

諮商心理學的在地化與本土化

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摘要

本土諮商心理學到底做得是諮商心理學的在地化或本土化？這兩個詞有何不同嗎？可以互相通用嗎？所謂本土化到底是什麼意思？做到怎樣才是本土化？要做本土化研究到底有何可行的策略？現代心理學的發展具有其多元意涵，特別是文化層面的意涵值得關切，台灣的本土化運動經歷長期的發展，而在文化融入於本土化研究上，已有相應程度的心得與理解，因此，本土化的理論建構宜考慮運用「含攝文化的知識論策略」，並佐以「本土社會科學創造詮釋學」以進行東西會通與文化含攝的理論建構，再運用質性研究的「模板分析」法與量化研究的「因素分析」法進行理論的實徵驗證，而無論本土諮商心理學研究所進行的是在地化的本土化、文化融合的本土化或是文化繼承的本土化，所建構的理論或所得的研究成果，都能在具備本土文化契合度與貼近在地生活經驗的條件下，更能幫助在地的人們。而本期的專刊主題為「台灣遊戲治療的在地化實踐與反思」，專刊主編是黃宗堅（2024），專刊內的六篇文章分別是：1.蔡美香（2024）撰寫的「臺灣遊戲治療專業課程的回顧、分析與展望」；2.何美雪（2024）撰寫的「專業的有盡與無盡：遊戲治療師從校園到社區之家長互動經驗反思」；3.沈玉培（2024）撰寫的「碩士班受訓中新手遊戲治療師在實務中的學習焦點初探」；4.林淑君（2024）撰寫的「目睹婚姻暴力兒童遊戲治療之在地化實踐與反思」；5.蘇桂慧與黃宗堅（2024）撰寫的「短期親子遊戲治療運用於 ADHD 兒童之母親參與經驗之個案研究」；以及 6.蔡毅樺（2024）撰寫的「當遊戲治療遇上繪本—遊戲治療中繪本運用在地經驗之探析」。都可說是對遊戲治療在地化趨勢的適切因應，也蘊涵了遊戲治療進行在地化的本土化、文化融合的本土化以及文化繼承的本土化的良好契機。

關鍵詞：在地化、本土化、遊戲治療、台灣、本土諮商心理學

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本土諮商心理學到底做的是諮商心理學的在地化或本土化？這兩個詞有何不同嗎？可以互相通用嗎？所謂本土化到底是什麼意思？做到怎樣才是本土化？要做本土化研究到底有何可行的策略？

由於運輸技術的發達與全球經濟的拓展，經濟活動的全球化（globalization）相當蓬勃，幾乎成為全球經濟發展的主流，在此全球化的影響力之下，學術活動的全球化也幾乎是學術發展的主流，此等現象在自然科學領域可能是一大利多，讓學術研究得以快速的傳播與發展可是，可是在社會科學領域則會涉及文化差異與適用性的問題，以心理學為例，回顧現代心理學的發展，可回溯到德國的生理學家威廉·馮德（Wilhelm Maximilian Wundt, 1832–1920），1879 他在萊比錫大學創建了世界第一個心理學實驗室，標誌著現代心理學的起源，其最早的心理學著作是於 1874 年出版了《生理心理學原理》，而其晚年以畢生之力花費 20 年光陰完成 10 巨冊的《民族心理學》（威廉·馮德，2025），馮德的心理學研究起自感覺、知覺的生理層面，而終於民族、文化層面，標誌了一個心理學家的專業發展與心路歷程，也蘊含著心理學發展的多元意涵（王智弘，2015），而文化的層面也是心理學過去最被忽略而現在最需關注的內涵。

