


-  [Dear IP members](#) by Louise S. [2011, Aug 04]

This is a platform to host the collective intelligence of the IP group. As we all know, it is the individual contributions that may lead to progressive discourse over ideas that are shared by a core of participants.

-  [Finding out hard problems](#) by Louise S. [2011, Aug 04]

Dear Louise and All:

I earnestly support the excellent idea proposed by Louise about finding out the “hardest problems in social sciences.” It seems to me that this proposal is of extraordinary significance not only to IPs in particular, but also to psychology in general. Louise, why not propose it to the headquarter of APA?

Best Regards

K. K. Hwang

-  [IP update by Louise](#) by Louise S. [2011, Aug 04]

Dear All,

A few things to share. First, update on the Delphi Poll. Fred Leong and I have put together a task force on this project. We are joined by the following members: K. K. Hwang, Dharm, P. S. Bhawuk, James Liu, Peter P. Li, and Fred Wertz.

Second, Louis Hoffman sends us a call for paper for a conference in China:

The Second International Conference on Existential Psychology is going to be held in Shanghai, China, from May 24-27, 2012. The Call for Papers will be open through July 27, 2011. Please visit this link for more details about the conference and how to submit a proposal:

[http://www.existential-therapy.com/IEPC/ICEP\\_Call\\_for\\_Papers.pdf](http://www.existential-therapy.com/IEPC/ICEP_Call_for_Papers.pdf)

Third, attached is a paper by Fred Wertz who calls attention to the historical significance of our IP initiative and features Pe Pua's wonderful methodological work in Sikolohiyang Pilipino (Filipino Psychology).

Fourth,  [Wertz 2011](#) if you are interested in reviewing Gezim Alpion's new book, here is the link.

[http://myemail.constantcontact.com/New-Book--Encounters-with-Civilizations.html?soid=1103469569562&aid=ow0\\_llt3z1Ajavascript:createWindow\('attachment?DB=AHP%5FIP&AttachmentID=98','attachment98','width=440,height=350,resizable,scrollbars,menubar'\)](http://myemail.constantcontact.com/New-Book--Encounters-with-Civilizations.html?soid=1103469569562&aid=ow0_llt3z1Ajavascript:createWindow('attachment?DB=AHP%5FIP&AttachmentID=98','attachment98','width=440,height=350,resizable,scrollbars,menubar'))

Last but not least, please join me to welcome another new member to our Special Interest Group: Hans Bakker.

Prof. J. I. (Hans) Bakker  
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 MacKinnon Bldg. Rm. 616  
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 Guelph, Ontario Canada N1G 2W1  
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J. I. (“Hans”) Bakker is a Professor of sociology at the University of Guelph in Guelph, Ontario, Canada. He likes to say he is a “Frisian-Dutch-American-Canadian.” He was the President of the North Central Sociological Association April 2010-2011. He has won the Faculty Association Professorial teaching award. He was born in the Netherlands, grew up in Ohio and Alabama, and moved to Canada in 1971 because he received a University of Toronto Open Fellowship. He also received an International Development Research Center (IDRC) fellowship to study in Indonesia and a Ford Foundation internship grant to study Gandhi and human rights in India. He has published over forty articles and edited three books (on rural development, world hunger and the Hindu classic the Bhagavad Gita), and he is the author of *Toward A Just Civilization*, a book about Mahatma Gandhi’s social theory. He has also done twenty three encyclopedia articles, including fourteen for the Blackwell Encyclopedia of Sociology. He has spent three years in Indonesia, where, in addition to conducting archival research and fieldwork, he studied a bit of dance and gamelan. He speaks the Indonesian language, Bahasa Indonesia, at an advanced intermediate level and has done anthropological ethnographic field work with the Sea Nomads of Sulawesi (Bajo Laut). He is very interested in Indic Civilization, especially on Bali, and is currently doing tourism research in Bali. He is a certified Kripalu yoga instructor who has also spent much time at Sivananda Yoga Ashram in Val Morin, Quebec. He has done Tibetan Buddhist initiations. He considers himself a Neo-Weberian Comparative-Historical Sociologist who utilizes Verstehen to attempt to fully understand cultures and civilizations that are far different from our secularized Post-Enlightenment culture. His current research focuses on the applicability of Charles Sanders Peirce’s Pragmatist (and “Pragmaticist”) triadic epistemology and semiotics to post-Postmodern sociological theory. He sees Peirce’s Pragmatism as a tremendous theoretical and methodological improvement over the earlier monistic (Scholastic) and dualistic (Cartesian) epistemologies. Peirce’s relevance for sociology is only just beginning to be discovered, but many people know he is the root source of American Pragmatism. Hans feels, for example, that Peirce influenced George Herbert Mead’s notion of the “significant symbol.” See Hans’ web page for a complete C.V.: [www.semioticsigns.com](http://www.semioticsigns.com).

 [Louise's paper](#) by Louise S. [2011, Aug 04]

Dear All,

Attached please find a draft of my paper for the upcoming conference in China:

Sundararajan, L. (2011, July), Chinese notions of harmony, with implications for the development of indigenous psychology. In James Liu (chair), Indigenous and cultural psychology, Harmonization and differentiation in theory and practice, symposium to be conducted at the 9th Biennial Conference of Asian Association of Social Psychology, Kunming, China.

Comments, critical and otherwise, are most welcome. I look forward to reading your conference papers also.

 [Louise paper](#)

 [IP website](#) by Manager M. [2011, Nov 24]


To access the IP website, go to <http://www.indigenoupsych.org>

 [Allwood](#) by Louise S. [2011, Aug 04]

Dear All,

Attached please find the target paper by Carl Martin Allwood and comments by James Liu. Hope this gives you more background information on the debate on culture that is circulating recently.

