確實是很有意義的，特別是對不同地區人們心理學文化層面的關注，可望對現代心理學的未來發展提供了很好的反思與檢討的方向。特別是有學者即明白指出：「心理學必須面對一個新的現實，那就是非西方心理學的覺醒，這是基於每一個文化，無論是東方或西方，都有其獨特的心理學適切性，並

與其歷史與文化的根源具有一致性」(Marsella & Pickren, 2012, p. ix)。也就是心理學不能脫離其歷史與文化，此等觀點對非西方的心理學家來說，更是具有非常重要的提示與警醒之意：非西方心理學家應該考量其所在地區所獨有的獨特心理學適切性，注意其歷史與文化根源對心理學的影響，此等觀照與反思即是心理學本土化的初衷，也是心理學本土化所要探索的內涵與方向。

貳、心理學的本土化思潮

心理學的本土化運動最早起自 1970 年代末期，在全世界的不同地區陸續有許多心理學家開始不約而同的倡議心理學本土化議題，這些心理學家主要是來自於非西方的國家，比如：墨西哥、韓國、日本、菲律賓、印度、波蘭以及台灣，此一運動的初期並未受到太多的關注，直至 1990 年代，才開始受到主流心理學界的重視，以及不以為然的批評（黃光國，2004；Hwang, 2005），在台灣倡議本土心理學最著名的學者首推台大心理系的楊國樞教授與黃光國教授，兩位學者的本土化觀點也持續影響台灣本土心理學的發展（王智弘，2014）。台灣心理學本土化運動起自於台灣北部的台灣大學，後續的發展則擴及中南部與東部的大學院校，包括中部的彰化師大、南部的高雄師大、高雄醫大以及東部的東華大學與慈濟大學等，並在諮商心理學領域引起更廣泛的影響，而就歷史上的發展脈絡來看，台灣的心理學本土化運動原屬於台灣社會科學本土化運動的一環。

台灣社會科學本土化運動濫觴於社會科學研究中國化的倡議，起於 1980 年楊國樞與文崇一在中央研究院民族學研究所策畫召開的「社會及行為科學研究的中國化國際研討會」，研討會的召開及論文集「社會及行為科學研究的中國化」的出版，引發了社會科學界的重視與討論（楊國樞，1993；楊國樞、文崇一，1982；蕭全政，2000）。這無可否認的是華人社會科學研究本土化運動的一個重要里程碑，其中深刻反映出學界對社會科學受西方影響的反省，起而倡議「社會及行為科學中國化」的議題。不過在經歷多年政治、經濟、社會、文化與研究理念上的轉變，「中國化」已逐漸定調於「本土化」的用語與研究取向（楊國樞，1993；蕭全政，2000），而在研究主題與研究方法上有更為寬廣的視野，「本土化」的用語與概念也可適用於亞洲與全世界。

台灣社會科學本土化運動發展最蓬勃的學術領域是本土心理學，而本土心理學的發展也啟發了本土諮商心理學之發展，心理諮商研究也致力於如何契合華人文化的理論建

構與方法設計，而有系統與深入的探討華人心理療癒之道（王智弘，2014），在黃光國（2011，2018）主張：善用含攝文化（culture-inclusive）的研究理路（所謂含攝，指的是包容、包含之意，含攝文化即是要包含文化、納入文化），並依循文化心理學「一種心智，多種心態；普世主義，考量分殊」（one mind, many mentalities; universalism without uniformity）的原則（黃光國，2011；Shweder, et al., 1998），以建構既能代表普世的人類心智，又能表現特定文化人群的特殊心態之本土諮商心理學理論與技術。

參、諮商心理學的本土化內涵

所謂的「本土化」，簡單的來說，所謂的「本」是文化傳統、所謂的「土」是在地生活經驗，諮商心理學「本土化」過程即是將外地引入的現代諮商心理學理論與技術，與本地文化傳統的「本」和在地生活經驗的「土」相結合，以創建出本土諮商心理學的理論與研究成果，而能更適用於本地人身上（王智弘，2016，2017；王智弘等，2017）。

