

探索本土諮商心理學的發展理路

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摘要

要推動本土諮商心理學，其何去何從應有其專業發展之理路，因此，本文即在探討本土諮商心理學的可能發展理路。簡單來說，本土諮商心理學可有三個研究方向、目標與策略：三個研究方向（基礎）是回顧歷史、確認主題和建立方法；三個目標是外學引入的在地化、文化融合的本土化與文化繼承的本土化；三個策略是理念探索、理論建構與研究驗證。本土諮商心理學的研究者並須面對四個課題的考驗：理解的課題、實踐的課題、驗證的課題與目標的課題。

關鍵詞：本土諮商心理學、心理諮商本土化、含攝文化

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壹、本土諮商心理學學刊的創刊

基於支持與推動本土諮商心理學研究的立場，本刊原名「台灣心理諮商季刊」，自本年度本期開始（第九卷第一期）改名為「本土諮商心理學學刊」，本期並以焦點論壇的形式邀請上海交通大學楊文聖老師發表其經多年研究發展而創建的本土心理諮商理論：「潤水療法」（目前已重新命名為「兩儀心理療法」），而以「基於周易思想的心理諮詢理論研究—潤水療法的六維結構研究」為名提出焦點論文，本刊特別再進一步邀請長期研究易經與心理諮商而深具心得的東吳大學王行老師加以評論，以提出其評論論文：「藉《易傳》評「潤水療法」兼論《易》之義理」一文。

在改名為「本土諮商心理學學刊」的第一期推出此一主題論壇，主要是基於本土諮商心理學發展理路的探索，由於非西方的助人專業人員向來所使用的現代心理學與心理諮商理論主要建立在西方主流文化的觀點之上，甚少能涵納非西方文化的觀點，而本土心理學(indigenous psychology) 或是含攝文化心理學(culture-inclusive psychology) 卻提供了心理學與心理諮商研究的一個新理路，即依循文化心理學：「一種心智，多種心態」的原則，希望能夠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理論（黃光國，2011，2016；Shweder, et al., 1998）。此等觀點對推動心理諮商的本土化有很大的啟發，為提供給當事人更貼近文化背景的服務，心理諮商專業有必要推動心理諮商的本土化，也就是推動本土諮商心理學，以能將非西方文化融入助人專業服務之中。

貳、本土諮商心理學的發展理路

而要推動本土諮商心理學，有必要持續投入本土諮商心理學的學術研究，以開展出更合乎當事人需求的專業服務，更要找到發展的理路與方向。而本土諮商心理學的研究方向則可能包括（王智弘，2014；李瑞玲，1993）：1.回顧歷史：以諮商心理學的角度回顧過往歷史，以進行諮商心理學的歷史研究；2.確認主題：本土諮商心理學的研究主題雖著眼於本土文化的特性以創新研究主題，但亦可考慮與先前諮商心理學的研究主題相連結，以方便進行比較與對接；3.建立方法：本土諮商心理學的研究可基於研究方法的適切性以運用現有的研究方法，亦可基於文化的適切性與創新研究主題的考慮，而創新適用於本土與全球文化的諮商心理學研究方法。

考量諮商心理學或心理諮商與心理治療的應用性特質，本土諮商心理學或心理諮商與心理治療本土化的研究主題中，至關重要的研究主題即是要從事心理諮商與心理治療的本土化理論建構，理論建構通常需經過三個步驟（黃光國，2013；Hwang, 2012）：哲學的反思、理論的建構、實徵的研究。也就是說本土諮商心理學理論建構研究的可能策略或程式為（王智弘，2014；黃光國，2013；Hwang, 2012）：1.理念探索：善用東方哲學中傳統智慧為題材，並以西方科學哲學的知識論為基

礎，以巧妙選擇合適的文化內容與研究方法進行本土諮商心理學研究；2.理論建構：進行既能代表普世心智，又能代表東方文化心態的本土諮商心理學理論建構；3.研究驗證：進行能驗證本土諮商心理學理論的實徵研究，以確認其學術與實務應用價值。