Enjoy,  
Louise

 [Response to indigenous psyc foundations Final March 2011.doc](#)  [Allwood Social Epistemology \(2011\) On the foundation of the indigenous psychologies.pdf](#)

- [New members](#) by Louise S., Louise S. [2011, Aug 04]

Olwen Bedford draws on a diverse background of professional and academic experience working with international organizations, NGOs, and governments to conduct I/O research using a Chinese indigenous approach. Her early research used an ethnographic method to map out the roles and functions of the two moral emotions that support moral functioning: guilt and shame. Dr. Bedford built on these findings to formulate a cross-cultural framework of guilt and shame in relation to identity and morality in Western and Confucian cultures. Two subsequent interrelated lines of research build on this framework. The first focuses on morality, identity, and interpersonal relations in the workplace with an emphasis on guanxi (relationships) and mianzi (face). The second takes an organizational perspective to examine the relation between an organization's operating environment and its culture and ethics. Dr.

Gëzim Al pion is Lecturer in Sociology in the Department of Political Science and International Studies at the University of Birmingham. His works include 'Vouchers', 'Foreigner Complex: Essays and Fiction about Egypt', 'Mother Teresa: Saint or Celebrity?' and 'If Only the Dead Could Listen'. Al pion's controversial study 'Can Humans Know God? The Mother Teresa Conundrum' will be released in 2013.

- [Comment by the discussant Thomas Teo](#) by Louise S. [2011, Nov 13]

Our APA symposium on IP warrents some further reflections. Attached below is the comment by the discussant Thomas Teo.

Teo, T. (2011, August). Discussant. In L. K. W. Sundararajan and A. J. Marsella (Cochairs), Reclaiming world and culture: Indigenous psychology in the globalizing era. Symposium conducted at the Annual Convention of the American Psychological Association, Washington, DC.

## Comment

Thomas Teo

Instead of addressing each paper individually I try to identify some general problems and lacunae. In doing so, let me first take the role of a historical-theoretical psychologist and then the role of a critical psychologist.

(a) Tradition is important (so Gadamer) and I take an interest in Immanuel Kant (my own indigenous background) despite his striking ethnocentrism and racism that can be found in his anthropological writings. But his epistemological writings still provide tools for a critique of indigenous reason. With Kant, I would ask: What are the conditions of the possibility of indigenous psychologies?

My argument is that indigenous psychologies need to work with abstractions of dehistoricization and dehybridization. I am sure that many indigenous or cultural psychologists are aware of those issues -- indeed all the papers in this symposium address more or less these issues and would challenge this

and symposium address more or less these issues and would challenge this argument - my fear is that these assumptions are forgotten and that processes of essentializing take place, once one practices indigenous psychology.

By dehistoricization I mean that cultures, practices, and ideas develop and that a snapshot at a certain point of time is misleading in so far as it captures a moment that has been changed, is changing and will change in the future. Colonialism, migration, exchange, globalization, intermarriage, power, money, etc. have infused most psychologies with a variety of practices and ideas of which one needs to be aware at all times unless one is willing to dehistoricize theory and practice (see also Bhatia). In that sense there are no real indigenous psychologies but only various forms of hybrid psychologies that may or may not stabilize and adapt to local needs and traditions. Ignoring that fact is what I call dehybridization.[1]Anthony talks about Hawaiian psychologies and I believe that hybridity plays a central role in this context as well.

But there is also a critical function of the concept of indigenous psychology as Anthony and Kwang-Kuo point out so aptly: American psychologies are indigenous, in the sense that they privilege a particular culture and they have the power to do so. Kwang-Kuo and Richard emphasize that point by the notion of "weird samples" that are used in our discipline.

Another condition of the possibility of indigenous psychologies is the historical, context-specific emergence of academic disciplines. Staeuble reminded us that the disciplinary division of sciences is a product of modern society. Thus, the call for indigenous psychologies reproduces a Western practice that led to the establishment of academic disciplines. When Kwang-Kuo "sticks to the discipline of psychology" I hope he is aware that he reproduces a eurocentric and historically contingent model of science. Within Europe, before the 18th century, psychological, anthropological, social, historical, religious studies, etc. of human experience and mental life have been intertwined. [Smith's history of the human sciences instead of a history of psychology]

Kwang-Kuo and Richard also discuss the issue of universality versus particularity. Richard used the convincing slogan of a "universalism without uniformity." Given my own intellectual tradition, I have no problem with universalism, however, with Danziger and Gergen we have also learned to be careful with regard to such claims. If we use the classical distinction between "form and content" (Dilthey), we might conclude that forms have a higher probability of being universal whereas content has higher probability of being particular. But I would add that the question is not whether Kwang-Kuo's theory of the self is universal or not, the question is whether it is universally relevant. Relevance changes over time and locations and is subject to power.

(b) My words of caution are not meant deconstructively but constructively. I understand and agree with many of the intentions of indigenous psychologies.[2] Reflexivity, historical and theoretical works show that the categories and theories of psychology (if they are psychological and not

categories and theories of psychology (if they are psychological and not physiological) may be highly culture-specific and time-specific. As pointed out by thoughtful critics (Danziger, Hacking, Sugarman, Martin, Gergen) the categories of the natural and human sciences are not the same, they do not have the same ontological character. Kwang-Kuo shows this for the category pair of individualism / collectivism and Louise warns us about the hegemony of mainstream categories.

