

 [Jahoda on IP and rebuttals](#) by Louise S. [2016, Jul 07]

Hi Louise

I'm not sure if members have seen this article on the IP movement by Gustav Jahoda?

Best,
Wahbie

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 [Culture Psychology-2016-Jahoda-169-81\[1\]](#)

 [Comment by Emmy van Deurzen](#) by Louise S. [2016, Jul 04]

Hi Louise

Thanks for sending this very interesting paper on indigenous psychology.

We are making a modest contribution of our own with a conference on Philosophy and Psychotherapy: How we Live.

This will take place at the British Library in London on Saturday 9th July and should be a very interesting meeting of philosophers, psychologist and psychotherapists debating the way in which people in different cultures, and different countries and neighborhoods actually live their lives on a day to day basis and what we can learn from this for our own lives.

If anyone is interested, there are some places left at the moment: bookings on: www.existentialacademy.com

I appreciate your hard work in keeping this community interacting.

best
emmy

 [NSPC Philosophy & Psychology conference A5 flyer](#)

 [Comment by Kirk Schneider](#) by Louise S. [2016, Jul 04]

Glad to hear of the conference Louise and Emmy. And I too appreciated the indigenous psych paper.

Kirk

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Kirk Schneider, Ph.D., President of the Society for Humanistic Psychology, Division 32 of the APA; Adjunct Faculty, Saybrook University, Teachers College, Columbia University; V.P., the Existential-Humanistic Institute: ehinstitute.org

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Author of THE POLARIZED MIND: Why it's killing us and what we can do about it <http://amzn.to/1IZWLvP> Senior Ed. of the 2nd ed. of THE HANDBOOK OF HUMANISTIC PSYCHOLOGY <http://amzn.to/1NHLFiE>

 [Comment by Frederick Wertz Sr.](#) by Louise S. [2016, Jul 04]

Hi Louise.

A quick note. A very interesting article here. I didn't have time to read it carefully, but I got it up on my phone and looked it over. I think it requires a very critical rebuttal, and I wonder who is thinking about writing one, or more than one. I think IP has huge potential, that it should not decline and die. I'm not sure it has actually already declined and died--I wonder what you think!. Even if it has, I think what is needed is an analysis of what went wrong and what needs to go right in order for IP to fulfill what I believe is its huge, and hugely important potential. After all, it has not been around that long and may require more time to fulfill its vision. However, that needs more than big egos trying to build their careers in the movement. It requires a transcendent vision that all can strive toward. Anyway, I wonder if you are thinking of writing a critique of this article, and whether you know anyone else who could join in and write something really good, not just as a rebuttal of this but as a more fair assessment of IP and a statement of what it can be and how it can get there, that is, to do all the things that this Jahoda guy says he can't find in the literature. I would be interested in playing a role in collaboration on something like this if others would take the lead. What do you think?

Perhaps it is good to share our conversation as a call to action, and numerous responses will be engendered, informally on the listserv and in formal publications. I don't like the idea of the Jahoda paper standing without a sharp and strong response indicating where it is wrong, though of course that would also become clear in time by the very existence of a thriving IP movement that flourishes in the future which is of course our real hope and dream in any case.

Fred

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Five Ways of Doing Qualitative
Analysis...[2011]): <http://www.guilford.com/p/wertz>

 [Comment by Louise Sundararajan](#) by Louise S. [2016, Jul 04]

Dear All,

The following comments are timely responses to Fred Wertz's call for a rebuttal to Jahoda's paper.

I am leaving for a conference, please keep your rebuttals coming. I will post them after I return.

Thanks,
Louise

From Maureen O'Hara

I had the same response, Fred. It's a poor article and does not deliver what it promises. For instance, the tone is very dismissive of high abstraction and then proceeds with an even more abstract discussions. I did notice he dismissed Louise's alternative definition apparently because it wasn't in line with definitions he himself discarded !

From: Anthony Marsella

See attached.

 [Abuses of Psychology2](#)

 [Comment by Shiloh Groot](#) by Louise S. [2016, Jul 04]

Hi Louise,

I would definitely be interested in potentially co-authoring a rebuttal.

Kind regards,

Shiloh Groot
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 [Comment by K. K. Hwang](#) by Louise S. [2016, Jul 04]

Dear All:

I totally agree with Fred's suggestion.
We should speak out for the future of IP movement!

