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**Symposium sponsored by Division 32 (Humanistic psychology)**

**Toward a more Equitable Global Psychology---Contributions from Indigenous Psychologies**

Date & Time: Thu 8/8/2019 10:00 AM - 11:50 AM  
Location: McCormick Place Room W470b  
Capacity: 248  
Chair & Discussant: Louise Sundararajan, Ph.D., Ed.D.

**Summary**  
Riding on the coattails of global economy, Western psychology has greatly expanded its global influence. But one lesson we may learn from global economy is that hegemony breeds inequity in its wake, as evidenced by the widening gap between the haves and the have-nots in the globalizing era. An equitable global psychology, therefore, will need a different foundation other than the hegemony of power and knowledge. Enter indigenous psychologies.

In this symposium, an international panel of experts on indigenous psychology addresses the promises and challenges of building a more equitable global psychology. The first paper points out how the globalizing science of psychology has ironically neglected the needs of 99% of the world population, and that an equitable psychology calls for foundational changes in both practice and research. The second paper suggests that the road to an equitable global psychology begins with meeting the challenges posed by the suffering of the Native American women, in particular their disproportionate murder and missing in recent years. The third paper adds the plight of another ethnic minority group in southwest China--the Yi people, much ravaged by poverty and AIDS--for our consideration. The fourth paper, built on the vision of one of the founders of indigenous psychology, the late K. S. Yang, adumbrates a more democratic global psychology-- to be built bottom up by all indigenous psychologies around the globe, not top down by one hegemonic (Western) psychology. The fifth paper gives an over view of indigenous psychologies to identify both promises and limitations in their contributions to a more equitable global psychology. The discussant will distill from the papers some take-home lessons for a global psychology that makes it possible for all groups of people--including the economic “misfits” and the marginalized populations-- to flourish in the globalizing era.

**Presentations**

#1  
**Psychology for the Global 99%**

**Fathali M. Moghaddam and Margaret J. Hendricks**  
Georgetown University, Washington, DC, USA
The growth of psychological science outside the First (the United States) and Second (other industrialized nations) Worlds of psychology has been impressive since the 1980s when the Three Worlds of psychology were identified. In the major countries of Africa, Asia, and South America, there are now national and regional psychological associations, conferences, and journals. Along with this growth, major standardized psychological tests of personality and intelligence originating in the First and Second Worlds, as well as numerous research instruments, have been translated and standardized for use in the Third World societies of Africa, Asia, and South America. In this respect, it could be argued that psychology has become more global. However, at the global level, psychology still tends to cater more to the needs of the 1%. We argue that psychological science needs to focus far more on the needs of the 99%. In order for psychology to more equitably meet these needs, there need to be foundational changes in both psychological practice and research, and in particular a focus on the economically poor of the global population, including poorest 40% or so in the United States. We use examples from research on cognitive load and poverty to provide details of the different needs and concerns of economically rich and poor. This research provides strong evidence in support of the view that the experience of economic poverty cognitively impairs the performance of poor people, distracting them and preventing them from competing as equals even when seemingly equal opportunities are presented to them. In essence, findings reveal that lack of money shapes the thinking of the poor, even when the task at hand seems neutral and far-removed from monetary matters.

#2
An Ethic of Radical Hospitality in our Last Wild Place

Gina Belton, Ph.D.
Saybrook University, Oakland, CA, USA

The Indigenous scholar Manulani Meyer wrote:

I have survived the many, many stories of how I think, what I know and who I am, all told by those who are well meaning, well dressed and well ignorant of the deeper sides of my cultural epistemology. It is a telling that has captured more than my imagination—it has instead held me hostage to ideas that I have had no hand in forming.

How does an indigenous scholar begin to examine the promises and challenges of an equitable global psychology? One must begin, as Meyer invites, with the challenge of our suffering and captivity from within the grip of the well meaning and well ignorant in order to liberate a decolonized indigenous mind--an Indigenous mind embodied not only in the deeper sides of its cultural epistemologies but one willing to take up research conceived as ceremony. This paper will focus on the disproportionate murder and missing of Indigenous women as particular challenges to an equitable global psychology. Solutions will be considered through the lens of the end of life relationship and the concept of cultivating an ethic of radical hospitality (Belton, 2017). Applying Meyer’s triangulation of meaning to the intersections in end of life relationships, my analysis is derived from the Indigenous Knowledge System that allows
potentials for healing and transformation to emerge as decolonized dwelling places of intersubjective mutuality—an uncolonized last wild Place—that embraces all perceived challenges from an ethic of radical hospitality (Belton, 2017).