透過心理諮商的本土化，而能將現代心理諮商專業與在地的文化傳統與生活經驗相結合，所得的本土諮商心理學理論將能更運用於對在地人們心理狀況的了解與心理問題的解決。因此，本土化既不是簡單的只是將外來諮商心理學理論進行在地化，也不是對傳統文化加以現代化應用，而是要走出東西方文化的會通與創新之路（王智弘，2017）。因為相較於西方偏重的個人主義文化，對照出東方偏重的關係主義文化；相較於西方的個人化性格變項，對應出東方的脈絡化性格變項（黃光國，2009；葉光輝，2017；Hwang, 2012）。如何將東西方的文化智慧與現代諮商心理學專業知識相結合，並以在地的生活經驗為處境，透過「本土社會科學創造詮釋學」的研究程序，進行創造性的理論建構，以建構出可以描繪在地人們「生活世界」的諮商心理學「科學微世界」（華爾納、沈清松，2018），建立本土諮商心理學的理論建構，正是本土諮商心理學的努力目標。

肆、本土諮商心理學的研究方法論

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，2014，2017，2023；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「實謂」、「意謂」、「蘊謂」、「當謂」、「必謂」與「轉謂」之六層本土社會科學創造詮釋學（王智弘，2019，2020，2023；傅偉勳，1986，1999）以及結合「建構實在論（華爾納、沈清松，2018）、「結構主義」（Piaget, 1968/2018）」與「批判實在論」（Bhaskar, 2008）的含攝文化知識論策略（黃光國，2018；Hwang, 2019）以為研究策略。

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，進行轉謂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。

伍、本土諮商心理學研究發展中心與本土諮商心理學學刊的使命

距離威廉·馮德創建心理學實驗室的 136 年後，2015 年 11 月 5 日，彰化師範大學輔導與諮商學系本土諮商心理學研究發展中心設置辦法通過，也在輔導與諮商學系系館三樓的小房間裏，成立本土諮商心理學研究發展中心（王智弘，2015），宣告本土諮商心理學研究的新時代來臨，《道德經》有言：「九層之臺起於給累土；千里之行始於足下」（六十四章），心理諮商本土化已是必然的發展趨勢，此一中心的成立，旨在推動本土諮商心理學之學術發展、實務推廣與國際交流（國立彰化師範大學輔導與諮商學系本土諮商心理學發展中心設置辦法，2015），藉此與全世界有志於本土諮商心理學的學者與實務工作者共同努力，為諮商心理學的未來發展貢獻一份心力，2017 年 3 月起，彰化師範大學輔導與諮商學系原發行的「台灣心理諮商季刊」也改名為「本土諮商心理學學刊」，在改名創刊之際，本土諮商心理學刊也提醒本土諮商心理學的研究者並須面對四個課題的考驗（王智弘，2017）：1.理解的課題：對本土文化與諮商專業的理解是否充分；2.實踐的課題：對本土文化與諮商專業的實踐是否到位；3.驗證的課題：對本土化諮商理論的理論建構是否完備；以及目標的課題：對本土化諮商理論的本土化目標是否達成。而本土化諮商理論的理論建構主要在推動三種類型的本土化研究（王智弘，2016）：1.在地化的本土化（localizative indigenization）；2.文化融合的本土化（acculturative indigenization）；以及 3. 文化繼承的本土化（enculturative indigenization）。並引用林安梧（2016）做學問「五證」的觀點：1.歷史的考證；2.典籍的佐證；3.科學的驗證；4.邏輯的辯證；以及 5.心性的體證，特別強調「心性的體證」是東方文化的特色，期待本土化學者需有個人自我成長的心性體證，所建構的理論才是真學問，也就是「內聖、外王」之道，聖者善也、王者用也。

本土諮商心理學研究發展中心除了一年四期發行「本土諮商心理學學刊」之外，也舉辦本土諮商心理學的國際學術研討會，自 2016 年與台灣輔導與諮商學會在日月潭共同舉辦第一屆的本土諮商心理學國際學術研討會之後，自 2018 年起即每年與中華本土社會科學會（<http://cissa.heart.net.tw/>）共同舉辦本土社會科學與本土諮商心理學國際學術研討會，今年已邁入第八屆—「第七屆社會科學本土化學術研討會暨第八屆本土諮商心理學學術研討會」，預定於 2024 年 10 月 31 日（星期四）到 11 月 2 日（星期六）於台北市的中央研究院民族學研究所舉行。

