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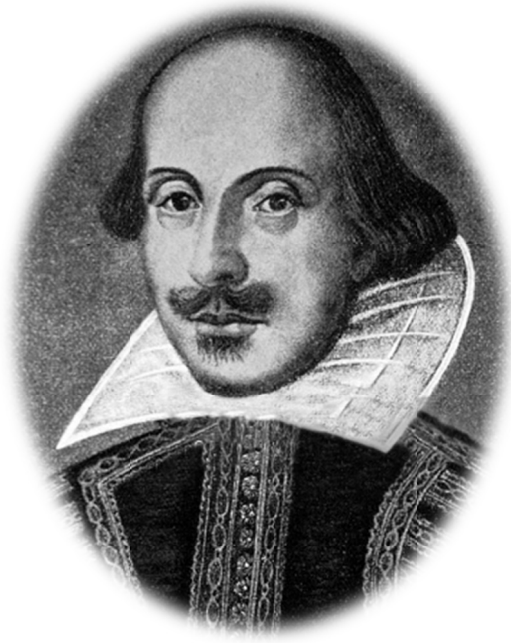
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To the
Right Honourable Poet
William Shakespeare (1564–1616)
On the Auspicious Occasion of his Tetracentennial



"Make thee another self, for love of me,
That beauty still may live in thine or thee."
(Sonnet X)

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EDITORIAL

Welcome to the ***Sixth Volume*** of the WWA's International Journal. The WWA Journal is like a forum for global discussions and aims to stimulate researches on anger reduction, propagation of peace, meditations, yoga and Buddhism. It focuses on encouraging theoretical and empirical papers. It also publishes original scientific researches on cross-cultural approaches in management studies and book reviews. All articles will be published in English.

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Please send your manuscripts to the Managing Editor, Mr Dess Mardan Basnet, World Without Anger (WWA), Dillibazar-33, Kathmandu, Nepal, GPO Box: 13708, Email: editor@worldwithoutanger.org, together with an electronic version (pdf) on an IBM or compatible disk.

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About the Journal

This journal contains a total of 14 papers. Eight papers are on aspects of emotional intelligence. Two papers are concerned with educational psychology, one deals with a thought-provoking issue. Similarly, one paper reviews indigenous psychology. Buddhism, peace research, a case study and cross-cultural psychology provide insights into the critical reading of researches. These researches examine and explore various wider views on social inquiry. These papers encourage students and professors to think about the case-related glossary in Chapter-12 to understand the Nepalese key terms.

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CHAPTER ONE

INDIGENOUS PSYCHOLOGY IN NEPAL: WIDER PERSPECTIVES

MURARI PRASAD REGMI
NEPAL

Abstract

Psychology became naturalized in the land of individualism, after Wundt's students influenced and imported as well as transplanted psychology to the USA. In this paper, the author highlights indigenous knowledge systems through different cultures (endo and exo-indigenization processes). Cultures from China, India and Nepal share significantly in the construction of their identities. Consequently, this paper suggests the important roles of rituals, myths, values and languages in the formation of cross-cultural traditions. The cultural needs, values, humanism, pluralism and emotional styles shaped the psychology of Nepalese people. The unique social reality was not reflected in pre-1960 research. Nepalese psychology was a slowly developed discipline. Patanjali, Buddhist, Zen, Taoist, Vipassana, Christian and other forms of meditation are basically similar; all these practices constitute a universal psychology of meditation and spiritualism.

Introduction: The History of Indigenization

The history of psychology in Nepal is related deeply to the Vedas' (2000–600 BC) concept of self and not-self (matter or object). Self is the core of personality and its essence is pure cosmic consciousness as viewed in the Hindu scriptures (Regmi, 1997b). Modern psychology has European “seeds” which flower in America. Indigenous psychology has thus emerged in countries like China, Japan, India, the Philippines and Nepal where imported theories have been proved fruitless and futile. The nature of cultural sciences, for example, is indigenous, reactive, interactive and creative. Man is conscious, creative, wise and spiritual being. He is an agent capable to interacting with his environment. Indigenous psychologies

represent one version of the cultural sciences tradition. The importance of indigenization was emphasized by Berry (1974) in Canada, Ho (1988) in Hong Kong, Sinha (1984) in India, Azuma (1984) in Japan. Azuma (1984) and Atal (1981) emphasized the term endogenization for indigenization. While endogenization means having an internal origin the word “indigenization” is derived from Latin *indigena*, “a native”. Many scholars prefer native traits or culturally unique traits as the goal of indigenization. The efforts of Adair et al. (1995), Moghaddam and Taylor (1986) are significant in the field of indigenization. Indigenous psychology is designed for natives and examines the systems in the natural environment. It also emphasizes the commonsense psychology of ordinary people. The ordinary person interacts more adaptively as a true human being.