Arnett（2008）即指出，在 2003-2007 年間，心理學六大領域主要期刊上所發表的文章，研究受試者有 68%是來自美國，有 96%是來自於佔 12%世界人口的西方國家（歐洲、北美、澳洲以及以色列）。亦即此等西方心理學理論的研究成果是來自於一個怪異的樣本（WEIRD sample：西方的-Western，受過教育的-Educated，工業化的-Industrialized，有錢的-Rich，民主國家的-Democratic），並不能理所當然地套用到全世界，而是需要反省、檢討與調整（Henrich et al., 2010a, 2010b; Hwang, 2012）。也就是「心理學必須面對一個新的現實，那就是非西方心理學的覺醒，這是基於每一個文化，無論是東方或西方，都有其獨特的心理學適切性，並與其歷史與文化的根源具有一致性。每一種心理學都值得透過認真的研究和驗證，得到適當的認可、發展和應用。」（Marsella & Pickren, 2012, p. ix），非西方心理學家的覺醒行動，即是開始推動心理學的本土化，此等運動最早起自 1970 年代末期，亞洲地區心理家對此一運動的投入可說是最為積極（Hwang, 2005），特別在台灣更是有具體的歷史脈絡，1980 年在中央研究院民族學研究所所召開的「社會及行為科學研究的中國化」研討會，以及所出版的「社會及行為科學研究的中國化」論文集，可說是社會科學本土化運動的濫觴（楊國樞，1993；楊國樞、文崇一，1982；蕭全政，2000）。台灣早期的社會科學本土化運動主要在心理學界領域，而心理學的本土化運動在楊國樞、黃光國等人的領導下，有持續性的活力與發展，並對心理諮商的本土化造成推波助瀾的影響。

要持續推動本土化心理學的發展，黃光國（2009）認為必須做三個層次的突破：「哲學的反思、理論的建構和實徵的研究」（p. 13），而此等本土化研究所需的哲學反思與理論建構工作則需要借重西方科學哲學的知識（黃光國，2009，2013；蕭全政，2000），

因此，黃光國強調科學哲學對本土化理論建構的重要性，而提出了「含攝文化的知識論策略」（黃光國，2018；Hwang, 2019）。含攝文化的概念是取法於「文化心理學」的理路（Shweder, et al., 1998）：「一種心智，多種心態」（One mind, many mentalities），期待能夠建構出既能代表「普世人類心智」，又能表現特定人群的「特殊文化心態」之本土心理學理論（黃光國，2011）。從文化層面來描繪本土心理學對人類心理學發展的影響，我們可以比喻說（王智弘，2014）：「若心理學或心理諮商的學理像籠罩在黑暗中的一道真理之牆，過去以西方主流文化為基礎的心理學或心理諮商研究成果如同一道探照燈光，讓我們看到牆上的部分精采內容，但是我們仍無法窺見全貌，期待以東方文化為基礎的心理學或心理諮商研究成果能打出另一道探照燈光，讓我們能看到真理之牆上更多的內容」（p. vi）。也就是，本土心理學與本土諮商心理學研究的意義在此，既能貼近在地人士的文化心靈以回應本土的特殊心理需求，又能補充延伸過去西方心理研究的不足以更完整涵蓋全體人類心理學的心理風貌。

但所謂本土化？到底是什麼意思？推動心理諮商本土化是許多華人或亞洲學者心中的一個理想，或者是夢想（王智弘，2015），所謂的心理諮商本土化，是致力於將發源於西方的現代心理諮商在歷經在地化（localization）的歷程之後，更進一步能與在地文化結合而晉升到本土化的層次，由於「本」指的是文化傳統、「土」指的是在地生活經驗，心理諮商的「本土化」即是將心理諮商與在地的文化傳統及生活經驗相結合，讓心理諮商能吸收文化傳統的養分與融入在地生活經驗的成分，以提供在地當事人更貼切的專業服務，而更能為在地人們所使用（王智弘，2016b），這也就是本土諮商心理學要努力的目標。

