

反思「怪異心理學」的社會文化現象  
第五屆社會科學本土化學術研討會暨  
第六屆本土諮商心理學學術研討會  
Reflection on the Socio-cultural Phenomena about WEIRD Psychology  
The 5th International Indigenous Social Science Conference &  
The 6th International Indigenous Counseling Psychology Conference  
暨 And  
第三屆思源學者頒獎典禮  
2022 Indigenous Social Science Scholar Award Ceremony

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# 目次 CONTENTS

榮譽主席的話 Speech from Honorary President-----	5
大會主席的話 Speech from President-----	9
大會計劃 Schedule-----	10
大會議程 Agenda-----	14
大會主持人、主講人、評論人介紹 Introduction of Hosts, Speakers, and Commentator-----	30
志工人員名單 List of Volunteers-----	34
思源學者獲獎人簡歷 Introduction of 2022 Indigenous Social Science Scholar Awarders-----	35
會士獲獎人簡歷 Introduction of Indigenous Social Science Fellow-----	37
榮譽會員獲獎人簡歷 Introduction of Indigenous Social Science Honorary Members-----	38
思源論壇主持人及與談人簡歷 Introduction of Indigenous Social Science Scholar Forum Speaker-----	39
國際論壇主講人簡歷 Introduction of English Forum Speaker-----	42
主題論壇主持人、評論人及發表人簡歷 Introduction of Forum Moderator, Commentator & Speakers-----	43
口頭論文發表一覽表 List of Oral Presentation-----	52
壁報論文發表一覽表 List of Poster Presentation-----	64
新書發表會 Book Launch-----	65
<b>國際論壇 ENGLISH FORUM</b>	
國際論壇（一） English Forum I-----	66
國際論壇（二） English Forum II-----	72
國際論壇（三） English Forum III-----	78
國際論壇（四） English Forum IV-----	83
國際論壇（五） English Forum V-----	91
<b>主題論壇與論文發表 FORUM &amp; PAPER PRESENTATION</b>	
主題論壇 A-1 論文發表：大陸社會科學本土化 Forum A-1: The Indigenization of Social Sciences in China Mainland-----	96

主題論壇 A-2 論文發表：馬來西亞本土諮商 Forum A-2: Local Consultation in Malaysia -----	107
主題論壇 A-3 論文發表：世界華語教學 Forum A-3: World Chinese Teaching -----	121
主題論壇 B-1 論文發表：衝突與困境轉化：與自我與關係的普世性理論之對話 Forum B-1: Conflict and Dilemma Transformation: A Dialogue with Universal Theory of Self and Relationship-----	134
主題論壇 B-2 論文發表：在疫情下數字化生活的心理狀態與行為 Forum B-2: Mental state and behavior of digital life under the epidemic-----	143
主題論壇 B-3 論文發表：語言 X 權力 X 文化主流價值的侵襲或交流 Forum B-3: "Language, Power, and Inversion or communication of mainstream culture	155
主題論壇 C-1 論文發表：遊戲治療的在地化實踐與反思 Forum C-1: Play therapy in Taiwan: Application and Reflection -----	166
主題論壇 C-2 論文發表：AI 倫理考量的中西文化會通 Forum C-2: Cultural similarities and differences of AI ethics between Asian and G7 cultures -----	178
主題論壇 C-3 論文發表：工作的設計與體驗 Forum C-3: Work design and experience of work-----	192
主題論壇 C-4 論文發表：品德教育 Forum C-4: Moral Education -----	200
主題論壇 C-5 論文發表：轉道成知：智慧對於發展華人本土社會科學的意義與啟發 Forum C-5: From Wisdom to Knowledge: The Significance and Inspiration of Wisdom for the Development of Chinese Indigenous Social Science-----	211
主題論壇 D-1 論文發表：本土社會科學理論建構 Forum D-1: Indigenous Social Science theories construction-----	225
主題論壇 D-2 論文發表：易經與本土社會科學 Forum D-2: I-Ching and Indigenous Social Science-----	238
主題論壇 D-3 論文發表：素養導向學習的本土實踐 Forum D-3: A Indigenous Practice of Competencies-Oriented Learning -----	248
主題論壇 D-4 論文發表：含攝文化與跨文化的生命教育—意義中心正向教育 Forum D-4: Inclusive and Cross-Cultural Life Education: Meaning- Centered Positive Education -----	260
<b>壁報論文發表 POSTER PRESENTATION-----</b>	<b>268</b>
<b>附件 APPENDIX</b>	
附件一、大會主協辦單位介紹 I: Introduction of Organizers & Co-Organizers-----	291
附件二、中華本土社會科學期刊編輯作業準則 II: Editorial Standards of the Journal of Chinese Indigenous Social Science-----	303
附件三、中華本土社會科學期刊投稿規則 III: Guide for Authors of the Journal of Chinese Indigenous Social Science-----	304
附件四、本土諮商心理學學刊徵稿通告 IV: Journal of Indigenous Counseling Psychology: Call for Papers-----	306
附件五、輔導與諮商學報徵稿通告 V: The Archive of guidance and Counseling: Call for Papers-----	308



