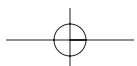
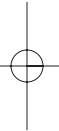
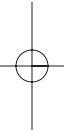


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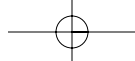
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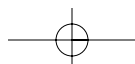
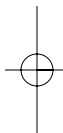
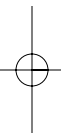
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## Preface

The development of indigenous psychology as a field has a short history. Its emergence has been stimulated by leading psychologists in various parts of the world. Virgilio Enriquez was a charismatic leader, championing *Sikolohiyang Pilipino* (Filipino psychology), which became a national movement in the Philippines (Enriquez, 1992; Pe-pua, Chapter 5, this volume). Durgan Sinha was critical of “carbon copying” Western psychology and was a vocal advocate of indigenizing psychology. There were other scholars who stressed the importance of indigenous knowledge: Yoshi Kashima in Australia; Bame Nsamenang in Cameroon; John Berry and John Adair in Canada; Reuben Ardila in Columbia; Denise Jodelet in France; James Georgas in Greece; Michael Bond, Fanny Cheung, David Ho, Henry Kao, Kwok Leung, and Chung-Fang Yang in Hong Kong; R. K. Naidu, J. B. P. Sinha, R. C. Tripathi, Ramesh Mishra, and Girishwar Misra in India; Hiroshi Azuma, Akira Hoshino, and Susumu Yamaguchi in Japan; Sang-Chin Choi, Uichol Kim, and Young-Shin Park in Korea; Rogelio Diaz-Guerrero and Rolando Diaz-Loving in Mexico; Michael Durojaiye in Nigeria; Alfred Lagmay and Rogelia Pe-pua in the Philippines; Leo Marai of Papua New Guinea; Pawel Boski in Poland; Boris Lomov in Russia; Carl Martin Allwood in Sweden; Pierre Dasen in Switzerland; Kuo-Shu Yang and Kwang-Kuo Hwang in Taiwan; Cigdem Kâğitçibaşı in Turkey; Padmal de Silva and Rom Harré in the United Kingdom; Fathali Moghaddam, Carolyn Pope, and Joseph Trimble in the United States; and José Miguel Salazar in Venezuela. They represented individual voices, with differing perspective and emphasis.

In 1993, Kim and Berry edited a volume entitled, *Indigenous Psychologies: Research and Experience in Cultural Context*, which articulated the background, need, and direction for the development of indigenous psychologies. Kim and Berry (1993) reviewed the scientific foundation and background of indigenous psychology and differentiated it from

related areas: cultural anthropology (Heelas & Locke, 1991), ethnoscience (Holland & Quinn, 1987), and cross-cultural psychology (Berry, Poortinga, Segall, & Dasen, 2002). Since the publication of Kim and Berry's (1993) volume, scientific advances in indigenous psychology have been made largely outside of the Western context (i.e., North America and Europe); as a result, many are unaware of the scientific contributions that have been made during the past decade. The current volume brings together scholars from around the world to document these advances.

Prior to the publication of Kim and Berry's (1993) volume, indigenous psychology was a relatively unknown area that was collectively labeled as indigenous psychologies. Since 1993, indigenous psychology as a field began to receive greater attention. In 1999, John G. Adair and Rolando Diaz Loving published a special issue entitled, "Indigenous Psychologies: The Meaning of the Concepts and Its Assessment," in *Applied Psychology: An International Review*. In 2000, Chung-Fang Yang and Kwang-Kuo Hwang edited a special issue of *Asian Journal of Social Psychology*, comparing indigenous, cultural, and cross-cultural approaches. Recently, the *Asian Journal of Social Psychology* published a special issue entitled "Responses to Epistemological Challenges to Indigenous Psychologies," edited by Manfusa Sham and Kwang-Kuo Hwang (2005). Carl Martin Allwood and John W. Berry edited a special issue entitled "Origins and Development of Indigenous Psychologies: An International Analysis," which will appear in the *International Journal of Psychology* (2006).

Indigenous psychology is also being recognized as an emerging field in applied, social, cultural, and cross-cultural psychology. In recent handbooks, a chapter has been devoted to indigenous psychology in the *Handbook of Cultural Psychology* (Kim, 2001) and in *Handbook of Cross-Cultural Psychology* (Sinha, 1997). In the *Encyclopedia of Applied Psychology*, development of indigenous psychologies has been reviewed (Kim & Park, 2004). In textbooks, such as *Cross-Cultural Psychology: Research and Applications* (Berry et al., 2002) and *Social Psychology across Cultures* (Smith & Bond, 1999), developments in indigenous psychology are reviewed.

Even with the publication of the Kim and Berry (1993) volume, there are still misconceptions, erroneous interpretations, and unwarranted criticisms (e.g., Adamopoulos & Lonner, 2001; Herman & Kempen, 1998; Poortinga, 1999; Triandis, 2000). These erroneous conclusions are drawn since the authors are unaware of scientific advances that are made outside the Western context. Contrary to these misconceptions, indigenous psychology is a part of a scientific tradition advocates multiple *perspectives*, but not multiple *psychologies*. As such, the current volume uses the singular form of indigenous psychology rather than the plural form. Second, indigenous psychology recognizes the importance of examining culture as providing important content and context of psychological research.



To bring together diverse viewpoints, approaches, and perspectives in indigenous psychology around the world, an international workshop entitled *Scientific Advances in Indigenous Psychologies: Philosophical, Cultural and Empirical Contributions* was held in Taipei, Taiwan, October 29–November 1, 2001. The purpose of the three-day workshop was to bring together leading scholars to document the scientific advances in indigenous psychology and to discuss possible integration of the field. The workshop provided an opportunity for participants to present their views and findings and to discuss the basis for integration and collaboration.

If we had to identify a weakness in the present volume, it is the lack of representation of psychologists representing indigenous peoples. The volume focuses on modern nations, and we could not fully represent scholarly work on indigenous peoples. We hope that a volume that focuses on the indigenous psychology of indigenous peoples will be published in the near future.

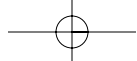
For the publication of this volume, we would like to express our sincere gratitude to the Central office of the Academia Sinica, Taipei, Taiwan for providing the financial support enabling the workshop to take place. Academia Sinica provided full funding covering airfare, accommodations, meals, and a tour of Taipei. We also express our gratitude to the Research Institute of Ethnology, Academia Sinica, and Director Dr. Ying-Kuei Huang for allowing us to use their conference rooms and facilities. We would especially like to thank the staff and personnel at the Institute of Ethnology, who ensured that the workshop was completed efficiently and successfully. We would also like to thank the Office of Research in Chinese Indigenous Psychology, National Taiwan University, in helping to organize the workshop.

Based on the workshop, the present volume has been prepared. We would like to thank Dr. Olwen Bedford for proofreading all the chapters in the volume. The task of editing all the manuscripts was accomplished with the support of a grant from National Science Council, Republic of China, NSC 93-2752-H-002-001-PAE. We would like to thank the Specialization Project, Department of Psychology, Chung-Ang University, for providing administrative and financial support. We would also like to thank Anthony J. Marsella for including the current volume in the *International and Cultural Psychology Book Series*. Finally, we would like to thank Sharon Panulla, Anna Tobias, and Herman Makler at Springer who helped to finalize the publication of this volume.

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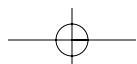



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