文化傳統的養分及在地生活經驗的成分之功能何在？以在台灣成立「自由落體工作室」與「東裝時代」的知名設計師陳俊良先生為例，陳先生曾在 2002 法國國際海報沙龍展獲得設計大獎（First Prize of 15th International Post Saloon Grand Prix Savignac），得獎作品畫面簡潔猶如國畫作品，在大量佈白的背景上置放了一小段梅花綻放的枝幹，枝幹上擱著兩支毛筆，枝幹下方一行中文：「久違了，東風」，中文下方有四行英文字：The wind from East re-crystallizes the world with a new perspective.（來自東方的風以新的視角重新塑造了世界），這張海報述說著東方觀點對文化世界的想像，或是向世界宣告了東方文化觀點的來臨（王智弘，2017b）。不同的文化視角會看到不同的世界風貌，社會科學與心理學以本地社會經驗為研究場域，必須考慮本土文化的契合度（楊國樞，1993）、貼近在地的生活經驗，才能看到完整的在地社會風貌（王智弘，2017b）。並做出獨特的學術與實務貢獻。

而就前述本土諮商心理學的努力目標而言，到底做的是諮商心理學的在地化（localization）或本土化（indigenization）？就諮商心理學而言，心理諮商本土化的主張對在地學者與實務工作者的提醒是（王智弘，2016b）：當由外地（他土）引入助人專業

理論與技術時，宜經歷在地化（**localize**）與本土化（**indigenize**）的過程：除能以本土所能理解的語言加以表述、理解與運用之外（外來理論的在地化）；之後更能運用本土的文化傳統與生活經驗以吸納外來助人專業理論與技術的特長，而能創建能融入外來文化與本土文化的助人專業理論與技術（文化融合的本土化）；最後，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（文化繼承的本土化），以服務在地的人們，並對外地的助人專業也能有所啟發。

也就是說，任何一個文化地區要進行諮商心理學的「本土化」，主要有三個可能的研究路徑（王智弘，2016a，2017b，2019；王智弘、楊淳斐，2016，2019；王智弘等，2017）：

（1）在地化的本土化（**localizative indigenization**）：對外來理論與技術進行在地化的轉譯與修正，以適用於在地的民眾，也就是外學引入的本土化；最基礎的西學引入在地化過程就是透過翻譯，透過將國外心理諮商理論與技術的文字翻譯與名詞轉譯，以達致在地專業人員的理解並進而加以運用於心理諮商實務工作之上，而能達到幫助本地民眾的助人效果，更進一步則能進行調整與修正以契合本地文化，比如：李佩怡（2017）、許維素（2017）、趙文滔（2017）；（2）文化融合的本土化（**acculturative indigenization**）：將外來的理論與技術，進一步與在地的文化傳統以及生活經驗相結合，也就是外來文化與在地文化融合的本土化；也就是將西方引入的現代心理諮商理論與在地文化傳統的「本」和在地生活經驗的「土」相結合，而能更適用於在地人身上，比如：王智弘、楊淳斐（2016）、劉淑慧（2022）、Wang（2022）；（3）文化繼承的本土化（**enculturative indigenization**）：文化繼承的本土化是在心理諮商專業發展成熟或本土諮商心理學發展成熟的基礎下，本土助人專業人員能由繼承自文化傳統與植基於在地生活經驗的本土文化出發，以創建植基於本土文化的助人專業理論與技術，也就是自地發展的本土化，比如：金樹人（2010）、陳秉華（2001）、Shiah（2020）。因此，無論是致力於語言與技術層面調整的「在地化」（**localized**），或者在文化與理論層面建構的「本土化」（**indigenous**）（王智弘，2015），都是本土化的研究路徑與目標，其實我們可以說本土化包含了在地化。