But I would like to move away from epistemological or ontological or historical reflections to critical-constructive ones. I would like to address the issue of recognition versus redistribution - discussed in social theory - and its relevance to indigenous psychology -- topics not addressed by the papers in the symposium (maybe Anthony)

The project for indigenous psychology has ethical-political dimensions. Indigenous psychology looks for epistemological justice and, thus, struggles for recognition. Hegel was probably the first to understand that subjectivity depends on intersubjectivity, but more current reflections on this issue are expressed in the works of Charles Taylor and Axel Honneth. Hegel, probably best known in his exposition of the master-slave dialectic [bad translation], discussed social struggles as struggles for recognition (I assume we know who the master and who the slave is in psychology).

Indeed, indigenous psychologies struggle for recognition. Three of the four papers in this symposium show that (it is not a problem for Richard who comes from a different tradition). Recognition demands that psychologists acknowledge the endeavors of different cultures in psychology, and that American psychology, which often enough presents itself as a universal and not as an indigenous psychology, acknowledges the existence of other indigenous approaches. Indigenous psychologists hope that the master allows them to communicate in their own language. Indeed, language is a significant source and hindrance in the recognition of indigenous psychologies as Louise argues so well [translation issues; I have experiences as an editor with this problem].

The master might decide that there is the master's way of preparing food -- and then there are ethnic restaurants; there is one group of people -- and then there are ethnics; there is one psychology -- and then there is indigenous psychology. Even if enlightened liberal or progressive minds understand the limitations of such an ethnocentric approach to the problem, and call for full recognition of indigenous psychologies, in which the communicative power differential and the right to define are challenged, the question remains: Is recognition sufficient for the development of indigenous psychologies? I would add the assumption "recognition is sufficient" to Anthony's list of Western psychology's assumptions. With Nancy Fraser I argue that we not only need recognition as an approach to epistemological justice, but redistribution as well. Whereas recognition is embedded in a hermeneutic tradition, redistribution takes Hegel's master slave dialectic and challenges the political-economic conditions that led to a master-slave division.

Redistribution was discussed in socialist but also in liberal theories (John

redistribution was discussed in socialist but also in liberal theories (John Rawls, Ronald Dworkin). For Marx it is not about recognizing the slave but to change the ownership of the means of production so that slavery and mastery as such are abandoned. Even if such rhetoric may appear outdated, the issue remains that the problem is not only whether the master acknowledges the slave, the problem is whether the master accepts that there should be no master or slave. This is the crucial point: Western psychologists may not have a problem with the recognition of indigenous psychologies but what about redistribution based on the notion that the master should not be a master at all?

Lessons from affirmative action programs in the US show that people recognize that Blacks have been mistreated (in the past and present). But what support does the notion of financial reparations for slavery receive? What about attitudes when it comes to affirmative action regarding employment or university admissions? What about not only arguing for acknowledging indigenous psychologies in psychology departments - and I understand how difficult this process can be - but also affirmative action for them? What about employment equity for indigenous psychologists, with dedicated numbers for faculty positions, journal space that is reserved for them, program space that is allocated in each division, and a significant percentage of financial support in granting agencies that goes to indigenous psychologists? Recognition is easier than redistribution.

Redistribution is not about charity work, which is based on a paternalistic attitude of recognition.[3] Redistribution would mean that some of the fundamental organizing and funding principles of American psychology need to be changed rather than providing handouts of recognition. The question is how many of us would support such a program? But doing justice to indigenous psychologies requires this redistribution, which is difficult as it affects "my" privileges.

One last note on the future of indigenous psychology. Can we assume that with the economic fall of the master, Chinese or Indian psychologies will be open to include more indigenous psychologies outside of their contexts? I hope so but I would not count on it. The call for recognition and redistribution and an awareness of these problems does not make the slave inherently a better or a just person.

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[1] Let me use an example from music. What is indigenous Austrian music? The answer is different if one takes the 18th century or the beginning of the 21st century into account, or rural versus urban Austria, or Eastern versus Western Austria, etc. Is it Mozart, yodeling, or is Hubert von Goisern with his combination of traditional Austrian country music with modern rock, influenced by British and American sources? What is now considered contemporary Austrian music, probably only successful within Austria, is a hybrid form of music, that changes on an ongoing basis. If we move to

religion and use Zen Buddhism as an example we know that it draws on Indian, Chinese, and Japanese ideas and practices and materialities of certain times. Martin Baro's liberation psychology, often considered indigenous to Latin America, is a hybrid of liberation theology, itself a combination of Catholicism and liberation theory, psychology, social work and socialist ideas from Latin America.

[2] I also understand that the denial or repression of culturecentrism leads to achieving excellence (the assumption that one's ideas are universal, in religion or science).

[3] Such as: "I recognize your hardship and here is my tax-deductible contribution to your worthwhile efforts."

Lastly, I had the good fortune of running into Michael Bond at the Kunming Conference, China. As a result I am able to share with you some very provocative papers by Peter Smith, attached.

Enjoy!

Louise

-  [Papers sent by Peter B. Smith](#) by Louise S., Louise S. [2012, Feb 12]

Peter wrote the following to me:

Dear Louise,

I am attaching the papers that Michael Bond tells me you would like to see. I am continuing work on this theme so I should certainly be interested in any comments from you or your network.

Sincerely,

Peter B.

Smith  [SmithetalindigenousJCCPonline2011.pdf](#)  [Smithetal\\_IJHRM2011proof.pdf](#)  [chorghbk\\_smithchapter2.doc](#)

-  [2011 APA Symposium on IP](#) by Manager M. [2011, Nov 13]

Those who wish to read up on the recent APA symposium on IP, the papers are posted under the APA Convention 2011, in NEWS, on our website: <http://www.indigenoupsych.org/>

-  [How to organize this collaborative space?](#) by Manager M. [2011, Nov 13]

Over the past three months the IP community has generated many exchanges of presentations of new members, papers, announcements and reactions to one another's contributions.

