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Nota di contenuto	Chapter 1: "In my Beginning is my End", Alvin Dueck -- Part I: Deconstruction and Reconstruction -- Chapter 2: Prolegomena for the Development of Indigenous Psychologies of Spirituality: Colonization, Decolonization, and Indigeneity, Alvin Dueck and Michael Marossy -- Chapter 3: The Chinese Notions of Harmony: Cognition, Emotion, and Morality of a Strong-Ties Society, Louise Sundararajan -- Part II: Methodologies Reconsidered -- Chapter 4: Giving Voice to the Voiceless: A Peaceable Research Paradigm for Psychology in China, Rachel Sing-Kiat Ting and Kejia Zhang -- Chapter 5: Psychology of Religion Instrumentation: Systematic Review with an International and Multiple Faith Focus, Kenneth T. Wang and Esther C. Tan -- Chapter 6: The "Wonder to Behold": Reflections on Phenomenological Research of

Alienic Spirituality, Olga Louchakova-Schwartz -- Part III: Indigenous Psychologies of religion -- Chapter 7: An Indigenous Appalachian Faith Tradition, Ralph W. Hood, Jr. and W. Paul Williamson -- Chapter 8: Indigenous Psychology as Religious: Slavic Understanding of Human Psycho-Sexual Development, Andrzej Pankalla and Konrad Konik -- Chapter 9: Towards Understanding the Psychology of Emotion, Indigenous Spirituality, and Christianity in Korea, Jenny Pak -- Chapter 10: How India Almost Lost its Soul: The Detrimental Effects of Ethnocentrism and Colonialism on the Psychology of Spirituality, Pradeep Chakkarath -- Chapter 11: Savoring in Bereavement: The Javanese Journey through Death, Risa Permanadeli and Louise Sundararajan -- Chapter 12: Anger toward God among Chinese Christians, Yin Yang and Alvin Dueck -- Chapter 13: Indigenous Psychologies of Spirituality: Remembering, Excavating, and Individuating, Alvin Dueck.

Sommario/riassunto

This book presents cutting-edge research and theory in the emerging field of the indigenous psychology of religion. Its authors examine the influence of colonization and illustrate the use of novel research methodologies utilised in studies with communities in India, Korea, China, Indonesia, America, and Poland. Whereas Western psychology has traditionally viewed religion through an institutional lens and from a Euro-American perspective, this book aims to facilitate an understanding of indigenous spiritualities on their own terms and from the indigenous people's lived experience. In doing so, the contributors seek to support indigenous communities in the recovery of their voice, original vision, and ancient practices, and to follow their yearning as echoed in T. S. Eliot's words: "In my beginning is my end." The book is replete with examples of this recovery of indigeneity in, for example, Chinese notions of harmony and resilience; cultural differences in hearing the voice of the divine; the influence of animism on Christians in Korea; and in savoring the bereavement of loved ones. This novel collection presents fresh insights for students and scholars of the psychology of religion, indigenous studies, cultural psychology, and anthropology.