閱讀本期兩位學者的大文之後，更引發我進一步思考要以含攝本土文化內涵與西方心理諮商專業進行本土化諮商理論創建所可能遭遇的課題，包括下述：

一、理解的課題－對本土文化與諮商專業的理解是否充分：本土化諮商理論的建構必須建立在對本土文化的領會以及西方心理諮商專業的正确理解之上，就以「潤水療法」為例，因其主張其理論構思乃以易經為參照，因此，其對易經的領會是否中肯、詮釋是否適切，對西方心理治療的理解是否周全，重點是否掌握，似乎就是從事此等本土化諮商理論建構所必須具備的條件。這也就是王行老師在「藉《易傳》評「潤水療法」兼論《易》之義理」一文中所主張的：對於「卦象」的理解，必須回歸到對《周易》的理解；對於《周易》的理解，要掌握對《易傳》的理解。我們對學問好的人常以「學貫中西、道貫古今」加以讚賞，看起來，要做好心理諮商本土化的研究，這也是一種值得期待的學習態度。

二、實踐的課題－對本土文化與諮商專業的實踐是否到位：由於本土文化強調生活實踐與諮商專業強調實務應用的特性，就以「潤水療法」為例，其中所需面對的挑戰即是其中對東方華人文化以及西方心理治療的應用經驗是否到位，進一步展開來說，基於華人文化是重實踐的文化，易經中即有以實踐為主題的「履卦」(☱)：「履虎尾，不咥人，亨。」「初九，素履，往無咎。」「九二，履道坦坦，幽人貞吉。」「六三，眇能視，跛能履，履虎尾，咥人凶，武人為于大君。」「九四，履虎尾，愬愬終吉。」「九五，夬履，貞厲。」「上九，視履考祥，其旋元吉。」若以「履卦」的意象比喻華人文化對助人工作者實踐其專業工作所持之心，用以比較西方心理諮商與心理治療看重專業倫理與當事人福祉所持的核心價值，雖然都期待助人者如何以坦蕩助人之心，戒慎恐懼、謹言慎行以履行專業倫理好好助人，但是華人文化似乎更期待助人者需在生活過程中好好做人，因此，本土化諮商理論建構似乎宜建立在文化心得與助人學理的應用，也就是好好做人與好好助人的實踐經驗之上，此等應用與實踐經驗，就成為本土化諮商理論建構的另一重要基礎。猶如新儒家學者林安梧(2016)強調做學問需要「五證」：「歷史的考證、典籍的佐證、科學的驗證、邏輯的辯證和心性的體證」，而五者各有側重，更需相互交融。而其中所謂「心性的體證」更是東方文化的特色，要求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，其中亦表現在前述所謂生活實踐之上。

三、驗證的課題－對本土化諮商理論的理論建構是否完備：理論之建構需有其硬核，以保護與回應外界的考驗與挑戰(黃光國, 2013)，此等考驗與挑戰將來自專業界的同儕，也會來自所服務的當事人，就以「潤水療法」為例，我們可以思索其中對諮商理論的建構是否完備，是否能回應專業同儕對理論完備性的評論與服務當事人對助人成效性的要求。特別是如前所述，其必須進行能驗證其理