而發展本土化研究與進行本土化理論建構，宜考慮運用「建構含攝文化理論的知識論策略（**Epistemological strategy for constructing culture-inclusive theories**）」（黃光國，2018；Hwang, 2019）以做本土化研究理論建構的方法論基礎，並佐以「本土社會科學創造詮釋學」（王智弘，2020，2023；王智弘等，2024）來進行文化含攝與中（東）西會通的理論建構，再運用質性研究的模板分析（**template analysis**）法與量化研究的因素分析（**factor analysis**）法來進行理論的實徵驗證（王智弘，2024，2025）。以完成批判實在論（Bhaskar, 2008）「科學發現之邏輯」（**The Logic of Scientific Discovery**）的理論建構歷程（Hwang, 2019）。其中，最具挑戰的部分則在進行文化含攝的創造詮釋學歷程，要歷經「原典考證」、「析文詮釋」、「歷史詮釋」、「批判詮釋」以批判性的掌握文化經典思維發展之終極

義理，然後再經歷「創造詮釋」的過程以將文化經典的思維創造性的發展至現代的時空而成為創新義理（傅偉勳，1986，1999），最後再經「會通詮釋」的過程以進行本地與外地文化的文化會通，以及跨學科領域的領域會通（王智弘，2020，2024，2025）。若其中對傳統文化經典與思維有所誤解則後續的詮釋亦可能走上歧路，比如對佛法正法之八識論知見若有誤解而以六識論為足，則不能解《華嚴經》所說「三界唯心、萬法唯識」之真義（平實導師，2023），又若對《六祖壇經·般若品第二》中，六祖慧能的方便說：「若識自性，一悟即至佛地」有所誤解，而以為修行次第為一悟即可成佛，則不能解《菩薩瓔珞本業經》所言之佛菩提道五十三次第修行階位之真義。亦即非西方的本土社會科學家對「建構含攝文化理論的知識論策略」之運用，除了需在領域學科知識與西方科學哲學理路有所精進之外，亦需在自身文化傳統上好好下功夫，方得進矣。

本期專刊主題為「台灣遊戲治療的在地化實踐與反思」，可說是遊戲治療實務工作的本土化努力與嘗試，專刊主編是黃宗堅（2024），專刊內的六篇文章分別是：1.蔡美香（2024）撰寫的「臺灣遊戲治療專業課程的回顧、分析與展望」；2.何美雪（2024）撰寫的「專業的有盡與無盡—遊戲治療師從校園到社區之家長互動經驗反思」；3.沈玉培（2024）撰寫的「碩士班受訓中新手遊戲治療師在實務中的學習焦點初探」；4.林淑君（2024）撰寫的「目睹婚姻暴力兒童遊戲治療之在地化實踐與反思」；5.蘇桂慧與黃宗堅（2024）撰寫的「短期親子遊戲治療運用於 ADHD 兒童之母親參與經驗之個案研究」；以及 6.蔡毅樺（2024）撰寫的「當遊戲治療遇上繪本—遊戲治療中繪本運用在地經驗之探析」。

六篇文章以不同的方式進行本土化的實踐。黃宗堅（2024）更將上述遊戲治療本土化的實踐歸納為三大方向：1.本土遊戲治療人才培育訓練與專業證照的建立；2.西方遊戲治療視框於在地化實踐的交會及衝擊；3.本土遊戲治療理論與實踐的反思與展望。三種方向都是遊戲治療本土化可以持續探討的主題。黃宗堅（2024）認為此等專刊文章的探討內涵，可說是對遊戲治療在地化趨勢的因應，而此等遊戲治療的實徵研究與臨床經驗，也是對西方所發展出的遊戲治療理論技術在台灣實踐過程的反思，其中更蘊涵了遊戲治療進行在地化的本土化、文化融合的本土化以及文化繼承的本土化的良好契機。

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Localization and Indigenization of Counseling Psychology