# 榮譽主席的話

## 文化與文明：《古史辨》之辯

### 黃光國

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中華本土社會科學會今年十月一、二兩日舉辦年會，將舉辦兩場論壇，其主題分別為：「《古史辨》之辯」，與「文化與文明：非西方國家的心理學本土化運動」。乍看之下，這兩場論壇的主題似乎有所不同，他們所要討論的議題內容其實是彼此相關，這裡我想先從「《古史辨》之辯」說起。

#### 《古史辨》的風潮

《古史辨》是五四時期「新文化運動」以後，錢玄同、顧頡剛、胡適等人主張：對傳世文獻中的中國早期歷史必須「疑古辨偽」，而掀起的一種史學運動。這場學術運動源遠流長，可以上溯到韓非子質疑古代聖王「禪讓」之說，而提出「舜逼堯，禹逼舜」的觀點。從此之後，歷代均有學人從事「疑古辨偽」的努力，譬如，清初乾嘉時期考據之風鼎盛，崔述作《考信錄》，主張：「虛實明而後得夫或可不爽」，他「專以辨其虛實為先務，而論得失者次之」；到了晚清，又有許多今文經學家力圖打倒古文經，其中尤以姚際恆的《古今偽書考》最具代表性。

可是，「新文化運動」之後，對「古史辨派」更大的影響，其實來自西方。1895年，法國漢學家沙畹（Édouard Émmannuel Chavannes, 1865-1918）翻譯的《史記》出版，其序論指出：堯舜禹等聖王傳說，大多屬後人偽造。1909年，日本的白鳥庫吉（1865-1942）提出「堯舜禹抹殺論」，宣稱這些聖王的故事是春秋戰國時代之後編造出來的。

#### 「文化系統」的研究取向

在五四意識形態的影響之下，中國史學界「疑古辨偽」的風潮也盛極一時。顧頡剛將當時參加學術論辨的三百五十篇文章，收集在一起，從1926年到1943年，總共出版了七巨冊的《古史辨》。整體而言，我在「中西會通四聖諦」書系中提倡的「文化系統」研究取向，和「古史辨派」的主張並不完全一致，兩者之間的差異，可以用馮友蘭為《古史辨》第六冊所寫的序來加以說明。馮友蘭指出：當時中國的史學界有信古、疑古和釋古三種趨勢。他批評「信古」，認為真正的史學家不可能不檢查便直接採信史料，「疑古」指的是審查史料；「釋古」則是將史料融會貫通。「就整個的史學說，一個歷史的完成，必須經過審查史料及融會貫通兩個階段，而且必須到融會貫通的階段，歷史方能完成。」

從本書系的主場來看，馮氏所謂的「融會貫通」，就是作者對於某一「文化系統」或是「知識系統」的詮釋，能夠達到「內容一致、前後一貫」的程度。因此，在《宋明理學科學詮釋》第一部分「分析儒家文化系統的知識論策略」包含兩章，分別說明傳承儒家的「科學進路」和「詮釋學進路」，希望本書對於朱子理學的詮釋，能夠予人以「融會貫通」的感受。可惜當年的「古史辨派」從來沒有把文化系統的研究取向說清楚，所以我們今天還要舉辦論壇，進行辯證，故稱之為「《古史辨》之辯」。

走出「雙重邊緣化」的困境

今年年會論壇的另一個主題是「文化與文明：非西方國家的心理學本土化運動」。我們之所以動心起念想要設置這個論壇，主要是因為是許多非西方國家面對西方「怪異心理學」（WEIRD psychology）的宰制時，都會想要發起心理學或社會科學本土化運