論之實徵研究，以確認其實務應用效果。也就是林安梧（2016）強調做學問需要「五證」中的科學的驗證過程。

四、目標的課題—對本土化諮商理論的本土化目標是否達成：本土諮商心理學或心理諮商與心理治療本土化，其目的並非要否定或排斥西方（其實更精準的說法是本土之外，也就是他土，我們俗稱為外地）文化所發展的心理諮詢與心理治療理論，而是有其更深刻或更寬廣的涵義，基本上「潤水療法」可被視為心理諮商本土化或本土諮商心理學的研究成果。由於本土諮商心理學的研究有三個目標（王智弘，2016），也可說本土諮商心理學的研究可概分為三類：一、外學引入的在地化（**localization**）：也就是推動心理諮商與心理治療理論與技術的在地化，透過在地化的修正，以能更適用於本地的人們。其中最常見也最初步的工作就是對外來心理諮商與心理治療理論與技術的翻譯工作，透過文字與語彙的翻譯過程，以協助本地助人專業人員對外來助人理論與技術有更好的理解，並加以應用於本地當事人身上。其實，此等在地化的工作尚未能真正達到本土化的層次，但可說是本土化的重要基礎與發展條件，就華人的現況而言，此等西方心理諮商與心理治療理論與技術的在地化工作，可說是西學引入的本土化；二、文化融合的本土化（**acculturative indigenization**）：本土諮商心理學期待由外地引入的心理諮商理論與技術，更進一步能與在地文化相結合而晉升到本土化的層次，所謂「本」是文化傳統、「土」是在地生活世界與生活經驗，西方引入的心理諮商理論與技術若能夠與文化傳統的「本」和在地生活經驗的「土」相結合，就能將本源自於西方文化的現代心理諮商與心理治療理論，結合東方各地的文化傳統與在地生活經驗，而能更適用於在地人們身上，也就是透過東西合璧的本土化（**indigenization**）的過程，而讓心理諮商與心理治療能吸收文化傳統的養分與融入在地生活經驗的成分，而更能為在地人們所使用，提供在地當事人更貼切的專業服務。也就是由他土（外地）引入助人專業理論與技術，在經歷本土化（**indigenize**）的過程之後，而能由本土文化以吸納外來文化助人專業理論與技術的特長，而能創建能融合本土文化與外來文化的助人專業理論與技術。也就是在外來心理諮商與心理治療學術文化不斷對本地文化進行涵化（**acculturation**）的過程中，本地文化應被含攝與融入心理諮商與心理治療專業，以創建出更貼近本地當事人需求的本土化理論建構，就華人的現況而言，可說是中西合璧的本土化；三、文化繼承的本土化（**enculturative indigenization**）：本土諮商心理學也期待在本土諮商心理學發展成熟的基礎下，本土的助人專業人員能由自己本土的文化出發，以創建植基於本土文化的特有助人專業理論與技術，以服務在地的人們，並對外地的助人專業也有所啟發。也就是推動以本土文化為基礎的自發性現代助人專業理論與技術的創建，也就是透過本地自發性地濡化（**enculturation**）在地文化傳統，並加以繼承而納入

助人專業理論與技術的創建，就華人的現況而言，就是自地發展的本土化。

楊文聖老師所提出之「潤水療法」是「以易經哲學為基礎，並融合西方心理諮詢理論所形成的本土化心理諮詢理論」（楊文聖、王重鳴，2006）。相當具有原創性，就其主張是以易經為參照的諮商理論建構，自可歸屬於文化繼承的本土化理論，而有自地發展的理論特色，但其中又融合西方心理治療理論的概念與技術，又兼具中西合璧的色彩，則可被視為具有文化融合的本土化理論特色。

「潤水療法」的描述文字頗具華人文化的意象，可以說是楊文聖老師基於對東方華人文化以及西方心理治療的理解，而在理解之後在生活與專業工作中所展現出來的應用，更是其在累積其應用經驗之後，所構思出來的理論。由於本土化諮商理論的建構是推動本土諮商心理學或心理諮商本土化的重要研究主題，雖然此等研究可能會遭遇前述所謂的理解、實踐、驗證與目標四大課題的挑戰，楊文聖老師的努力與用心值得肯定，而其理論的應用與驗證則有待後續的觀察與研究。

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Exploring the Development of Indigenous Counseling Psychology

Chih-Hung Wang

Abstract

To promote indigenous counseling, the theoretical path of its professional course should be developed. This article aimed to explore the potential theoretical development of indigenous counseling psychology. In short, indigenous counseling psychology research may include three research directions, goals and strategies. Specifically, the three research directions(foundations) are reviewing history, defining themes and establishing research method; the three goals are localizing imported foreign theories, localizing integrated culture, and localizing cultural inheritance; and the three strategies are exploring concepts, constructing theories and verifying studies. In addition, researchers studying the theory construction of indigenous counseling psychology must confront the 4 major challenges of addressing theoretical understanding, theoretical practice, theoretical verification and theoretical goals.