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Abstract

What exactly does indigenous counseling psychology do, which is the localization or indigenization of counseling psychology? Is there any difference between these two words? Can they be used interchangeably? What does indigenization mean? What does it mean to be indigenous? What are the feasible strategies for conducting indigenous research? The development of modern psychology has multiple implications, especially the cultural implications that deserve attention. Taiwan's indigenous movement has experienced a long period of growth, and in integrating culture into indigenous research, there is a certain degree of experience and understanding. Therefore, the theory-building indigenous research should consider using the "epistemological strategy for constructing culture-inclusive theories", and supplemented with "indigenous social science creative hermeneutics" to carry out the theoretical construction of East-West integration and cultural inclusion, and then use the "template analysis" method of qualitative research and the "factor analysis" method of quantitative research to conduct empirical verification of the theory. Regardless of whether the indigenous counseling psychology research is localizative indigenization, acculturative indigenization, or enculturative indigenization, the theories constructed or the research results obtained can better help local people under the conditions of being in line with the local culture and close to local life experience. The theme of this special issue is "Indigenous Practice and Reflection on Play Therapy in Taiwan". The editor-in-chief of the special issue is C. T. Huang (2024). The six articles in the special issue are: 1. "Review, Analysis, and Prospect of Professional Courses of Play Therapy in Taiwan" written by M. H. Tsai (2024); 2. "The Boundaries of Professionalism: A Play Therapist's Reflection on Parent Interaction Experience from Campus to Community Counseling" written by Ho (2024); 3. "A Preliminary Study on Learning Foci of Beginning Play Therapists in a Master's Program in Counseling" written by Shen (2024); 4. "Indigenous Practice and Reflection on Play Therapy for Children Witnessing Marital Violence" written by Lin (2024); 5. "A Case Study on Short-Term Filial Therapy for

Mother of Child with ADHD” by Su and Huang, and; 6. Y. H. Tsai (2024), “When Play Therapy Encounters Picture Books: Analyzing the Indigenous Experience of Picture Book Integration in Play Therapy”. These can be considered appropriate responses to the trend of indigenization of play therapy and also contain good opportunities for play therapy to research localizative indigenization, acculturative indigenization, and enculturative indigenization.

Keywords: localization, indigenization, play therapy, Taiwan, indigenous counseling psychology

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What exactly does indigenous counseling psychology do, which is the localization or indigenization of counseling psychology? Is there any difference between these two words? Can they be used interchangeably? What does indigenization mean? What does it mean to be indigenous? What are the feasible strategies for conducting indigenous research?

Due to the advancement of transportation technology and the expansion of the global economy, the globalization of economic activities has flourished, almost becoming the mainstream of global economic development. Under the influence of globalization, academic activities have become mainstream in academic development. This phenomenon may benefit the natural sciences, allowing academic research to spread and develop rapidly. However, in the social sciences, it involves cultural differences and applicability issues. Taking psychology as an example, the development of modern psychology can be traced back to the German physiologist Wilhelm Maximilian Wundt (1832-1920). In 1879, he founded the world's first psychology laboratory at the University of Leipzig, marking the origin of modern psychology. His earliest psychology work was *Principles of Physiological Psychology*, published in 1874. In his later years, he devoted his lifelong efforts to spend 20 years completing the 10-volume *Psychology of Nations* (William von der, 2025). Wundt's psychological research started from the physiological level of sensation and perception and ended at the national and cultural level, marking the professional development and mental journey of a psychologist, and also contains the diverse implications of the development of psychology (Wang, 2015). The cultural aspect of psychology was also the most neglected aspect in the past but now needs the most attention.

Arnett (2008) pointed out that between 2003 and 2007, 68% of the research subjects in the articles published in the major journals in the six major fields of psychology were from the United States, and 96% were from Western countries (Europe, North America, Australia and Israel), which account for 12% of the world's population. In other words, the research results of these Western psychological theories come from a WEIRD (Western, educated, industrialized, rich, democratic) sample: they cannot be applied to the whole world as a matter of course, but require reflection, review and adjustment (Henrich et al., 2010a, 2010b; Hwang, 2012). That is, "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 is the new reality in psychology. Each psychology deserves recognition, development, and application as appropriate as a function of careful scholarship and validation. " (Marsella & Pickren, 2012, p. ix). The awakening of non-Western psychologists began to promote the indigenization of psychology. This movement began in the late 1970s. Asian psychologists were the most active in this movement (Hwang, 2005). There is a specific historical context in Taiwan