陸、本土諮商心理學學刊發行中英雙語全文版本的用意

本土諮商心理學學刊發行的目的在推動本土諮商心理學的學術與實務研究，並以跨文化、跨領域學刊的精神，除以發表輔導、諮商心理、臨床心理、復健諮商、社會工作、精神醫學、精神護理、心理衛生、職能治療、語言治療、特殊教育、員工協助方案等與心理學及助人專業相關學科之本土化專論為主，並基於鼓勵本土化研究的立場，本學刊也接受跨領域的本土化社會科學研究論文的發表，本學刊的基本語言是中文，雖然中文已是世界上最多人使用的語言，但考慮讓更多讀者能夠閱讀到本土社會科學與本土諮商心理學的研究成果，考量英文是第二多人口使用的語言(世界語言, 2024年3月25日)，而且在國際學術交流上的使用非常普及，因此，本學刊除了同時接受中文與英文兩種語言論文的投稿之外，自第十五卷開始(2024年3月)更進一步將接受刊登的論文採中、英文雙語全文刊登的方式出版，亦即無論以中文投稿或是英文投稿，審查完成刊登時都將以雙語全文方式刊登，此等出刊方式經過去年14卷第3期(2023年9月)開始試辦兩期後，獲得國內外學術界許多正面的迴響，因此，本刊確定從本年度(2024年)與本期(15卷第1期)開始，正式推出中、英雙語全文版，為迎接此一具有挑戰性的新出刊任務，本刊也正式邀請具有中英文翻譯專業背景的嚴嘉琪主編加入編輯團隊，嚴主編為美國印第安那大學(Bloomington)課程與教學博士，現任國立臺中科技大學應用英語系教授，歷任國際長、語文學院副院長、應用英語系主任、語言中心主任與諮商輔導組組長，具有跨領域的學術專長。本刊感謝嚴主編的加入也感謝編輯委員會所有編輯委員與國立彰化師範大學的長期支持，也希望有志於推動社會科學、心理學與諮商心理學本土化的各國學者能給予支持與賜稿，讓本刊能不斷的進步與成長，而對亞洲與全世界的學術本土化運動做出更多的貢獻。

本期刊登了四篇本土化研究，第一篇是李仁豪(2024)所撰寫的「陰陽孝道論」，探討華人的孝道非僅在父母生前有之，在父母過世後依舊是影響著子女與後代；第二篇是陳復(2024)所撰寫的「從大學生命教育的角度來認識具象思維與教學態度」，探討在社會變遷下大學的生命教育如何有新的教學思維與態度；第三篇是李蓉蓉等(2024)所撰寫的「從榮格取向表達性藝術治療論一位本土重鬱症女性離苦得樂之經驗」，探討以沙盤為主要媒材的榮格取向表達性藝術治療憂鬱症當事人的經驗；第四篇是蔡雨澤與方嘉琦(2024)所撰寫「台灣校園多元性別族群學生遭遇恐同經驗之探究」，探討在台灣同志學生從小學到大學校園中所遭遇的恐同經驗。四篇論文都具有本土化研究的特色，也都深具思維與內涵，相當值得讀者好好加以欣賞。

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Indigenous Root and International Connect : The Context Behind the Launch of a Bilingual Full-Text Version in Chinese and English of the Journal of Indigenous Counseling Psychology

Chih-Hung Wang * Jia-Chyi Yan

Abstract

After more than a century of development in modern psychology, the initiative to develop indigenous counseling psychology emerged. Indigenous counseling psychology, as a part of indigenous social sciences and indigenous psychology, has led to the inception of the Journal of Indigenous Counseling Psychology. Published by the Center for Indigenous Counseling Psychology at National Changhua University of Education, this academic journal aims to promote academic and practical research in indigenous counseling psychology and related fields. It publishes articles focusing on guidance, counseling psychology, clinical psychology, rehabilitation counseling, social work, psychiatry, mental nursing, mental health, occupational therapy, speech therapy, special education, employee assistance programs, and other indigenous monographs related to psychology and helping professions. Based on encouraging indigenous research, this journal accepts cross-field indigenous social science research papers. The primary language is Chinese. Although Chinese is the most spoken language in the worldwide, the journal has decided to publish in both Chinese and English, allowing more readers to access papers on indigenous social sciences and counseling psychology. According to the World Language report on March 25, 2024, English is the second most spoken language in the world and is widely used in international academic exchanges. Therefore, this journal accepts submissions in Chinese and English, starting from the fifteenth volume (March 2024); accepted papers will be published in a bilingual Chinese-English full-text format, regardless of the original submission language. This publishing policy has received positive feedback from domestic and international academic circles after two trial issues started in Volume 14, Issue 3