Approaches to Indigenization

Furthermore, the indigenization approach could be extended to the concept of scientific integration of Eastern and Western nations’ meditational researches. The universalization of the meditational concept is useful for psychotherapeutic purposes in the areas of stress and pain reduction and in the treatment of several neuroses. The interactive nature of Nepalese people and their adaptation to *tarai*, hill and mountain ecology and their way of understanding, controlling and interacting with the diversity of ethnic communities constitute the indigenous psychology (Berry, 1993). The intellectual style of Nepalese people is not yet well developed. Only 10% of people exhibit their wisdom. Nepalese psychology is inclusive. Ardila (1982a, 1982b) emphasized that numerous universities in Africa, Asia and Latin America have founded psychology departments in recent decades. People in the third world are living in poverty. Nepalese people are helpless; they do not use resources properly. Here good luck, God, politics and government control their life. People have weaker controlling over their own lives. Western psychology was imported into Nepal during 1967 by American scientists and Nepalese psychologists. The term “indigenous” indicates cultural products, ethos, myths and omens, which could be empirically analysed. Wundt suggested the blending of psychology with culture. He had coined the term “Volkerpsychologie” as a product of language, myths, customs and folkways. Yuanpei Cai (1891–1940) was the only Chinese student who studied in Wundt’s laboratory. Cai worked with Wundt from 1908 to 1912. He was appointed president of Peking University. In 1917, Cai Supported Daqi Chem (1886-1983) in establishing the first psychology laboratory in China. (Jing & Wan, 2008).

The concept of being indigenous is clearer in describing the habitat of flora and fauna. Apples, grapes, mangoes and coconut plants differ in their natural properties, existence and living. Similar conclusions can be derived from the life conditions of humans, bats, pandas, chimpanzees, kangaroos, kiwi fruit, fish and crabs. Berry (1989) highlighted etic/emic approaches. The etic approach explains a universal understanding of a phenomenon. Theories and methods developed in one culture can be tested in another culture. Here, the differences and similarities between these two cultures are thoroughly examined. The emic approach is like ethno-science and cultural anthropology studies only one culture from its own viewpoint and discovers indigenous (specific) structural units of analysis. Thus according to Berry, theories and methods originating in one culture are either transplanted or imposed to another culture and get adapted in the other culture to be included into the indigenous knowledge system (see Figure 1.1). This is similar to the grafting phenomenon in the context of plant propagation.

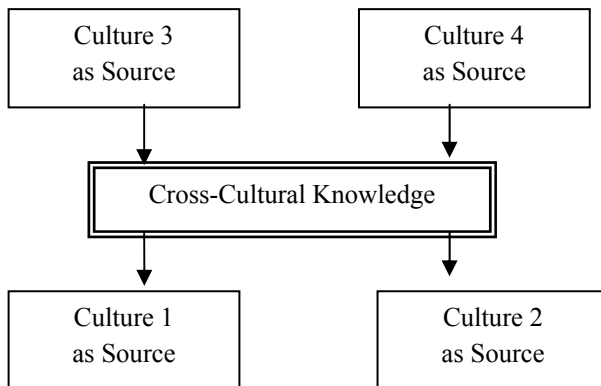


Fig. 1.1 Indigenization from within (Enriquez)