I managed to include email exchanges in here up to August 11th, 2011. Afterwards there was a lot of email activity. I guess that everyone has found a way to create a folder on his or her own computer to keep track of papers, and email messages, etc.

Putting our knowledge together I suggest to use this collaborative space for substantive dialogues only from now on. However, if you would like all elements to be in this collaborative space we could do so. We could create a view for Participants, another for papers, another for announcements, and others for specific questions being discussed.

To build on this contribution, click on the Build-on button in the lower part of this note.

- [Chinese notions of shame](#) by Louise S. [2012, Feb 06]

Dear All,

Attached please find a short piece I wrote for Emotion Researcher, newsletter of The International Society of Research on Emotion. Comments are welcome.

Enjoy,

Louise [Lost in the translation](#)

- [Prof. K. K. Hwang's new book got published](#) by Louise S. [2012, Feb 12]

Dear All,

It is my pleasure to congratulate Professor K. K. Hwang on the publication of his new book, see attached, with the introduction by Tony Marsella and Wade Pickren below.

Enjoy,

Louise

Hwang Kwang Kuo (2012). Foundations of Chinese Psychology: Confucian Social Relations. NY: Springer SBM

Foreword

Professor Hwang Kwang Kuo is a pioneer scholar in cultural psychology, that topical and methodological area of psychology concerned with investigating the cultural determinants of human behavior. Cultural psychology has been particularly interested in understanding and valuing the subjective experience of different ethnocultural groups, especially their cultural constructions of reality. Within cultural psychology, Professor Hwang has devoted much of his professional career to the study of indigenous psychologies. In the past few decades, indigenous psychologies have become the topic of increased interest among non-Western psychologists, many of who studied in the West and returned to their countries only to be confronted with serious issues about the validity and applicability of the Western psychologies they had so diligently been taught.

Fathali Moghaddam, a distinguished Iranian-American psychologist who is currently a professor at Georgetown University in the USA, raised serious questions about substantive differences in the psychologies of the first, second, and third worlds, and the unbridled exportation of first world psychologies (e.g., North American, Northern European) to the developing nations. He noted the dangers of using concepts and methods that evidenced little sensitivity to the realities of the developing nations, and the possibilities that these nations required the development of their own psychologies (Moghaddam, 1987). Others (e.g., Sloan, 1995, Marsella, 1998, 2010; Pickren, 2009) pointed out the risks and potential destructive consequences of assuming that Western psychology was universally applicable. Professor Girishwar Misra (1996), an Asian Indian, identified the problem and its consequences:



The current Western thinking of the science of psychology on its prototypical form, despite being local and indigenous, assumes a global relevance and is treated as universal of generating knowledge. Its dominant voice subscribes to a decontextualized vision with an extraordinary emphasis on individualism, mechanism, and objectivity. This peculiarly Western mode of thinking is fabricated, projected, and institutionalized through representation technologies and scientific rituals and transported on a large scale to the non-Western societies under political-economic domination. As a result, Western psychology tends to maintain an independent stance at the cost of ignoring other substantive possibilities from disparate cultural traditions. Mapping reality through Western constructs has a pseudo-understanding of the people of alien cultures and has debilitating effects in terms of misconstruing the special realities of other people and exoticizing or disregarding psychologies that are non-Western. Consequently, when people from other cultures are exposed to Western psychology, they find their identities placed in

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question and their conceptual repertoires rendered obsolete (Misra, 1996, pp. 497-498).

Within this context of discontent and questioning, Professor Hwang, a Taiwanese-born psychologist, trained in graduate school at the University of Hawaii in social and cultural psychology, began to explore the thoughts and writings of the ancient venerated Chinese sage, Confucius (551 BCE – 479 BCE), with special attention to the role of Confucian ideas in shaping Chinese psychology across the ages. Professor Hwang's studies revealed the profound impact of Confucian thought for understanding Chinese psychology and behavior, even within the brief period of Communist and Maoist political domination. In a series of publications that now have important historical implications for psychology, Professor Hwang documented the relationship between Chinese psychology and behavior and Confucian thought, especially the critical role of relationism. Professor Hwang noted that Confucian thought places heavy emphasis on morality, context, and the nature of interpersonal relations. This recognition became the foundation for much of Professor Hwang's subsequent writings -- writings that now find their first collected presentation in the West through this compendium of his thought.

Using the Confucian foundations of Chinese psychology, Professor Hwang argued persuasively that Chinese behavior patterns can best be understood and appreciated not by using alien Western psychology assumptions and tenets, but rather by grasping the embedded nature of Chinese behavior patterns within the contexts of their own historical and cultural traditions. Indeed, as Professor Hwang points out clearly, the reliance on Western psychologies to understand the behavior of non-Western people constitutes an egregious error that frames the behavior of non-Western people within a template that is not only limited in its validity, but also potentially dangerous in terms of the conclusions that are reached, and the decisions too often made under the guise of Western scientific hegemony.

Based largely on his careful research and scholarship of Chinese philosophical and historical traditions, Professor Hwang was able to develop critical insights into Chinese psychology that were soon recognized and appreciated by psychologists throughout Asia as alternatives to Western psychologies. In 2006, Professor Hwang joined Professor Uichol Kim (Korea) and Professor Yang Kuo-Shu (Taiwan) in an edited volume entitled, *Indigenous and Cultural Psychology* (2006, Springer SBM Publications). The volume included a wide array of contributions from various cultures (e.g., Chinese, Japan, Korea, Philippines), and it immediately became an essential resource for psychologists around the world concerned with developing psychologies that were appropriate and sensitive to their own historical and cultural traditions.