(September 2023) last year. Therefore, this journal will officially launch a bilingual full-text version in Chinese and English this year (2024) and this issue (Volume 15, Issue 1). Editor-in-Chief Jia-Chyi Yan, with professional Chinese-English translation experience, has joined the editorial team. Dr. Yan holds a Ph.D. in Curriculum and Instruction from Indiana University Bloomington and is currently a professor in the Department of Applied English at the National Taichung University of Science and Technology. With cross-field academic expertise, she has served successively as Director of the International Affairs Office, Vice Dean of the College of Languages, Director of the Department of Applied English, Director of the Language Center, and Leader of the Student Counseling Center. This journal would like to thank Editor-in-Chief Yan for joining us, as well as all members of the editorial board and National Changhua University of Education for their long-term support. We hope that scholars worldwide interested in promoting the indigenization of social sciences, psychology, and psychology counseling will support and submit manuscripts to propel this journal's progress and contributions to the academic indigenization movement across Asia and worldwide.

Keywords: indigenization, indigenous social science, indigenous psychology, indigenous counseling psychology

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

Jia-Chyi Yan Department of Applied English, National Taichung University of Science and Technology

I. From Physiological Psychology to Cultural Psychology

The origin of modern psychology is often mentioned as being in December 1879, when the German physiologist Wilhelm Maximilian Wundt (1832-1920), in a small room on the third floor of the Konvikt building at the University of Leipzig, created the first Laboratory of Experimental Psychology of the world, and began the development of modern psychology, Wundt was also the first person to call himself a “psychologist.” Among his life works were two well-known books, one of which was “Principles of Physiological Psychology,” published when he was 42 years old. This book is the pioneering work of modern psychology; the second is the ten volumes published when he passed away at the age of 88 and took 20 years to write. Masterpiece: “Ethnopsychology”. Throughout Wundt’s life, his psychological research began by focusing on the physiological aspects of individual feelings and perceptions. Finally, it focused on the group’s social, national, and other cultural aspects. This marked the professional development and mental journey of psychologists and also demonstrated the diverse implications of the development of psychology (Wang, 2016b). The physiological aspect of psychology is worthy of study, and the cultural aspect of psychology cannot be ignored. Psychology encompasses aspects from physiology to culture.

However, most psychological research over the past century has lacked a holistic view of human culture. For example, Arnett (2008) pointed out that between 2003 and 2007, articles published in major journals in the six major fields of psychology, 68% of the research subjects came from the United States. Even if the cumulative proportion of research subjects reached 96%, they are only from Western industrialized countries (Europe, North America, Australia, or Israel). No wonder some scholars have reminded that the development of Western psychological theories in the past may have been based on the psychological research of a WEIRD sample: the so-called WEIRD refers to Western, Educated, Industrialized, Rich, and Democratic (Henrich et al., 2010a, 2010b; Hwang, 2012). The main intention of the scholars mentioned above is to remind the psychology community that the sampling representativeness of past psychological results is not comprehensive enough, and using these results to understand the psychological phenomena of human beings around the world may be biased. From a physiological level, people in different regions have different psychological performances due to physiological differences. From a cultural level, people from different areas have more different psychological performances due to cultural differences. In other words, psychology should place more emphasis on cultural dimensions.

Although there is a problem of insufficient sample representation, the past research results of modern psychology cannot be denied. However, the consideration mentioned above of psychology's applicability to people around the world is indeed significant. In particular, the focus on the cultural aspects of people's psychology in different regions is expected to provide a good direction for reflecting on and reviewing the future development of modern psychology. Some scholars clearly pointed out: "The awakening of non-Western psychology to the reality that every culture - East or West - evolves its own unique psychologies appropriate to and consistent with their historical and cultural roots is the new reality in psychology" (Marsella & Pickren, 2012, p. ix). That is to say, psychology cannot be separated from its history and culture. These views are crucial reminders and warnings for non-Western psychologists: non-Western psychologists should consider the unique psychology of their regions. Study appropriateness and pay attention to the impact of its historical and cultural roots on psychology. This observation and reflection are the original intention of the indigenization of psychology and the connotation and direction to be explored in the indigenization of psychology.

