

## **An Epistemological Strategy for Initiating the Third Wave of Psychology Andrzej**

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### **Abstract:**

In my article, Philosophical Switch for the Third Wave of Psychology in the Age of Globalization I proposed an epistemological strategy for constructing culture-inclusive theories of psychology which had been used to study Confucian cultural system by myself and my colleagues in Taiwan for more than ten years. The strategy consists of two steps: First, based on the philosophy of postpositivism, I constructed a Mandala model of self and a Face and Favor model for social interaction, both of them are supposed to be universal. Second, I used them as frameworks to analyze the text of four books on pre-Qin Confucian classics, namely, *Analects*, *Mencius*, *The Great Learning* and *ZhongYung* by the method of hermeneutics. By doing so, we are able to understand the deep structure of pre-Qin Confucianism including four parts: • Confucian concepts of Heaven and destiny • Confucian ethics for ordinary people • Confucian ethics for scholars • Confucian theory of self-cultivation. Confucian ethics and morality are transcendental formal structure for sustaining people's lifeworlds in Chinese society, which will be manifested in various aspects of Chinese social life. Once the structure of Confucian ethics and morality have been clearly identified by the scientific methods, we are able to construct many culture-inclusive theories with a careful consideration of the context for social interaction. In my book, *Foundation of Chinese Psychology: Confucian Social Relations*, I demonstrated how I constructed a series of theoretical models for conducting empirical research on social exchange, moral judgements, face dynamics, achievement motivation, organizational behaviors, and conflict resolutions in Chinese society. All of these theoretical models constitute the scientific microworld or the scientific research program of Confucian rationalism with the structure of Confucian ethics and morality as its hard core. Because any theoretical model of social science can depict only a particular

side of social life, now I am teaching members of my research team how to construct more culture-inclusive theories by this epistemological strategy to dialogue with Western models of individualism. Recently, we have published a series of articles as a special issue of *Frontier of Psychology* to address an issue related not only to Confucianism but also some aspects of Legalism and Daoism. Due to the one-sidedness of theoretical construction in social science, I encourage my colleagues to construct more and more culture-inclusive models for the sake of establishing a tradition of autonomous social science in Confucian culture. Because my Mandala model of self and Face and Favor model of social interaction are supposed to be universal, my epistemological strategy with the utilization of these two models can be applied to study any non-Western culture. In opposition to the pan-cultural dimensional approach prevailing in contemporary cultural psychology or cross-cultural psychology, which pretend to capture the cultural differences by reducing them on such dimensions as individualism/collectivism, or independent self/interdependent self, my strategy provides an alternative for non-Western psychologists to construct their own cultural system. Instead of assuming an attitude of anti-colonialism, I do believe that a comprehensive understanding on the progress of Western philosophy of science, particularly the switch from positivism to post-positivism, is a necessary but not sufficient condition for non-Western psychologists to escape from the trap of being colonized. As a member in the camp of non-Western psychologists, we should stop complaining about Orientalism, Eurocentrism, or the domination of Western theories and research paradigms, and begin the jobs of constructing culture-inclusive theories by multiple philosophical paradigms to illuminate the subjectivity of our own cultural tradition. I hope that the

performance of our works on Confucian cultural tradition may provide an example for non-Western cultural psychologists to follow so that we may initiate the third wave of psychology in the age of globalization. References 1. Hwang KK (2016) Philosophical switch for the third wave of psychology in the age of globalization. *JpnPsychol Res* 58: 97-109. 2. Hwang KK (2015) Cultural system vs. pan-cultural dimensions: Philosophical reflection on approaches for indigenous psychology. *J Heury Soc Behav* 45: 1-24. 3. Hwang KK (2011b) He mandala model of self. *Psychol Stud* 56: 329-334. 4. Hwang KK (2015) Culture-inclusive theories of self and social interaction: He approach of multiple philosophical paradigms. *J Heury Soc Behav* 45: 39-62. 5. Hwang KK (1987) Face and favor: He Chinese power game. *Am J Sociol* 92: 944-974. 6. Hwang KK (2012) Foundations of Chinese psychology: Confucian social relations. New York: Springer, USA. 7. Lakatos I (1990) History of science and its rational reconstructions. He methodology of scientific research programmes. Cambridge: Cambridge University Press, UK. 8. Weber M (1949) He methodology of the social sciences. New York: He Free Press. 9. Chen R, Hwang KK (2016) Nation, face, and identity: An initial investigation of national face in East Asia. *Front Psychol* 7: 1557. 10. Chien, CL (2016) Beyond authoritarian personality: He culture-inclusive theory of Chinese authoritarian orientation. *Front Psychol* 7: 924. 11. Fwu B, Chen S, Wei C, Wang H (2016) He mediating role of self-exertion on the e'ects of e'ort on learning virtues and emotional distress in academic failure in a Confucian context. *Front Psychol* 7: 2047. 12. Han KH (2016) He feeling of "face" in Confucian society: From a perspective of psychosocial equilibrium. *Front Psychol* 7: 1055. 13. Huang LL (2016) Interpersonal harmony and conflict for Chinese people: A yin-yang perspective. *Front Psychol* 7: 847. Hwang, J *GerontolGeriatr Res* 2017, 6:2 DOI: 10.4172/2167-7182.1000404 Commentary Open Access J *GerontolGeriatr Res*, an open access journal ISSN: 2167-7182 Volume 6 • Issue 2 • 1000404 Journal of Gerontology & Geriatric Research ISSN: 2167-7182 Journal of Gerontology & Geriatric Research 14. Hwang KK (2008) Leadership theory of legalism and its function in Confucian society.

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### Cultural Life Scripts

Jorgsen et al. explain the concept of "cultural life scripts" he wrote that „life scripts are culturally shared expectations as to the orderand timing of life events in a prototypical life course within a given culture". According to them, life scripts are used to organize one's autobiographical memories and then life stories temporally andthematically. Hey are used as prescriptive schedules for major lifeevents and typical role transitions.Jorgsen et al. believe that the assimilation of data about the cultural script which is typical in the surrounding society is one of the main processes of socialization, that is, to respect social norms. Data about the cultural life scripts are transferred not only through one's lived experience but also are transmitted from older to younger generationsthrough literature, movies and other circulating narratives.