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For years, Western psychology -- largely rooted within North American and Western European scientific and professional cultures -- was applied indiscriminately to non-

Western people under the mistaken assumption that its principles and methods were universal. Western premises, assessment methods, and even diagnostic and therapeutic interventions were not only transported around the world, but were also accepted by many non-Western psychologists as valid and reliable foundations for understanding behavior and for developing policies and procedures that were consonant with the Western views.

Gradually, however, and it was here that Professor Hwang's most important contributions reside, it became clear that Western psychology's assumptions and methods were a function of Western history and culture, and as such, were ethnocentric and biased creations whose world-wide acceptance was based on the powerful influences of Western political, economic, and military dominance. In other words, what became apparent was that Western psychology, in spite of all its appeals to universal validity because of its alleged "scientific" foundations and conclusions, was itself a cultural creation, and that its claims and applications were problematic because it was neither universal nor scientific. Tod Sloan, a Western, critical theory psychologist, captured the socio-political dimensions of this problem. Sloan (1996) writes:

... the major problem lies less in the theoretical limits of Western psychology, although these are serious, than in the social functions of Western psychology. As scientific psychology entrenches itself further in industrial nations, its function as a sociopolitical stabilizing mechanism has gradually become more obvious...psychological theory and practice embody Western cultural assumptions to such an extent that they primarily perform an ideological function. That is, they serve to reproduce and sustain societal status quo characterized by economic inequality and other forms of oppression such as sexism and racism. The core operative assumptions that produce this ideological effect both in theory and practice are individualism and scientism. (Sloan, 1996, p. 39)

The essence of "science" -- an idea/concept/method much valued in the West -- is ultimately about accuracy in describing, understanding, predicting, and controlling the world about us. But the problem is that Western psychology is often inaccurate when applied the behavior of non-Western people -- indeed, it also has difficulty explaining behavior of Western people -- because it too often de-contextualizes behavior. The "decontextualization" of behavior, an approach often favored by Western psychologists that locate the determinants of human behavior within the human psyche and/or the immediate situation, fails to acknowledge that all human behavior carries with it the developmental and contextual influences of the culture of any individual or group.

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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. Each psychology deserves recognition, development, and application as appropriate as a function of careful scholarship and validation. Today, owing to the work of Professor Hwang and non-Western scholars, the study of indigenous psychologies has become a global movement. Indeed, even within the United States and Northern Europe, cultural psychologists are critiquing Western psychology's dominance and hegemony as reflections not of "scientific" legitimacy, but rather as an ethnocentric construction, often oblivious to its own cultural roots and determinants.

This volume, thus, constitutes a major advance for psychology as a global science and profession precisely because it addresses the historical and cultural foundations of all psychologies, even as it demonstrates the determinants of Chinese psychology and its explanatory power for Chinese and other populations. May the trend flourish and become the reality for psychology across the world.

Anthony J. Marsella, Ph.D., Co-Editor  
Wade E. Pickren, Ph.D., Co-Editor  
Cultural & International Psychology Book Series

Springer SBM Publications, New York,



NY

- [Comment from Rogelia Pe-Pua](#) by Louise S. [2012, Feb 12]

Indeed! Congratulations, Professor Hwang!

You have been a great inspiration to many of us who are doing indigenous psychology!

I am most excited to get a copy when I come to Taiwan in June (hopefully!).

Best wishes,  
Rogee

- [Comment from Wendy Li](#) by Louise S. [2012, Feb 12]

Indeed! As a mainland China born psychologist, I have been inspired by Prof Hwang during my academic training in New Zealand and academic work in Australia. I will use this book as a reading for my social psychology teaching.

Big congratulations, Prof Hwang!

Wendy

 [IP--annual report](#) by Louise S. [2012, Feb 12]

Dear All,

As the first anniversary of this IP Task Force is here, let me take inventory of what we have accomplished so far:

#### Mission statement

Indigenous Psychology is an intellectual movement across the globe, based on the following factors:

- A reaction against the colonization/hegemony of Western psychology.
- The need for non-Western cultures to solve their local problems through indigenous practices and applications.
- The need for a non-Western culture to recognize itself in the constructs and practices of psychology.
- The need to use indigenous philosophies and concepts to generate theories of global discourse.

Psychology, like any other language game, is a living conversation, for which translation is the key to the perpetuation and permutation of the discourse. As Western psychology is translated into other cultures, the more we make sure that the influence is going both ways, and the more we allow conflicting voices to inhabit the terms we use in psychology, the more likely it is that alternative ways of doing psychological science will emerge.

#### Our Missions:

- Making a mission statement or manifesto for indigenous psychology that is congenial to the indigenous psychologies across the globe.
- Dissemination of knowledge concerning indigenous psychology through conferences, journals, and edited volumes.
- Promoting online debates and exchanges across the globe on issues concerning indigenous psychology.
- Serving as resources, via our website, for the global community of indigenous psychologists.

#### Tasks accomplished

##### Website

<http://www.indigenouspsych.org/>

##### Knowledge Forum

All of our previous communications are archived at this Knowledge Forum called the AHP\_IP database. It's website is at

.

##### An International Community

Total of 62 members, from over 20 countries world wide.