II. The Indigenization Trend of Psychology

The indigenization movement in psychology first emerged in the late 1970s. Many psychologists in different regions worldwide began to advocate the indigenization of psychology. These psychologists are mainly from non-Western countries, such as Mexico, South Korea, Japan, Philippines, India, Poland, and Taiwan; this movement did not receive much attention in the early stages. It was not until the 1990s that it began to receive attention from the mainstream psychology community, as well as disapproval criticism (Huang, 2004, 2005). Professor Kuo-Shu Yang and Professor Kwang-Kuo Hwang from the Department of Psychology of National Taiwan University are the most famous scholars who advocated indigenous psychology in Taiwan. The indigenization views of these two scholars also continue to influence the development of indigenous psychology in Taiwan (Wang, 2014). The indigenization movement of psychology in Taiwan originated at the National Taiwan University in northern Taiwan. Subsequently, it expanded to universities in the central, southern, and eastern parts of Taiwan, including the National Changhua University of Education in the central part, National Kaohsiung Normal University and Kaohsiung Medical University are in the southern part, and National Donghua University and Tzu Chi University are in the eastern part etc., and have caused a wider impact in the field of counseling psychology. Historically,

Taiwan's psychology indigenization movement stemmed from its broader indigenous social science movement.

Taiwan's social science indigenization movement originated from the initiative to sinicize social science research. It began in 1980 with the "Interdisciplinary Symposium on the Sinicization of Social and Behavioral Science Research" planned and held by Kuo-Shu Yang and Chung-I Wen at the Institute of Ethnology, Academia Sinica, the convening of the symposium and the publication of the collection of papers "The Sinicization of Social and Behavioral Science Research in China" aroused attention and discussion in the social science community (Shiau, 2000; Yang, 1993; Yang & Wen, 1982). This is undeniably an important milestone in the indigenization movement of Chinese social science research. It profoundly reflects the academic community's reflection on the influence of the West on social sciences and has initiated the issue of "Sinicization of social and behavioral sciences." However, after years of changes in politics, economy, society, culture, and research concepts, "Sinicization" has gradually settled on the terminology and research orientation of "indigenization" (Shiau, 2000; Yang, 1993), and in the research topic with a broader vision and research methods, the terminology and concept of "indigenization" can also be applied to Asia and the world.

The most prosperous academic field in Taiwan's social science indigenization movement is indigenous psychology, and the development of indigenous psychology has also inspired the development of indigenous counseling psychology. Research on indigenous counseling psychology is also devoted to fitting in with Chinese culture, developing theoretical construction and method design, and exploring Chinese psychological healing methods in-depth and systematically (Wang, 2014). Hwang (2011, 2018) advocated making good use of the culture-inclusive research theory (the so-called inclusive, refers to It means inclusive, inclusive, and culture-inclusive means to include culture and incorporate culture) and following the principle of cultural psychology, "one mind, many mentalities; universalism without uniformity" (Huang, 2011; Shweder et al., 1998), to construct the theories and techniques of indigenous counseling psychology that can not only represent the universal human mind but also express the specific mentality of particular cultural groups.

III. The Indigenization Connotation of Counseling Psychology

To put it simply, the so-called "Indigenization" (「本土化」), combines elements of cultural "origin" and local "land." The "origin" (「本」) refers to cultural traditions, while the "land"

(「土」)refers to local life experiences. The "indigenization"(「本土化」-Tracing back to the origin of culture and matching to the life experience of local land) of counseling psychology is the process of combining modern theories of counseling psychology (from other places) with cultural tradition (the "origin" of culture) and local experience (the life experience of local "land")to create theories of indigenous counseling psychology that are more applicable to local people (Wang, 2016a, 2017; Wang et al., 2017).

Modern counseling professions can be combined with local cultural traditions and life experiences through the Indigenization of counseling. The obtained indigenous counseling psychology theory will be more applicable to understanding the psychological conditions of local people and the resolution of psychological problems. Therefore, Indigenization is neither a simple localization of foreign counseling psychology theories nor a modern application of traditional culture but a path of communication and innovation between Eastern and Western cultures (Wang, 2017). Compared with the individualistic culture that is emphasized in the West, it contrasts with the relationship-oriented culture that is noted in the East; compared with the individualized personality variables in the West, it corresponds to the contextualized personality variables in the East (Hwang, 2009, 2012; Yeh, 2017). How to combine the cultural wisdom of the East and the West with the professional knowledge of modern counseling psychology and use the local life experience as the context to carry out creative theoretical construction through the research process of "indigenous social science creative hermeneutics" to construct developing a "scientific microworld" of counseling psychology that can describe the "life-world" of local people (Warner & Shen, 2018) and establishing a theoretical construction of indigenous counseling psychology are precisely the goals of indigenous counseling psychology.