Enriquez (1977) proposed that indigenous psychologies emphasize endo- (from inner) indigenization whereas cross-cultural psychology represent exo-indigenization i.e. indigenization due to the impact of foreign agency or imported (Figure 1.2). The indigenous Ashtang Yoga of Patanjali flourished in Nepal and India (Aryawart). The seers of “Aryawart” emphasized truthfulness, self-restraint (control of the sex impulses) and nonviolence. No-injury is advised by the architects of culture as a value of life. It should be blessed and pure. “In many religions the four paths – devotion, knowledge, action and mysticism – are converging into the one

and the same goal". This is a saying of the *Geeta*. Meditation treats an ordinary person as a genius. The basis of meditation is scientific. The way of self-development is the path of mysticism. The meditator lifts his/her self to the stage of *samadhi* (psychic balance), and strengthens their own personality by self-construal. Similarly, in QiGong (Kikoho) Zen Buddhism and in Confucianism (originating in China, Korea and Japan) (Suzuki, 1970). These yogic systems have taught control of the *chitta* (mind) and body. "Mindfulness" stems from the *vipassana* (supravision) and ultimately wisdom is created after the attainment of *samadhi*. Transcendental meditation originated in Eastern countries like Nepal, India and China. In China, Confucius (552–479 BC) emphasized humanness (*jen*), righteousness (*yi*), genuineness (*chenjen*) and spirituality (*shen-jen*). He classified the self into four parts: physical self, cognitive self, aesthetic self and moral self. He explained the self (*ji*) as conscience. Gielen (1996) argues that morality is not merely an offshoot of Western individualism. Morality made its first appearance on the world stage during the "axial ages" of Confucius, the Buddha, Socrates and the Jewish prophets approximately 2,500 years ago.

Hwang (1999) reviewed Confucian concepts of filial piety and the loyalty of agricultural society in traditional China. Ho (1997) differentiated personal self as the small self, and the social identity defined by one's family members is called the great self. Hirschman (1970) identified three types of loyal behaviour in employers in an organization declining due to selective attention or biased perception, which is unconscious loyalty. Passive loyalty implies a tendency to express patience, supporting the organization privately or in public. Active loyalty ensures and advocates the future of the organization through the conceptualization of the self (Liu, 1982). The Korean concept of me includes family members (e.g., father, mother, brother and parents) as major constituents of the self (Maday and Szalay, 1976).

In Confucian society the moral self is a relational concept, while the Taoist aesthetic self is a philosophical concept. In a Taoist society thought and conduct are determined by the aesthetic self. Lao-tzu (Laozi) differs from Confucius. Lao-tzu inspired Zhuangzi and they together formed a philosophical school known as "Daoism". Dao is systems of guiding discourse. The meaning of Dao a path. Lao-tzu considers only the aesthetic self for blissful life. For Chuang-tzu (369–286) meditation is accomplished through the use of breathing; Zen meditation also is performed through the use of breathing, Zen respiration therapy and Zen counselling, Yoga, Raja Yoga, Mantra Yoga; Taijiquan, Japanese quiet

sitting, Fasting therapy and Shinto breathing methods have the venerable, rich traditions of Eastern psychology (Bankart, Koshikawa, Nedate and Haruki, 1990). Similarly the great mystic philosopher H.I. Khan (1910) said that the Sufi believes in God. The God within him and outside is the divine spirit. Sufism is wisdom, the pure wisdom of the heart (Kwee, 1990). The godly is not always self-realized, but the self-realized is godly. Thus the Sufi emphasizes meditative concentration and self-knowledge like a path not different from “Tao”. All these ways converge on the same point. Vipassana, or insight, the Zen Buddhist egolessness (*anatman*) and the Hindu self (*atman* or *Swa*) and other types of contemplation have psychotherapeutic properties.

Indigenization from without/Domination of Foreign Country

Psychologists’ cross-cultural knowledge can enrich their perspectives on child rearing by understanding how people in other cultures rear children, or they can broaden their perspectives on aggressive behaviour by taking into account what is considered to be aggressive in one culture versus another (Sternberg and Grigorenko, 2001). Friedrich and Regmi (1997) show mothers’ and children’s health concerns. The antecedents of self-esteem was studied by Watkins and Regmi (1989). The self-concept of mountain children was explored by them (1999). Similarly Watkins, Lam and Regmi (1991) investigated Nepalese self-esteem.

Figure 1.3 shows a Venn diagram of two Hindu cultures from India (A) and Nepal (B); C indicates the Sino-Tibetan culture of China, D indicates the Newari culture and E indicates the multi-ethnic groups of Nepal, consisting of 126 castes/ethnic groups and 123 languages and dialects.