in particular. The "The Sinicization of Social and Behavioral Science Research in China" seminar held at the Institute of Ethnology, Academia Sinica in 1980 and the published collection of papers "The Sinicization of Social and Behavioral Science Research in China" can be said to be the beginning of the social science indigenization movement (Xiao, 2000; Yang, 1993; Yang & Wen, 1982). Taiwan's early social science indigenization movement was mainly in psychology. Under the leadership of Guo-Shu Yang, Kwang-Kuo Hwang, and others, the psychology indigenization movement maintained sustained vitality and development, and fueled the indigenization of counseling psychology.

To continue to promote the development of indigenous psychology, Hwang (2009) believes that breakthroughs must be made at three levels: "philosophical reflection, theoretical construction and empirical research" (p. 13). The philosophical reflection and theoretical construction required in such indigenous research must rely on the knowledge of the Western philosophy of science (Hwang, 2009, 2013; Xiao, 2000). Therefore, Hwang emphasized the importance of the philosophy of science to the construction of indigenous theory and proposed an "epistemological strategy that incorporates culture" (Hwang, 2018, 2019). The concept of inclusive culture is derived from the theory of "cultural psychology" (Shweder, et al., 1998): "One mind, many mentalities", hoping to construct an indigenous psychology theory that can represent both the "universal human mind" and the "special cultural mentality" of a specific group of people (Hwang, 2011). To describe the impact of indigenous psychology on the development of human psychology from a cultural perspective, we can use a metaphor (Wang, 2014): "If the theories of psychology or counseling psychology are like a wall of truth shrouded in darkness, the research results of psychology or counseling psychology based on Western mainstream culture in the past are like a searchlight, allowing us to see some of the wonderful content on the wall, but we still cannot see the whole picture. We hope that the research results of psychology or counseling psychology based on Eastern culture can shine another searchlight, allowing us to see more content on the wall of truth" (p. vi). That is where the significance of indigenous psychology and indigenous counseling psychology research lies. It can not only be close to the cultural spirit of local people to respond to the unique indigenous psychological needs but also supplement and extend the shortcomings of past Western psychological research to cover the psychological outlook of all human psychology more thoroughly.

But what is indigenization? What does it mean? Promoting the indigenization of counseling psychology is an ideal or dream in the minds of many Chinese or Asian scholars (Wang, 2015). The so-called indigenization of counseling psychology aims to further integrate Western-originated modern counseling psychology with local culture after it has gone through

the process of localization, elevating it to the level of indigenization. Since “本” (root) refers to cultural traditions and “土” (earth) refers to local life experiences, the “本土化” (“indigenization”) of counseling psychology is to combine counseling psychology with local cultural traditions and life experiences, so that counseling psychology can absorb the nutrients of cultural traditions and integrate the elements of local life experiences, to provide more appropriate professional services to local clients and be more usable by local people (Wang, 2016b). This is also the goal that local counseling psychology should strive for.

What is the function of the nourishment of cultural traditions and the components of local life experience? Take Mr. Jun-Liang Chen, a well-known designer who founded "Free Fall Studio" and "Eastern Fashion Era" in Taiwan, for example. Mr. Chen won the First Prize at the 15th International Post Saloon Grand Prix Savignac, held at the 2002 French International Poster Saloon. The winning work is as simple as a traditional Chinese painting. On a predominantly white background, a small branch of plum blossoms is placed. Two traditional Chinese painting brushes are placed on the branch. Below the branch is a line of Chinese characters: "Long time no see, East Wind". Below the Chinese characters are four lines of English characters: "The wind from the East re-crystallizes the world with a new perspective." This poster tells the Eastern perspective's imagination of the cultural world, or announces the arrival of the Eastern cultural perspective to the world (Wang, 2017b). Different cultural perspectives will see different world outlooks. Social science and psychology use the experience of local society as their research field. They must consider the degree of fit with local culture (Yang, 1993) and local life experience to see the complete local social outlook (Wang, 2017b), and make unique academic and practical contributions.