##### International Symposium

Symposium for Asian Association for Social Psychology, Kunming, China, July 28-31, 2011 Indigenous and Cultural Psychology: Harmonization and Differentiation in Theory and Practice

Organizer: Professor James Liu, Victoria University of Wellington, New Zeland

##### Participants:

Louise Sundararajan, Rochester, NY, USA

Li-Li Huang, National Tsing-Hua University, Taiwan

Dr. Peter Ping Li, Copenhagen Business School, Denmark

Professor Darrin Hodgetts, University of Waikato, New Zeland.

##### APA Annual Convention 2011, Washington DC, August

Reclaiming world and Culture: Indigenous Psychology in the Globalizing Era

##### Co-Chairs:

Louise Sundararajan; Anthony J. Marsella

Discussants:

Thomas Teo, Ph.D., Department of Psychology, York University.

Ken Gergen, Ph.D., Department of Psychology, Swarthmore College.

Presenters

Anthony J. Marsella, University of Hawaii;

Kwang-Kuo Hwang, National Taiwan University;

Richard A. Shweder, University of Chicago;

Louise Sundararajan, Rochester Psychiatric Center.

APA 2012 symposium, co-sponsored by Division 32 (Humanistic Psychology) and Division 10 (Psychology of Aesthetics, Creativity, and the Arts).

Tentatively scheduled at 12 to 2PM, August 5th, 2012, Orlando, Florida. See proposal attached.

Culture and Creativity: Toward a Psychology beyond the STEM model

Chair: Louise Sundararajan

Presenters:

Joseph E. Trimble, Western Washington University;

Dr. Peter Ping Li, Copenhagen Business School, Denmark;

Dharm P. S. Bhawuk, University of Hawaii at Manoa;

Louise Sundararajan, and Maharaj, K. Raina;

Ken Gergen, Swarthmore College.

Research Project in progress

The Delphi Poll: Working Committee

Chair: Louise Sundararajan

Members: Fred Leong, Fred Wertz, James Liu, Dharm Bhawuk, Peter Li, K. K. Hwang

Coming soon:

The conversation page of the IP website.

Congratulations to our members who will be receiving awards from the Society of Humanistic Psychology in 2013:

Charlotte and Karl Bühler Award

Zhi Mian Institute for Counseling and Psychotherapy

Wang Xuefu, Ph.D., Founder, Director

Rollo May Award

Kenneth J. Gergen, Ph.D.

Senior Research Professor,

Department of Psychology

Swarthmore College

Mike Arons and E. Mark Stern Award

For Outstanding Lifetime Service to the Society for Humanistic Psychology

Scott D. Churchill, Ph.D.

Professor of Psychology

University of Dallas

Thank you all for your contributions,

Louise

- [Comment from Evelin Lindner](#) by Evelin L. [2012, Feb 14]

Dear Louise!

Allow me to join in with my congratulations!

Me, too, I am deeply appreciative of the work you have done with this task force in such a short time, and hope that it will continue as successfully in the future!

And, dear Louise, thank you so very much for introducing us to Miraj Desai! It was wonderful to have him with us in our Workshop on Transforming Humiliation and Violent Conflict, in December. As you know, its honorary convener is Morton Deutsch. See more at [www.humiliationstudies.org/whoweare/annualmeeting18.php](http://www.humiliationstudies.org/whoweare/annualmeeting18.php).

As my thank-you gift, I attach for you my personal Pdf file of the final copy of my most recent book titled A Dignity Economy: Creating an Economy that Serves Human Dignity and Preserves Our Planet.

This book is among the first publications of Dignity Press. See more on [www.dignitypress.org/books/wdu-press-books/dignity-economy.html](http://www.dignitypress.org/books/wdu-press-books/dignity-economy.html).

YOUR work is WELCOME in Dignity Press, too!

With loving admiration and gratitude, and with my warmest wishes for a happy and fulfilled 2012,

Evelin

- [Comment from Louis Hoffman](#) by Louise S. [2012, Feb 12]

Louise,

These are wonderful accomplishments, and quite amazing to see so many in such a short period of time! I am deeply appreciative of the work you have done with this task force and hope that it will continue for some time.

Blessings,  
Louis Hoffman

- [Publication by Paul Wong](#) by Louise S. [2012, Feb 14]

Dear All,

I am pleased to let you know that the second edition of the Human Quest for Meaning is now published. Here is the link: <http://www.psychotherapyarena.com/the-human-quest-for-meaning-9780415876773>

Please note that some chapters are related to Eastern Psychology. I would appreciate if some of my IP friends could write a book review.

Kind regards,

Paul Wong

- [Revisiting a debate on cross cultural psychology](#) by Louise S. [2012, Mar 01]

See four attachments [Rejoinder by Misra & Gergen 1](#) [Rejoinder by Misra & Gergen 2](#) [Is There No Child in the Experimental Bathwater? A Comment on Misra and Gergen by Ype Poortinga](#) [Comment on Misra and Gergen's: Place of Culture in Psychological Science by Harry Triandis](#)

- [Renewing a 20 YEAR Old Debate :\) by Bhawuk](#) by Louise S. [2012, Mar 01]

Namaste Louise

AVAILABLE LOUISE.

Perhaps you should remind people that this is from 1993, a debate from 20 years ago :)

I am going to think about it a lot :) and then see what I have to say beyond what I have said in Culture of Science and Science of Culture paper, and on spirituality and Indian psychology.

For what it is worth, Harry still reads my papers in Indian psychology, has never said "why are you doing this kind of research," or ever said anything unkind, let alone negative. He had only positive comments for my culture and creativity paper (2003), and was genuinely concerned that the mainstream psychology journals would probably not accept it. He said, "Still, start with the top journals." :) :) I think he personifies a matured scholar who is a compassionate human being. This may be important to keep in mind when we dialogue.