IV. Research Methodology of Indigenous Counseling Psychology

There are three steps in constructing indigenous theory corresponding to the above-mentioned indigenization research directions (Hwang, 2009, 2012, 2018; Wang, 2014, 2017, 2023): 1. Concept exploration: taking the traditional wisdom of local culture as the subject matter, and using Western based on the epistemology of scientific philosophy, select appropriate cultural content and research methods to conduct indigenous research; 2. Theoretical construction: conduct research representing the universal mind and the local cultural mentality (Huang, 2011; Shweder et al., 1998); 3. Research verification: Conduct

practical research that can verify the indigenous theory and confirm its academic and practical application value. In the above-mentioned indigenous research directions and indigenous theory construction steps, 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. To serve 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 theoretical construction, we can consider using the six levels of dialectical interpretation of “Indigenous Social Science Creative Hermeneutics”: text, meaning, connotation, refinement, creation, and transformation (Fu, 1986, 1999; Wang, 2019, 2020, 2023) and “Epistemological Strategy for Constructing Culture-Inclusive Theories” (Hwang, 2018, 2019), combining “Constructive Realism” (Warner & Shen, 2018), “Structuralism” (Piaget, 1968/2018)” and “Critical Realism” (Bhaskar, 2008).

Combining "Indigenous Social Science Creative Hermeneutics" and "Epistemological Strategy for Constructing Culture-Inclusive Theories" serves as a methodology for indigenous theory construction, and to be carried out through the following three stages: (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 traditional wisdom in Eastern philosophy as the subject matter (such as : Confucianism, Buddhism and Taoism cultural traditions) are creatively interpreted through Indigenous Social Science Creative Hermeneutics, and based on Western social science and counseling psychology theories, as well as the epistemology of scientific philosophy (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 the concept of cross-cultural communication and cross-field communication at the transfer level to lay the conceptual foundation for theoretical construction. Content basis; (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 living world and to conduct model construction that can represent both the universal mind and the theoretical construction of the indigenization of local cultural mentality (Huang, 2011; Shweder et al., 1998) in social sciences or counseling psychology, and the establishment of the creative "mechanism" of "Critical Realism"; (3) Research verification: Conduct empirical research that can verify the indigenous theory of social science or counseling psychology to conduct empirical verification of "Critical Realism"

to establish the authenticity of the creative "mechanism" of "Transcendental Realism" and confirm the academic and practical application value of indigenous social science or indigenous counseling psychology theory.

V. The Mission of the Center for Indigenous Counseling Psychology and the Journal of Indigenous Counseling Psychology

136 years after Wilhelm Maximilian Wundt founded the Laboratory of Experimental Psychology, on November 5, 2015, the regulations for establishing the Center for Indigenous Counseling Psychology of the Department of Guidance and Counseling, National Changhua University of Education, were passed. In a small room on the third floor of the Department building, the Center for Indigenous Counseling Psychology was established (Wang, 2015), marking a new chapter for indigenous counseling psychology research. The "Tao Te Ching" says: "The nine-story platform rises from a basket of soil. The thousand-mile journey begins with a single step" (Chapter 64). The indigenization of counseling psychology is an inevitable development trend. The establishment of this center aims to promote the academic development, practical promotion, and internationalization of indigenous counseling psychology (Regulation for the Establishment of the Center for Indigenous Counseling Psychology, Department of Guidance and Counseling, National Changhua University of Education, 2015), through which we can work together with scholars and practitioners worldwide interested in indigenous counseling psychology. To contribute to the future development of indigenous counseling psychology, the "Taiwan Counseling Quarterly," originally published by the Department, has also been renamed "The Journal of Indigenous Counseling Psychology." The Journal also reminds researchers of indigenous counseling psychology that they must face the test of four issues (Wang, 2017): 1. Understanding issue: whether the understanding of local culture and the counseling profession is sufficient; 2. Practice issue: whether the practice of local culture and counseling profession is in place; 3. Verification issue: whether the theoretical construction of indigenous counseling psychology is complete; and 4. Target issue: whether the goal of indigenization of counseling psychology theory is achieved. The theoretical construction of indigenous counseling psychology mainly promotes three types of indigenization research (Wang, 2016a): 1. localizative indigenization; 2. acculturative indigenization; and 3.

enculturative indigenization. The Journal also cited Lin (2016)'s view of the "five proofs" of learning: 1. Historical research; 2. Evidence from classics; 3. Scientific verification; 4. Logical dialectics; and 5. Demonstration of the mind's nature. With special emphasis on "Realization of the nature of mind" is a characteristic of Eastern culture. It is expected that local scholars must have the experience of personal self-growth and the theory constructed is true knowledge, which is the way of "inner sage and outer king". The sage means being virtuous, the king means practical application.