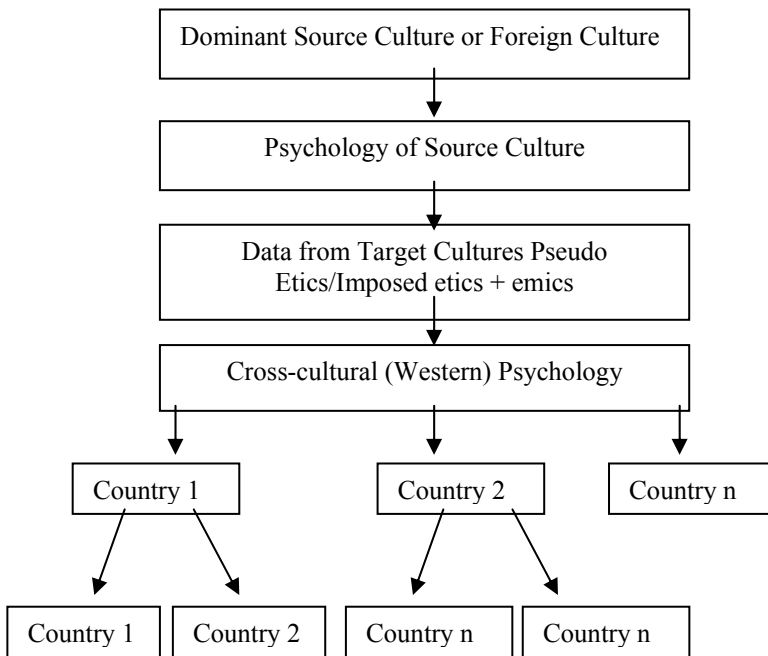
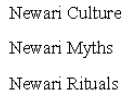


Fig. 1.2 Indigenization from without/Domination of Foreign Country



Hindu culture between India and Nepal .

Ethos A & Bw

Languages spoken by Hindu people of India and Nepal

Hindu Rituals

Hindu Myths

Hindu Values

Fig. 1.3 Venn Diagram of Cultures

Nepal is the birth place of great philosophers like Vyas, Valmiki, Janak and Birat. Shakyamuni Buddha is famous in Asia and the world. Culture is the ideational aspect of a particular society (Bottomore, 1962, Bottomore & Rubel, 1971). It is the way of life and the manner of living of a people. Visual realities include everyday habits of visual perception as the cultural constructions. Perceptual patterns determine the making of a self. The collective representation of the Nepalese is reflected in the concepts of *hami* (we), *hamiharu* (us), *hamro* (ours) and *tapai* (you). In the context of relations, *maya* (affection or love) is a very popular word

used to express love among siblings parents, friends and teachers. *Maya* is like an emotional glue showing positive emotion, cordial interdependence and expressing positive valence. So *maya* is a component of the Nepalese self.

Cross-Cultural Hindu Self

India and Nepal share a Hindu ethos, languages, ritual ceremonies, myths, festivals, values and identities. Both countries are historical components of *Aryawart* which are famous and favourite neighbours culturally inseparable. In the southern east-west belt of Nepal, the Indo-Aryan languages of Kumaoni, Garhwali, Tharuwani, Awadhi, Bhojpuri, Maithili, Hindi and Bangali are spoken. Most of the Nepalese people understand and speak the Hindi language fluently. However, there are cross-cultural differences in their tones and accents. Similarly, in the northern belt, Bhot, Sikkimese, Magar, Tibetan, Chinese, Rai and Limbu languages are spoken. People of the northern Himalayan ranges appear closer to their Sino-Tibetan inheritance and exhibit a Lamaistic tradition, rituals and values. Historically Nepal is proud of two giant benevolent neighbouring nations: India and China. Both are among the superpowers of the world. Nepal shows strong ties with Western countries: Britain, France, Germany, the Netherlands, Belgium, Norway, Finland, Denmark, Sweden and other countries. Among the far northern countries, Russia and Mongolia are famous friendly nations, Australia in the south-east and the USA from northern far west horizon are Nepal's remote friendly nations.

The Newar people are a sub-cultural group showing a high impact of Hinduization and having their own indigenous unique cult of Kumari, i.e., worshipping the living virgin goddess. This culture is not found outside Nepal. Sherpa, Gurung, Tamang, Magar, Rai, Limbu and Tharu constitute different cultural subgroups.