Keywords: Indigenous, Counseling, Psychology

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First Issue of Journal of Indigenous Counseling Psychology

Based on the support and promotion of indigenous counseling psychology research position, this Journal formerly known as "Taiwan Counseling Quarterly", since the beginning of this year (the first issue of the ninth volume) was renamed the "Journal of Indigenous Counseling Psychology"

In this issue, the focus forum, we invited Dr. Wen-Sheng Yang of Shanghai Jiao Tong University, to publish the indigenous counseling theory, which has been created for many years in research and development: "Mountain Stream Therapy" (which has been renamed as "Yin-Yang Psychotherapy"). His article named "Understanding Counseling Strategy from the Perspective of I Ching Philosophy: Six Dimensions in the Mountain Stream Therapy"

In particular, we invited the Professor Wang Sane of Soochow University, who has long-term study of the "*I Ching*" (*the Book of Chang*) and counseling, to comment on Dr. Yang's article. The comment article named "The commentary to Six Dimensions in the Mountain Stream Therapy" based on meaning of "*I Chuan*" and connotation of "*I Ching*"

The theme of the first issue of the "Journal of Indigenous Counseling Psychology" was launched, mainly based on the development of indigenous counseling psychology, as a result of the professional self-reflection of non-Western helpers who have always used modern psychology and the counseling theory is mainly based on the viewpoints of the mainstream culture of the West, which can hardly contain the view of non-Western culture. Indigenous psychology or culture-inclusive psychology provides a new way of psychological and counseling research, that is, according to cultural psychology: "one mind, many mentalities" (Hwang, 2011; Shweder, et al., 1998), in order to be able to construct a theory that represents the universal human mind and expresses the particular state of mind of a particular cultural population. This point of view has a great inspiration to promote the indigenization of counseling, to provide service to the clients closer to their cultural background, counseling professional need to promote the indigenization of counseling, that is, to promote indigenous counseling psychology, to be able to integrate non-Western culture into professional services.

The Rationale Development of Indigenous Counseling Psychology

To promote the indigenous counseling psychology, it is necessary to continue to devote to indigenous counseling psychology academic research, to carry out professional services more in line with the needs of the clients, and to find the way(rationale) of development of indigenous counseling psychology. The direction of

indigenous counseling psychology research may include (Li, 1993; Wang, 2014):

- 1. Review the history:** Review the past history from the perspective of counseling psychology to carry out the historical research of counseling psychology;
- 2. Confirm the theme:** The subject of indigenous counseling psychology, although focused on innovative research topics of indigenous culture Characteristics, but can also be considered the comparison and docking with the previous counseling psychology research topics;
- 3. Establish the method:** Indigenous counseling psychology research can be based on the relevance of research methods to use the existing research methods can also be based on cultural relevance and innovation research topics, and innovation of research methods applies to counseling psychology of indigenous and global culture. Consider the characteristics of the application of counseling psychology, the crucial research topic is to engage in theory construction of counseling and psychotherapy. Theory construction contain three steps: philosophy reflection, theoretical construction, and empirical study (Hwang, 2009, 2013). Accordingly, the strategies of indigenous counseling psychology research may include (Hwang, 2009, 2013; Wang, 2014):

- 1. Concept exploration:** The use of traditional philosophy in the Eastern philosophy as the theme, and the Western philosophy of science as the basis, to clever choice of appropriate cultural content and research methods for indigenous counseling psychological research;
- 2. Theory construction:** Construction of counseling theory of both on behalf of the universal mind, but also on behalf of the oriental culture mentality ;
- 3. Research validation:** To take research to verify the theory of indigenous counseling to confirm its academic and practical application value.