In addition to publishing the "Journal of Indigenous Counseling Psychology" four times a year, the Center for Indigenous Counseling Psychology also organizes international academic seminars on Indigenous Counseling Psychology. Since 2016, it has cooperated with the Taiwan Guidance and Counseling Association co-organized the first international academic symposium on indigenous counseling psychology at Sun Moon Lake. Then, the center was co-organized with the Chinese Indigenous Social Science Association to hold the International Indigenous Social Science Conference and Indigenous Counseling Psychology Conference for six years at the National Changhua University of Education. This year, the title of the conference is "The Seventh International Indigenous Social Science Conference and the Eighth Indigenous Counseling Psychology Conference," scheduled to be held from October 31(Thursday) to November 2 (Saturday), 2024. It will be held at the Institute of Ethnology, Academia Sinica, Taipei, Taiwan.

VI. The Purpose of Publishing a Chinese-English Bilingual Full-Text Version of Journal of Indigenous Counseling Psychology

The purpose of the Journal of Indigenous Counseling Psychology is to promote academic and practical research in indigenous counseling psychology. This journal publishes guidance, counseling psychology, clinical psychology, rehabilitation counseling, social work, psychiatry, mental nursing, mental health, occupational therapy, speech therapy, special education, employee assistance programs, and other indigenous monographs related to psychology and helping professions. Based on encouraging indigenous research, this journal also accepts cross-field indigenous social science research papers. The primary language is Chinese. Although Chinese is the most spoken language worldwide, we aim to allow more readers access to indigenous social science and counseling psychology research. According to the report (World Language, March 25, 2024), English is the second most widely used language and prevalent in

international academic exchanges. Therefore, this journal accepts submissions in Chinese and English. Starting from the fifteenth volume (March 2024); accepted papers will be published in a bilingual Chinese-English full-text format, regardless of the original submission language. This publishing policy has received positive feedback from domestic and international academic circles after two trial issues started in Volume 14, Issue 3 (September 2023) last year. Therefore, this journal will officially launch a bilingual full-text version in Chinese and English this year (2024) and this issue (Volume 15, Issue 1). Editor-in-Chief Jia-Chyi Yan, with professional Chinese-English translation experience, has joined the editorial team. Dr. Yan holds a Ph.D. in Curriculum and Instruction from Indiana University Bloomington and is currently a professor in the Department of Applied English at the National Taichung University of Science and Technology. With cross-field academic expertise, she has served successively as Director of the International Affairs Office, Vice Dean of the College of Languages, Director of the Department of Applied English, Director of the Language Center, and Leader of the Student Counseling Center. We thank Editor-in-Chief Yan for joining, as well as all members of the editorial board and National Changhua University of Education for their long-term support. We hope scholars worldwide interested in promoting the indigenization of social sciences, psychology, and counseling psychology will support and contribute manuscripts to propel this journal's progress and contributions to the academic indigenization movement across Asia and worldwide.

This issue publishes four localized studies. The first is "Yin-Yang Filial Piety Theory" written by Jen-Hao Li (2024), which explores how Chinese filial piety is not only present during the parents' lifetime but also continues after the parents' death. It affects children and future generations; the second article is "The Embodied Thinking and Teaching Manner of Life Education at University," written by Fu Chen (2024), which explores how life education in universities can have new teaching thinking and attitudes under social changes; the third article is "On Freedom from Suffering: A Jungian Expressive Art Therapy Analysis of A Major Depressive Indigenous Woman" written by Jung-Jung Li et al. (2024), which explores the experience of Jungian expressive art using the sand table as the main medium to treat patients with depression; the fourth article is " An Exploration of the Homophobic Experiences of LGBTQ+ Students in Taiwan Campuses " written by Yu-Tse Tsai and Chia-Chi Fang (2024), which explores the homophobic experiences encountered by Tongzhi (LGBTQ+) students from elementary school to university campuses in Taiwan. The four papers all have the characteristics of indigenous research and are full of deep thinking and connotation. They are well worth reading and appreciation by readers.

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