Regarding the aforementioned goals of indigenous counseling psychology, is it pursuing the localization or indigenization of counseling psychology? As far as counseling psychology is concerned, the advocacy of counseling psychology indigenization reminds local scholars and practitioners (Wang, 2016b): When introducing professional theories and techniques of helping people from other places (other lands), it is advisable to go through the process of localization and indigenization: In addition to being able to express, understand, and apply them in a language that can be understood by the local people (localization of foreign theories); After that, they can use local cultural traditions and life experiences to absorb the strengths of foreign helping professional theories and techniques and create helping professional theories and techniques that can integrate foreign and local cultures (indigenization of cultural integration); Finally, indigenous counseling psychology hopes that, based on its mature development, local helping professionals can draw on their indigenous culture to create unique helping professional

theories and techniques (indigenization of cultural inheritance) to serve local people and inspire foreign helping professions.

In other words, there are three possible research paths for any cultural region to “indigenize” counseling psychology (Wang, 2016a, 2017b, 2019; Wang & Yang, 2016, 2019; Wang et al., 2017): (1) Localizative indigenization (localization of foreign theories): localizing and modifying foreign theories and techniques to make them suitable for local people, that is, the localization of foreign theories; The most basic process of introducing Western knowledge to the local community is through translation. By translating the words and terms of foreign psychological counseling theories and techniques, local professionals can understand them and apply them to counseling practices, thereby helping local people. Going a step further, adjustments and revisions can be made to fit the local culture, for example: Li (2017), Hsu (2017), and Chao (2017); (2) acculturative indigenization (indigenization of cultural integration): the integration of foreign theories and technologies with local cultural traditions and life experiences, that is, the localization of the integration of foreign culture and local culture; That is, to combine the modern counseling theories introduced from the West with the "本" of local cultural traditions and the "土" of local life experience so that they can be more applicable to local people. For example: Wang and Yang (2016), Liu (2022), and Wang (2022); (3) Enculturative indigenization (indigenization of cultural inheritance): Based on the mature development of counseling profession or the mature development of local counseling psychology, local helping professionals can start from the local culture inherited from cultural traditions and rooted in local life experience to create helping professional theories and techniques rooted in local culture. That is, localization of self-development, for example: Jin (2010), Chen (2001), and Shiah (2020). Therefore, whether it is "localization" that focuses on adjustments at the language and technical levels, or "indigenization" that is constructed at the cultural and theoretical levels (Wang, 2015), they are all research paths and goals of indigenization. We can say that indigenization includes localization.

When developing indigenization research and constructing indigenous theories, it is advisable to consider using the “epistemological strategy for constructing culture-inclusive theories” (Hwang, 2018, 2019) as the methodological basis. It is also supported by "Indigenous Social Science Creative Hermeneutics" (Wang, 2020, 2023; Wang et al., 2024) to carry out theoretical construction of East-West integration and cultural inclusion. Then, the template analysis method of qualitative research and the factor analysis method of quantitative research are used to conduct empirical verification of the theory (Wang, 2024, 2025). This completes the theoretical construction process of critical realism (Bhaskar, 2008), "The Logic of Scientific