After reading the current articles of two scholars, led me to further thinking the issues of taking the local cultural connotation and Western counseling profession to the indigenous counseling theory construction, including the following:

First, the issue of understanding – whether the understanding of the local culture and counseling professional is sufficient or not: The indigenous counseling theory must be built on the correct understanding of the local culture and Western counseling profession. Take the " Mountain Stream Therapy" as an example, because it advocates its theoretical conception is based on the Book of Changes for reference, therefore, its understanding of the Book of Changes is appropriate, the interpretation of whether the appropriate understanding of Western counseling and psychotherapy is comprehensive, focus on whether to master, seems to be engaged in this and other indigenous counseling theory. This is what professor Xing Wang (2017) argued in his essay on "The commentary to " Six Dimensions in the Mountain Stream Therapy" based on meaning of "*I Chuan*" and connotation of "*I Ching*" ": the understanding of "Gua" must return to the understanding of "*I Ching*" ; the understanding of "*I Ching*" must return to the understanding of "*I Chuan*" (the book of interpretation of *I Ching*) .

In our society, academic people often to be appreciated by the praise words " have a thorough knowledge of both Western and Eastern, and both traditional and modern " , it seems, want to do a good job of indigenization of counseling , we have to study hard and learn more.

Second, the issue of practice – whether the experience of oriental culture and Western counseling is sufficient or not: As the oriental(chinese) culture emphasizes the practice of life and counseling professional emphasis on the characteristics of practical application, to " Mountain Stream Therapy " as an example, which need to face the challenge is whether the experience of oriental (Chinese) culture and Western psychotherapy is sufficient or not.

To further consideration, based on the Chinese culture is a culture of practice, there is a theme(hexagram, lines) of " Treading Gua" (䷆)in I Ching that speech: "Treading upon the tail of the tiger. It does not bite the man. Success." (means be cautious, be tender, will not cause a scourge) "Nine at the **beginning** place (line) means: Simple conduct. Progress without blame. " "Nine in the **second** (line) place means: Treading a smooth, level course. The perseverance of a dark man. Brings good fortune. " "Six in the **third** place (line) means: A one – eyed man is able to see, A lame man is able to tread. He treads on the tail of the tiger. The tiger bites the man. Misfortune.

Thus does a warrior act on behalf of his great prince. " "Nine in the fourth place (line) means: He treads on the tail of the tiger. Caution and circumspection. Lead ultimately to good fortune. " "Nine in the fifth place (line) means: Resolute conduct. Perseverance with awareness of danger. " "Nine at the **top** place (line) means: Look to your conduct and weigh the favorable signs. When everything is fulfilled, supreme good fortune comes. "

If the image of " Treading Gua " is a metaphor of the Chinese culture, is similar to the professional ethics and the well-being of the clients being the core value of Western counseling and psychotherapy. Both culture all emphasis helping professional to perform professional ethics to help others. But the Chinese culture seems to be more looking to helping professional need to be a good man in the daily life, therefore, the indigenous counseling theory seems to be based on the application of oriental cultural attitudes, that is, being good behavior on the practical experience and daily life, it has become an important basis for the construction of indigenous counseling theory. As the new Confucian scholar An-Wu Lin (2016) stressed that the need for knowledge to do "five validation ": "historical research, proof of the literature, scientific validation, logical dialectic and spiritual enlightenment", and the five have focused, blend. And the so-called " spiritual enlightenment " is the characteristics of oriental culture, scholars need to have personal self-growth and the experience of spiritual enlightenment, therefore, their theory can be called real knowledge, which is also reflected in the so-

called life practice above.