WE MUST ENCOURAGE DIVERSITY, ESPECIALLY FROM THE FRINGES OF THE DISCIPLINE WHERE WE STAND, FOR WE STAND FOR DIVERSITY. OUR POSITION MAY BE NON-CENTRAL, OUR VOICE WITHOUT THE AUDIO BOOST THE MAIN STREAM PSYCHOLOGISTS RECEIVE, BUT OUR MESSAGE IS ABOUT HAVING A DIALOGUE. BRIDGING TWO INCOMPATIBLE POSITIONS MAY BE BEYOND SCIENCE (though light is known to be both a particle and a wave!) BUT NOT BEYOND HUMAN INGENUITY.

I am grateful to you for renewing the dialogue.

Bhawuk

-  [Cross-Cultural Positive Psychology](#) by Louise S. [2012, Apr 24]

Dear Louise & company,

I'm attaching here a recent paper on Cross-Cultural Positive Psychology. I would appreciate any feedback from you and the group.

I am also organizing a Meaning Conference in Toronto, July 26-29, 2012. For details, please visit [www.meaning.ca/conference/](http://www.meaning.ca/conference/). I hope that we can have a symposium on Indigenous Psychology and Positive Psychology. If anyone is interested, please let me know.

I am also attaching here the announcement for our Student Competition. Please pass it along to your graduate students and encourage them to submit something to me.

Paul Wong

[www.drpaulwong.com](http://www.drpaulwong.com)  [Cross-Cultural Positive Psychology April 12 2012 copy edit](#)  [Meaning Conference 2012 Student Competition](#)

-  [Re: Cross-Cultural Positive Psychology by Paul](#) by Louise S. [2012, Apr 26]

Dear Friends,

I am encouraged that several of you have expressed interest in participating in a symposium on An Indigenous Perspective of Positive Psychology or some similar title for the symposium.

Please send me a 200-word abstract as soon as possible.

Thanks,  
Paul Wong

-  [Comment from Wael Mohamed](#) by Louise S. [2012, May 15]

Dear Dr Paul

Please find attached a suggestion to my talk if I will be included in such symposium

I selected the title of Critical Psychology in Egypt....if we have another speakers from other countries then each one can address critical psychology in the context of his/her culture

The main theme of the symposium could be Critical psychology from different cultural perspective

Waiting your thoughts

Wael Mohamed

 [Solitude final](#)  [VISIO-Solitude Figure 1](#)

 [Comment from Louise S.](#) by Louise S. [2012, May 14]

Dear Wael,

To stoke the fire of your critical thinking, attached please find a copy of my critique of positive psychology.

Here is the reference:

Sundararajan, L. (2008). Toward a reflexive positive psychology: Insights from the Chinese Buddhist notion of emptiness. In J. C. Christopher, F. C. Richardson, & B. D. Slife (eds.), Thinking through positive psychology, a special issue of Theory & Psychology, 18, 655-674.

Enjoy,  
Louise

 [Comment from Paul W.](#) by Louise S. [2012, May 14]

I will welcome everyone to submit something. We can put together more than one symposium to accommodate all the submissions. I also plan to publish an edited volume on indigenous PP.

Hi Louise, I have cited your paper several times. Perhaps, you can presented an undated critique of PP from an indigenous psychology perspective.

Paul  
www.drpaulwong.com

 [Comment from Louise S.](#) by Louise S. [2012, May 14]

Thanks, Paul. Frankly, I don't believe in positive psychology. But if you can accommodate my paper on "The function of negative emotions in Chinese poetics" which is a book chapter for an edited volume on the importance of negative emotions, I'd be happy to participate in your meaning conference.

Warm regards,  
Louise



- [Comment by Darrin](#) by Louise S. [2012, May 14]

I share Louise's position on positive psychology to some degree. It strikes me that such development constitute a good example of the 'inverse care' law by which those with the least need consume the most healthcare resources.

Regards

Darrin

- [Comment from Paul W.](#) by Louise S. [2012, May 14]

Thank you for your submission. Here is my view of organizing one or two symposia at the Meaning Conference. I will welcome any submission from this list that is related to meaning-making, well-being, social harmony, the struggle to achieve social justice and overcome poverty, etc. from the perspective of Indigenous Psychology or Cross-Cultural Psychology. It can be a theoretically oriented essay or a report on empirical research (both qualitative and quantitative).

Thank you all for your interest. I look forward to receiving your abstracts.

Paul

www.drpaulwong.com

- [Comment by Louise](#) by Louise S. [2012, May 15]

Thanks, Darrin. Attached please find a relevant critique on PP.

Enjoy,

Louise

 [Happiness Donut](#)

- [Comment by K. K. Hwang](#) by Louise S. [2012, May 15]

Dear Louise,

Recently I had a chance to read your two articles on reflexive positive psychology. I strongly agree with you on the "moral donut" of individualistic positive psychology. Your distinctions between the two directions of cognitive attention outward toward the world vs. inward toward the self are very important for us to understand. Let's talk more on related issues when you visit Taiwan next month!

All best,

K. K. Hwang

- [Comment by Louise](#) by Louise S. [2012, May 15]

Dear K. K. Hwang,

Thanks for the feedback. To give the self-reflexivity screw another turn, I argued in a recent co-authored paper on solitude that the relational self which makes it possible the self to self transactions may be the determining factor between solitude and loneliness, see attached.