I am writing a critique of Jahoda's article which will be submitted to
the journal Culture & Psychology.

Best regards,

K. K. Hwang

 [Comment by Pat Dudgeon](#) by Louise S. [2016, Jul 04]

Dear Louise.

I was also concerned about this paper. Our group is thinking of writing a
rebuttal but without directly responding to the Jahoda paper. We will keep you
in the loop about this.

Best, Pat
Professor Pat Dudgeon
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 [Comment by Louise Sundararajan](#) by Louise S. [2016, Jul 17]

Dear All,

Attached please find my comments on Jahoda's paper.

Comments welcome.
Louise

 [Rebuttal to Jahoda on IP](#)

 [Comment by Maureen O'Hara](#) by Louise S. [2016, Jul 17]

Speaking in the vernacular, you go girl friend!

This is very helpful not only as a rebuttal but as a brief description of IP I can slide into my lectures for our undergraduates.

I was also interested in the comment about the impossibility in predicting what a future global psychology will look like. I would love to have more conversations about this.

I agree that part of the urgency of bringing into focus and codifying IPs is the need to ensure that the wisdom within IPS is not lost in these axial times.

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 [Comment by Louise Sundararajan](#) by Louise S. [2016, Jul 17]

There are two presentations on IP. One is the attached symposium,
Sponsored by Division 32 (Humanistic Psychology):

Indigenous Psychology--- New Developments in Theory and Research

Date & Time: Sun 8/7/2016 10:00 AM - 10:50 AM

Location: Convention Center Room 605

The same panel will also present at the Division 24 (Theoretical and
Philosophical Psychology) Hospitality Suite Program:

Date & Time: Sat 8/6, 12:00 - 12:50 p.m.

Conversation Hour: What's new in Indigenous Psychology?

Jahoda (2016) proclaimed that indigenous psychology is dead. Maybe he
failed to recognize the new developments in this world wide intellectual
movement?

Hope to see you there,
Louise

 [sym 16455](#)

 [Comment by Joan Koss](#) by Louise S. [2016, Jul 17]

Dear Louise, Your symposium looks great as a response to Jahoda!

But will it deal with the question: Does the concept of "psychology" exist in all
cultures?

My best wishes, Joan

--

Joan D, Koss-Chioino, Ph.D.

Professor Emerita

School of Social Change and Human Evolution, A.S.U.

Research Professor

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From Louise Sundararajan

Dear Joan,

Excellent question! My gut feeling is that psychology is a Western product. As I said before, IP is a hybrid intellectually. I am sure others have other answers. Let's share our views at the following sessions:

Date & Time: Sun 8/7/2016 10:00 AM - 10:50 AM

Location: Convention Center Room 605

or

Date & Time: Sat 8/6, 12:00 - 12:50 p.m.

Division 24 Hospitality Suite

See you soon,

Louise

 [Comment by Rogelia Pe-Pua](#) by Louise S. [2016, Aug 08]

Dear Colleagues,

Louise, thanks for your rebuttal.

To be honest, I read the abstract of Jahoda's paper and immediately stopped reading the article because I don't want to get upset. Especially when I'm in the middle of editing a Handbook on Filipino psychology: Theory, Method and Application. The Handbook consists of 100 articles, representing the key writings on Indigenous Psychology in the Philippines.

I have always been cynical of judgements of "decline" and "death" of IP coming from people who are not really immersed in it and don't truly understand what it is, and then use standards that are doomed to put IP in bad light.

But seriously, my motivation for preparing this Handbook of Filipino psychology is to challenge outside put-downs on IP. To prove that IP is alive is to publish its achievements in book form. I know that publishing in journals is regarded as premium in academic achievement, but when IP articles are not consolidated, we are not able to show the "density" of its presence.

Incidentally, language is a big issue here. Unbeknownst probably to Jahoda is the fact that many IP writings are in the indigenous language. If he does not understand the language/s, how can he include these publications in his analysis?