Third, the issue of validation – whether the theoretical construction of the indigenous counseling theory is complete or not: the theory of the construction need to have its hard core to protect and respond to external tests and challenges (Hwang, 2013), these tests and challenges will come from the professional In the example of " Mountain Stream Therapy ", we can think about whether the construction of the counseling theory is complete and whether it can respond to the demands of clients and comment of the professional peers. In particular, as mentioned above, it must be carried out empirical studies to confirm its practical application effect. That is, An-Wu Lin (2016) stressed that the need of scientific validation process in the "five validation ".

Fourth, the issue of goal – whether the goal of indigenization of counseling theory is reached or not: indigenous counseling psychology or indigenization of counseling psychology, its purpose is not to deny or exclude the west (in fact, more accurate argument is outside of local land, it is his soil, we commonly known as the outland) counseling and psychotherapy theory, but has its more profound or broader meaning, basically " Mountain Stream Therapy " can be regarded as the research results of indigenous counseling psychology or indigenization of counseling psychology.

As the study of indigenous counseling psychology has three goals (Wang, 2016), it can be said that the study of indigenous counseling psychology can be divided into three categories: **1. The introduction of foreign theory** (localization): that is, localization of counseling and psychotherapy theory and technique, through the localization of the amendment to be more applicable to the local people. One of the most common and initial work is the translation of foreign counseling and psychotherapy theory and technique, through the translation of words and vocabulary to help local helping professionals to have a better understanding of foreign theory and technique, and applied to local clients. In fact, such work in the localization has not yet really reach the level of indigenization, but can be said to be an important basis for the indigenization, the localization of Western counseling and psychotherapy theory and technique can be said the indigenization of introduction of Western profession. **2. The indigenization of cultural integration** (acculturative indigenization): Indigenous counseling psychology expected the introduction of foreign counseling theory and technique can integrate with the local culture and promote to the indigenization level, the so-called "indigenize" is the process of integration of cultural tradition and the living world and life experience of local people. If the modern Western counseling theory and technique can be integrated with the cultural tradition and the living experience in the East, but can be more applicable to people on the ground, that is, through the integration of indigenization process, and let the Western counseling and psychotherapy can absorb the cultural tradition nutrients and the living experience components of Eastern people,

it is possible to provide clients more appropriate professional services. That is the process of acculturation of Western counseling and psychotherapy, the local culture and experience should be included in the counseling and psychotherapy profession to create a closer service to the needs of the local clients. The indigenization of the theoretical construction can be said that the Indigenization of integration of Eastern and Western culture. **3. The indigenization of cultural inheritance** (enculturative indigenization): Indigenous counseling psychology also look forward to the spontaneous indigenous counseling psychology on the basis of mature development of helping profession, local helping professionals can create original counseling theory and technique based on local culture and experience to serve the people of the land, and the field of Western help professional also inspired. It is to promote the creation of the spontaneous modern professional theory and technique based on the local culture, that is, through the spontaneous cultural inheritance (enculturation), to create the indigenous professional theory and technique. The indigenization of the theoretical construction can be said that the Indigenization of spontaneous development.

The " Mountain Stream Therapy " proposed by Dr. Yang Wen-sheng is the theory of indigenous counseling psychology based on the philosophy of the Book of Changes and the fusion of western counseling theory (Yang & Wang, 2006). It is inherently original and claimed is based on the reference framework of the Book of Changes, which can be attributed to the theory of indigenization of cultural inheritance. It has the theoretical characteristics of self-development and the concept fusion of Western psychotherapy theory and technique, and with both Chinese and Western colors, can be regarded as a theory of the Indigenization of integration of Eastern and Western culture. " Mountain Stream Therapy " description of the text quite match the image of Chinese culture, it can be said that Dr. Yang' s work is based on the understanding of Oriental Chinese culture and Western psychotherapy, and the practice of daily life and professional services, it is the accumulation of its application experience. As the construction of indigenous counseling theory is the important research topic to promote the indigenization of counseling and psychotherapy, although these construction studies may encounter the so-called four major challenges of understanding, practice, validation and goal. Dr. Yang's efforts and intentions are worthy of recognition, and the application and validation of its theory require follow-up observation and research.

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