Here is the reference:

Averill, J. D. & Sunderman, J. (under review). Experiences of solitude: Issues of assessment, theory, and culture. In

AVOUM, J. K., & SUNDARAJAN, E. (under review). EXPERIENCES OF SOLITUDE: ISSUES OF ASSESSMENT, THEORY, AND CULTURE. IN R.J. Coplan & J. Bowker (Eds.), A handbook of solitude: Psychological perspectives on social isolation, social withdrawal, and being alone. Hoboken, NJ: Wiley-Blackwell.

Looking forward to pursuing this topic further with you in Taiwan.

Louise

 [Comment by Wael Mohamed](#) by Louise S. [2012, May 15]

Dear Louise

I agree with Louise and Darrin regarding positive psychology

I can participate with my paper "Hubris syndrome and Egyptian presidents"...I can talk on that paper from a cross culture concept and political psychology especially with Arab Spring still happening

Let me know your thoughts

Best  
wael mohamed

 [Comment by Paul W.](#) by Louise S. [2012, May 15]

Dear Wael,

Thank you for your contribution. I think your paper will fit in the conference fine.

I have tentatively named the symposium "Positive Psychology from Indigenous Perspectives". In this symposium, I encourage participants to criticize Marty Seligman's brand of positive psychology, which is based on the Western individualistic value orientation. I also encourage participants to present their indigenous view of positive psychology, which may include the negative sides of American Positive Psychology or the positive sides of the inevitable negative experiences. Your presentation sounds like the positive values of confidence can become a negative trait of hubris.

So far, I only have Louise & Wael for the symposium. I need two more participants. Please send me something as soon as possible.

Paul  
www.drpaulwong.com



 [Comment from John Christopher](#) by Louise S. [2012, May 14]






Hi Paul,

Thanks for sending the paper. I look forward to reading it. I'm very interested in the symposium but I'm going to be in Asia for the next year during my sabbatical. I'm attaching an article critiquing positive psychology that I wrote with Sarah Hickenbottom that you might find of interest.

As part of my sabbatical I'm going to attend the 6 week summer intensive on Indian indigenous psychology sponsored by the Indian Psychological Institute in Dehradun. You are also invited to Dharam through a trip sponsored by the

by the Indian Psychological Institute in Pondicherry. I've also been invited to Bhutan through a trip sponsored by the National Board of Certified Counselors (US) and the government of Bhutan to explore establishing counseling as a profession there in October. And then I'll return to India to do a Fulbright-Nehru on Indian Indigenous Psychology. And in between I'm going back to Bali to spend time with the balians (Balinese shamans). So quite a year of being immersed in indigenous psychology.

John  
 attachment Positive Psychology, Ethnocentrism, and the Disguised Ideology of Individualism  
 [Cross Cultural Positive Psychology](#)  [Positive Psychology, Ethnocentrism, and the Disguised Ideology of Individualism](#)

-  [Archives](#) by Manager M., Dharm B., Therese L., Evelin L., Louise S., Louise S., Joan K., Louise S., Kesi W., *Sample Group* [2012, Jan 08]
-  by Manager M. [2012, Jan 08]
-  [Manifesto of IP](#) by Manager M., *AHP\_IPA2011* [2012, Jan 08]
-  [Rick Shweder's paper for the APA \(August 6th, 2011\)](#) by Louise S. [2011, Aug 04]
-  [kkhwang's paper \(APA, 2011\)](#) by Louise S. [2011, Aug 04]
-  [Wertz 2011](#) by Manager M. [2011, Aug 03]
-  [Louise papr](#) by Louise S. [2011, Aug 04]
-  [Screen Shot 2011-08-03 at 2.51.46 .png](#) by Louise S. [2011, Aug 04]
-  [Allwood Social Epistemology \(2011\) On the foundation of the indigenous psychologies.pdf](#) by Manager M. [2011, Aug 03]
-  [Response to indigenous psyc foundations Final March 2011.pdf](#) by Manager M. [2011, Aug 03]
- 
-  [Bhawuk 2008 Social Engineer.pdf](#) by Manager M. [2011, Aug 03]
-  [Screen Shot 2011-08-06 at 12.45.38 .png](#) by Manager M. [2011, Aug 06]
-  [New member Joan Koss-Chioino.png](#) by Manager M. [2011, Nov 13]
-  [chorghbk smithchapter2.doc](#) by Manager M. [2011, Nov 13]
-  [Smithetal\\_IJHRM2011proof.pdf](#) by Manager M. [2011, Nov 13]
-  [SmithetalindigenousJCCPonline2011.pdf](#) by Manager M. [2011, Nov 13]
-  [EmailmessagesPastThreeMonts.png](#) by Manager M. [2011, Nov 13]
-  [Picture One](#) by Manager M. [2012, Jan 08]
-  [Lost in the translation](#) by Louise S. [2012, Feb 02]
-  [Is There No Child in the Experimental Bathwater? A Comment on Misra and Gergen by Ype Poortinga](#) by Louise S. [2012, Mar 01]
-  [Comment on Misra and Gergen's: Place of Culture in Psychological Science by Harry Triandis](#) by Louise S. [2012, Mar 01]
-  [Rejoinder by Misra & Gergen 1](#) by Louise S. [2012, Mar 01]
-  [Rejoinder by Misra & Gergen 2](#) by Louise S. [2012, Mar 01]
-  [Critical Psychology in Egypt.docx](#) by Louise S. [2012, Apr 26]
-  [Positive Psychology, Ethnocentrism, and the Disguised Ideology of Individualism](#) by Louise S. [2012, Apr 26]
-  [Solitude final](#) by Louise S. [2012, May 15]
-  [VISIO-Solitude Figure 1](#) by Louise S. [2012, May 15]