Nepalese Values

Researches on values have agreed on defining values as broad trans-situational goals that serve as guiding principles in life. Values play a central role in the social sciences as key antecedents, consequences and correlates of human action and experience (Schwartz, 1994). Nepalese people prefer conformity, universals, self-direction, achievement, security, benevolence, hedonism, stimulation, tradition and power in rank order (Bohenke, Regmi, Richmond, Chandra and Stromberg, 1994). The ranking

of ten value types are given in table 1.1 accompanied by means. Six values showed the mean scores above three and four values exhibited below three means.

Western scholars are learning more from Sanskrit story literature, the *Panchtantra*. This book has been translated into Danish, Dutch, English, French, German, Greek, Italian, Latin, Persian and other languages. The works of the poet Kalidas have been translated into many languages of the world. This is certainly a process of indigenization of India's *Sanatan* culture as well as a globalization of Indology in Europe and abroad. Similarly, the works of Charak and Sushrut have gained popularity in the area of modern medicine and surgery. Furthermore, the inner yoga of the Hindu system operates a six- or seven-*chakra* system, while the Tibetan Buddhist system employs five *chakras* (energy centres). The three commonly used *chakras* are those of the forehead, throat and heart. Other *chakras* are at the navel, genitals and between genitals and anus. They are also known as super-conscience, mental, vital and physical sub-conscience *chakras*. Currently, yoga psychology has spread over East Asian countries and recently it has covered the USA, UK, Australia and other parts of the world. Yoga has now become a part of psychotherapy. Morita therapy and Naikan therapy are indigenous to Japanese Buddhism.

Table 1.1: Sample Means and Ranks for ten Value Facets of the Schwartz Value Survey

S.N.	Rank & Value	Mean
1	Conformity	3.79
2	Universalism	3.67
3	Self-direction	3.53
4	Achievement	3.29
5	Security	3.22
6	Benevolence	3.13
7	Hedonism	2.39
8	Stimulation	2.14
9	Tradition	2.12
10	Power	2.10

Some Indigenization Researches in Nepal

Psychologists in Nepal and South Asia ought to serve in national poverty alleviation, illiteracy control and health problems. There is a necessity of

cross-cultural and cross-national collaborative researches on violence, terrorism, peace and management of international conflict. The anger cognition study of Regmi and Basnet (2009) showed high significance in the Nepalese context. Significant gender difference in anger was reported by Regmi, Shakya and Basnet (2012) for school-going adolescents (N=238) from four Nepalese sub-cultural groups: Brahmin (N=60), Chhetri (N=58), Janajati (N=59) and Dalit (N=61). The mean anger score was highest for Brahmin (97), followed by Dalit (93.11), Janajati (92.54) and Chhetri (89.31) respectively. In Nepal, the collectivistic value of sharing among the family members is highly prevalent in the hilly regions. The social life of Nepalese people is oriented to humanism, altruism, bravery and kindness. The indigenization of psychology started slowly with Dart and Pradhan (1967) and Kasaju, Feeman, Pant and Regmi (1971) in Nepal. Both the researches were based on an ethno-cognitive model of children. Piaget, and Elkind were regarded as the pioneers in this field. An American educator of mathematics, Feeman, inspired Regmi to continue such researches in future. Some significant researches were conducted in Tribhuvan University's Central Department of Psychology, Kathmandu, during the years 1982 to 2011. Regmi taught at the Tribhuvan University for 43 years without a break and has completed nearly fifty researches in international journals in the USA, UK, the Netherlands, New Zealand, Japan and India (see references below). Regmi's main contributions are in the areas of personality structure, cross-cultural learning, self-esteem and fatalism. Children's spatial cognition has been studied by Niraula (1998) and by Niraula and Mishra (2001); their sample was Nepalese Newar children. Eco-cultural factors in cognitive style were studied by Sinha and Shrestha (1992) and Nepalese learning by Dahlin and Regmi (1997). Young et al.'s (2011) study of patterns of fatalistic thinking and Subedi and Regmi's (2015) research on the Nepalese personality of government employees are important researches.

Other interesting cross-cultural and social researches are an investigation of participation in sports by Watkins & Regmi (1989); a cross-cultural comparison of Nepalese and U.S. students' attitude toward cancer by Domino and Regmi (1993); a study of Bhutanese refugees' self-esteem (Regmi, 1997c); of cognitive skills among Nepalese child labourers (Alaraudanjoki et al., 2001); research on forgiving personality (Watkins and Regmi 2004); another forgiveness investigation (Watkins et al., 2011); a research study of anxious affect and depression (Regmi, 2015); and a study of individualistic and collectivistic values in role stress among the government officers of Nepal (Rayamajhi and Regmi, 2015). Subedi's (2015) doctoral research and the doctoral research of Rayamajhi (2016)

are very significant studies which depict the status of psychology in South East Asia.