And many IPs concentrate on making their IP meaningful to their indigenous context. To elaborate on this, here is a brief extract from my co-authored chapter on the Philippines in the book on Oxford Handbook of the History of Psychology, edited by D. Baker (2012):

"The third issue is one that has emerged within the Sikolohiyang Pilipino movement, and is related to the inclusivity–exclusivity dimension of carrying out indigenization research and consequently, publishing. This is the tension between the "pantayo" perspective (the insider view representing "us"–"tayo" and excluding "them,"–" sila") (Pe-Pua & Protacio-Marcelino, 2000, 2002) and the "pangkami" perspective (the culture-bearer speaking to the outsider about the indigenous) perspectives. For Salazar (1991, 2000), the "pantayo" approach is sufficient to understanding Filipino thoughts, to developing indigenous knowledge, and to addressing social issues effectively, through the use of the local language. He did not believe that there is a need to construct indigenous knowledge with a view of explaining this to the outsider since this additional task could hamper the full development of the indigenous knowledge. As Sta. Maria (1996) puts it, the "pangkami" approach tends to portray Sikolohiyang Pilipino to be too reactive, rather than integrative. In terms of the future, it seems likely that this debate will resolve itself through reconciliation, in where both perspectives could progress side by side without creating a contradiction. The "pantayo" approach is crucial for solidifying indigenous knowledge and the contributions of Philippine psychology. When this is done, the "pangkami " approach could become the vehicle for bringing indigenous knowledge to the next step, which is the cross-cultural comparison following a cross-indigenous approach."

Editing this Handbook is part of the "pantayo" perspective. 60% of the articles have been written in the indigenous language; 40% are in English, the original language it is written in. I don't think Jahoda has accessed the local language-written material in his investigation.

I have gone past the stage of feeling hurt with such doomsday assessments. To be honest, we get that even within the Philippine context. But I always remember what my mentor, Virgilio G. Enriquez himself, said to me, "Rogee, if people attack you, your best revenge is publication! Publish!" The criticisms will come and go, but when we publish our work, they will be a living legacy.

That's why, now that I'm retired and no longer governed by the need to

publish according to what our academic culture require, I'm able to come back and do the Handbook. If anyone else in the future tells me that IP is dead, then I will send them a link to my Handbook. BTW, my Handbook has a sub-section on the international context of IP, and Jahoda's article is definitely not going to get some "air time" in it. Instead, it will include my own article on IP, as well as Hwang's article on IP – both published in prestigious outlets but which Jahoda did not bother to cite. (Attached – Maureen, in addition to Louise' rebuttal, you might want to include these in your lectures.)

My next project is a handbook on Asian indigenous psychology. If we continue to publish such volumes, we can work together in terms of theorizing and bringing IP to the next stage.

Yes, let us write a rebuttal, but we should not feel that our work has been diminished by such as Jahoda's writing. As long as we know, within our own IP, that we are strong, that we are achieving something, and we are able to make it work for our indigenous context, then we're good! Any international recognition is simply a bonus, not the main goal. My cynicism tends to make me think that articles like these serve as a distraction, and don't you sometimes get tired of always having to "defend" yourselves? That's how Filipino indigenous psychologists felt at some stage, which they then turned to good use when they decided to ignore them and just get on with their work.

Perhaps, when I finish editing my Handbook (definitely not before), I might read Jahoda's article in full! (and maybe, write an additional rebuttal)

Cheers, comrades!

Rogee

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UNSW CRICOS Provider Code: 00098G

We acknowledge the Traditional owners, past and present, of the land on which we work. Our main campus is on the Land of the Eora people.

 [Hwang 2013 IP Encyclo of CCP](#)

 [Pe-Pua 2015 Indigenous Psychology IESBS](#)

 [Comment by Gayle Morse](#) by Louise S. [2016, Aug 14]

Based on what I saw at APA this past week I believe IP is growing. I have never before seen, at APA, so many projects focusing on what specific Indigenous groups bring to psychology rather than the opposite.

Kind Regards,
Gayle
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 [Comment by Michelle Brenner](#) by Louise S. [2016, Aug 14]

Rogelia, Thank you for your contribution to our world, to IP and when I note that you are from NSW University, I thank you for being a part of my geographical community.

Well said, the real people who suffer from ignorance are the ones themselves who are ignorant, and the problem is that if they have a position of power the ignorant may drown out the traditional wisdom.

Sometimes those big waves wakes us up to how much a job really there is to do for goodness and kindness to seen in its true light.

Thank you again for using your life to benefit us all.

kind regards Michelle

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 [Comment by Darrin Hodgetts](#) by Louise S. [2016, Aug 14]

Wow Rogee,

I was hoping that retirement would not mean that you stopped your academic work. The handbook sounds fantastic. Please send the details as we will definitely use it at Massey.

Kind regards

Darrin

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