#3
The HIV epidemic among the Yi people in Southwest China

Rachel Sing-Kiat Ting, PhD
Department of Psychology, Monash University Malaysia

In this paper, we aim to address a specific ethnic group (Yi people) in China who face social discrimination due to their negative ethnic stereotype associated with poverty, drug addiction, crime and HIV. Using the ecological rationality framework, our analysis of their HIV outbreak since 1990s focuses on the mismatch between the modern ecology of globalization and urbanization, on the one hand; and their cognitive styles and emotional expressions that have been honed for adaptive living in a rural community for thousands of years, on the other. Our semiotic analysis (Ting & Sundararajan, 2018) suggests that the mentalization of the Yi-Bimo group entails a very different trajectory from the West, a mentalization in which symbolic function along with its cognitive resources is located primarily in the communal space of the collective, rather than in the individual psyche. To such an embedded community in which the mind is embedded in the body which in turn is embedded in the collective life of myths and rituals, the process of rapid modernization is especially devastating. This is evident in our recent focus group dialogue with the local traditional leaders/healers of Yi community, where many of them expressed a sense of helplessness in negotiating between the modern humanistic ethics and their traditional ethics towards HIV patients. Our study argues that while HIV epidemic is a complex and dynamic outcome of the systemic interplay in China, the current literature has failed to recognize the effect of globalization and economic power in this target group. Through this presentation, we hope to raise global awareness of the importance of indigenous healing traditions, local customs, and ethics of care among HIV patients from non-Western cultures.

#4
Reflections on Yang’s ‘genuine’ global psychology

Dr. Kwang-kuo Hwang
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In his advocacy for a genuine global psychology, the late K. S. Yang (2012) argued that Westernized or Americanized psychology is a kind of monocultural indigenous psychology. Taking a bottom-up approach in the making of a genuine global psychology, he argued that psychological theories should be constructed in each area of the world. And this regional construction of psychological theories around the globe cannot merely rely on monocultural studies, but must integrate knowledge from several indigenous psychologies
across cultures (Yang, 1997 a,b; 2000). He also proposed two types of integration to attain the goal of genuine global psychology: Empirical and theoretical. The plausibility of empirical integration and theoretical integration will be discussed respectively on the basis of my experience for constructing culture-inclusive theories of psychology with a consideration of philosophy of science.

#5
Can the indigenous psychologies contribute to an equitable global psychology?

Carl Martin Allwood, Professor
Department of Psychology, University of Gothenburg, Sweden

To understand the question in the title, it is useful to understand what kind of phenomenon the indigenous psychologies (IPs) are. IPs originated as a reaction to the dominance of Western-originated mainstream psychology. IPs commonly declare themselves to be scientific, with an ambition to be based on the culture of the IP-researcher’s society. However, the development trajectories of IPs have been influenced by not only culture but also by economic and political factors and by global factors. IPs therefore appear in different forms in different countries and contexts. For example, IPs in the Australia/New Zealand region clearly differ from those in South and East Asia, as do the IPs in Islamic societies, which also show heterogeneity. Moreover, some IPs aim mainly to solve practical societal problems while others attend to the literary traditions of their societies, including religious texts. This presentation will elaborate the idea that different IPs may be differentially equitable. Globally, IPs were first influenced by organizations such as the International Association for Cross-Cultural Psychology and are currently influenced by for example the APA-based Indigenous Psychology Task Force, which includes a broad range of researchers. Given such influence, many IPs may in the future shift from a conception of culture as shared understanding in a society to a more updated hybrid culture concept, and be more influenced by more postmodern approaches to generalization that risk robbing psychology of its potential predictive capacity. In brief, IPs contribute to making psychology more equitable in the sense of providing a fuller picture of humanity, but the diversification of IPs makes it difficult to draw straightforward conclusions about their potential contribution to other forms of equitability. However, a more realistic and detailed understanding of the people the researchers aim to support will enable the IPs to make a greater contribution.