Discovery" (Hwang, 2019). The most challenging part is the creative hermeneutics process of cultural inclusion, which requires going through “text study pre-hermeneutics”, “linguistic-analytic hermeneutics”, “historical hermeneutics”, and “critical hermeneutics” to critically grasp the ultimate meaning of the development of cultural classic thinking, and then going through the process of “creative hermeneutics” to creatively develop the thinking of cultural classics into modern time and space and become innovative meaning (Fu, 1986, 1999). Finally, the process of “integrative hermeneutics” is used to achieve cultural convergence between local and foreign cultures, as well as field convergence between interdisciplinary fields (Wang, 2020, 2024, 2025). The subsequent interpretation may go astray if there is any misunderstanding of traditional cultural classics and thinking. For example, suppose one misunderstands the eight consciousnesses of the Buddhist Dharma and only believes in the six consciousnesses. In that case, one cannot understand the true meaning of the Avatamsaka Sutra, which states that “the three realms are only mind, and all dharmas are only consciousness” (Venerable Xiao Pingshi, 2023). If we talk about the "Platform Sutra of the Sixth Patriarch" In the Second Chapter of the Prajna Paramita Sutra, the Sixth Patriarch Huineng's expedient saying, "If one recognizes one's nature, one enlightenment will lead to Buddhahood." has been misunderstood. People have thought that the order of practice is that one enlightenment will lead to Buddhahood. This is because one cannot understand the true meaning of the fifty-three stages of practice on the Buddhahood path as stated in the Bodhisattva Garland Sutra. In other words, for non-Western local social scientists to use the "epistemological strategy for constructing culturally inclusive theories" and improve their disciplinary knowledge and Western scientific philosophy, they must also work hard on their cultural traditions to make progress.

The theme of this special issue is "Indigenous Practice and Reflection on Play Therapy in Taiwan". The editor-in-chief of the special issue is C. T. Huang (2024). The six articles in the special issue are: 1. "Review, Analysis, and Prospect of Professional Courses of Play Therapy in Taiwan" written by M. H. Tsai (2024); 2. " The Boundaries of Professionalism: A Play Therapist's Reflection on Parent Interaction Experience from Campus to Community Counseling " written by Ho (2024); 3. " A Preliminary Study on Learning Foci of Beginning Play Therapists in a Master’s Program in Counseling " written by Shen (2024); 4. " Indigenous Practice and Reflection on Play Therapy for Children Witnessing Marital Violence " written by Lin (2024); 5. "A Case Study on Short-Term Filial Therapy for Mother of Child with ADHD” by Su and Huang, and; 6. Y. H. Tsai (2024), “When Play Therapy Encounters Picture Books: Analyzing the Indigenous Experience of Picture Book Integration in Play Therapy”. These can be considered appropriate responses to the trend of indigenization of play therapy and also

contain good opportunities for play therapy to research localizative indigenization, acculturative indigenization, and enculturative indigenization. The editor-in-chief of the special issue is C. T. Huang (2024). The six articles in the special issue are: 1. "Review, Analysis, and Prospect of Professional Courses of Play Therapy in Taiwan" written by M. H. Tsai (2024); 2. "Play Therapist's Reflection on Parent Interaction Experience from Campus to Community Counseling," written by Ho (2024); 3. "A Preliminary Study on Learning Foci of Beginning Play Therapists in a Master's Program in Counseling" written by Shen (2024); 4. "Localized Practice and Reflection on Play Therapy for Child Witnessing of Marital Violence" written by Lin (2024); 5. "A Case Study on Short-Term Filial Therapy for Mother of Child with ADHD"; and 6. Y. H. Tsai (2024), "When Play Therapy Encounters Picture Books: Analyzing of the Localization Experience of Picture Book Integration in Play Therapy".

The six articles implement indigenization in different ways. Huang (2024) further categorized these play therapy indigenization practices into three main directions: 1. The cultivation and training of indigenous play therapy professionals and the establishment of professional certification; 2. The intersection and impact of Western play therapy frameworks in localized practice; 3. Reflection and prospects of indigenous play therapy theory and practice. All three directions are topics that can be continuously explored in the localization of play therapy. Huang (2024) believes that the discussions in these special issue articles can be considered an appropriate response to the trend of play therapy indigenization. The empirical research and clinical experience of these play therapies are also reflections on the practice of play therapy theories and techniques developed in the West in Taiwan. They also contain good opportunities for play therapy to research localizative indigenization, acculturative indigenization, and enculturative indigenization.

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