A study of Nepalese social life and challenging socio-psychological health of the Jajarkot people (Subba, 2002) is an important piece of research on perception of disease and illness. Subba's work on the Nepalese society is appreciable. The collaborative researches on the Gurung people and community started at the end of 1979. The child rearing practices of Gurung people and their myths, rituals, festivals and omens exhibited Empathy. Their personality reflected extratensive type of experience balance (Regmi, 1985, 1987, 1988). Recently Rayamajhi (2014) explored level of stress among the government officers of Nepal; his study is timely and contextually most relevant; at the end of his paper, the author quotes Boski's (1983 and 1988) view that indigenous psychology is equal to the product of indigenous problems and the sum of cultural values plus intellectual styles. The cultural tradition of Nepalese spiritualism has been derived from Vedas, *Samhitas* and *Upanishads*. Spiritualism is a part of Nepalese life style. Indigenous approach to pain control by mindfulness meditation was discussed by Buddha in detail; emphasizing aversion to eliminate undesirable behaviour and modern self-monitoring are similar approaches of modern behaviour therapy or behavioural psychotherapy (Kwee, 1990). So in early Buddhism there were behaviour modification techniques similar to coping (Regmi, 1997b). The technique of meditation is a means of personal growth (de Wit, 1987). Meditation is never practised in a context-free environment. Several types of meditations emanate from various indigenous cultures. They look different but their objectives are the same. So Eastern and Western perspectives of meditation are complementary (Del Monte and Haruki, 1988).

Transcendental Meditation

Maharishi Mahesh Yogi in 1957 initiated research on Transcendental Meditation (TM) which showed that during practice, the latent reserves of the brain are enlivened, and indicated increased use of the brain's total functioning. During a TM session individuals displayed higher mean EEG coherence in overall frequencies and brain areas in contrast to control periods. TM is a mental process by which the individuals reach the stage of transcendental consciousness which is a source of infinite energy, intelligence and creativity (Maharishi, 1972, 1974, 1978). Orme-Johnson & Haynes (1981) reported that the TM-Sidhi programme practice improved the participants' quality of life. Researchers showed that forty

major qualities of the unified field of all the laws of nature are directly related to forty Vedic qualities of intelligence. In this context, the research works of Professor Tony Nader, international president, Maharishi Open Universities in 1998 are highly praiseworthy.

Johansson (1970) has extracted Abhidhamma sources for the healthy personality of the *arahat* or yogi who has perceptual changes on the face. Csikszentmihalyi (1978) stated that the *arahat* reflects calm delight with flow of actions. Goleman (1990) advocates the *arahat* is an ideal type of person who has optimum balance of mental state.

Cultural Differentiation

Culture differs in the approach to indigenization from within. The cross-indigenous method uses a multi-cultural approach based on indigenous viewpoints (Enriquez, 1977). Nepal should create its own psychology based on reality as emphasized by Berry (1974), a Canadian psychologist. The final target is to focus on Universal Psychology from the indigenous psychology of a society (Figure 1.4).

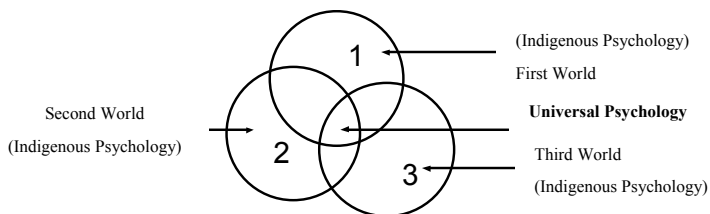


Fig. 1.4 Universal Psychology

Nepalese personality is shaped by mythology, religion and rituals (1997b). Nepal has faced the difficulty of transportation and socio-political fragmentation. Northern Nepal is too cold in winter and southern Nepal is too hot in summer. The Himalayan mountains have very low temperatures and sparse population. These special features are similar to Canada. Nepal is inhabited by native peoples, immigrants and ethnic groups showing cultural pluralism. Berry (1993) emphasizes the integration of one's cultural theories and methods with totally different cultural theories and methods to give rise to Universal Psychology.