動。發起這項運動的動機，在個人而言，是要穩固自己在現代學術體系中的位置；在群體而言，則是要為自己所屬的文化群體爭取發言權。

然而，非西方國家的本土化運動大多遭到相當大的挫折。由於本論壇的與談人曾經訪問印尼、印度和韓國，對於這些國家的本土化運動有相當程度的瞭解，「他山之石，可以攻錯」，藉由反思這些國家推動本土化運動的經驗，我們可以清楚地看出：西方近代文明的菁華凝聚於其「主／客二元對立」的科學哲學。參與本土化運動的文化菁英必須要有鮮明的文化意識，既要瞭解自身的文化傳統，又要瞭解科學哲學的演化系譜，否則便很難走出「雙重邊緣化」的困境。

本文的主題《文化與文明》之對比，取自德國歷史哲學史賓格勒(Oswald Speugler,1880-1936)。他在其成名作《西方的沒落》中指出：

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《宋明理學的科學詮釋》一書指出：繼先秦儒學之後，朱熹是儒學第二期發展的集大成者；《實在與崛起：牟宗三的科學觀》又復指出：宋明理學和中國傳統科學諸如天文學和藥理學的發展方向都一致朝向追求客觀的知識體系。在傳統中國「陰陽氣化宇宙觀」的籠罩之下，中國文化才顯得「停滯不前」。

不論是五四時期出現的「古史辨運動」，或是 1949 年之後出現的新儒家，其宗旨都是在吸納西方近代文明的菁華，以釐清自身的文化傳統。本書系最重要的主張是：在西方近代文明的衝擊之下，華人知識菁英必須對科學哲學的演化系譜有相應的理解，既能夠利用它建構「含攝文化的理論」(Hwang,2017)，幫助世界學術社群瞭解華人文化傳統；又能夠徹底看清楚西方文明沒落的癥結原因，如此雙管齊下，才有可能避免重蹈西方文明沒落的覆轍。



# Speech from Honorary President

## Culture and Civilization: The Debates on Gushibian

### Hwang, Kwang-Kuo

Honorary Professor, Department of Psychology, National Taiwan University/ Honorary President of Chinese Indigenous Social Science Association/ Honorary President of World Indigenous Counseling Psychology Alliance

Chinese Indigenous Social Science Association will hold its annual meeting on October 1st and 2nd. Two forums will be held with the themes: "The Debates on *Gushibian*" and "Culture and Civilization: The Indigenized Psychology Movement in Non-Western Countries". At first glance, the themes of these two forums seem to be different, but the topics to be discussed are actually related to each other. Here I would like to start with "The Debates on *Gushibian*".

#### The Trend of *Gushibian*

*Gushibian (Debates on Ancient History)* is a historical movement initiated by Qian Xuantong, Gu Jiegang, Hu Shi and others after the "New Culture Movement" during the May Fourth period, who advocated that the early history of China in handed down documents must be doubted and distinguished the fakes. This academic movement has a long history. It can be traced back to Han Feizi's question of the ancient sage king's "abdication of the throne", and he put forward the view that "Shun forces Yao, and Yu forces Shun". Since then, there have been scholars in all dynasties who have made efforts to doubt the ancients and distinguish the fakes. For example, in the early Qing Dynasty, during the Qian and Jia Dynasties, the trend of textual research was at its peak. Cui Shu wrote *Kaoxinlu (My Inquiries into Verifiability)*, and advocated: "虛實明而後得夫或可不爽." He "dedicated to distinguishing the true and false as the first priority and discussing the gain and loss as the second." In the late Qing Dynasty, there were many scholars of modern texts trying to overthrow the ancient texts, among which Yao Jiheng's *Gujinweishukao (A Study of Pseudograph in Ancient and Modern Times)* is the most representative.

However, after the "New Culture Movement", the greater influence on Doubting Antiquity School actually came from the West. In 1895, the *Shiji (Records of the Grand Historian)* translated by French sinologist Édouard Émmanuel Chavannes (1865-1918) was published, and its introduction pointed out that the legends of Yao, Shun, Yu and other sage kings were mostly forged by later generations. In 1909, Shiratori Kugi (1865-1942) of Japan put forward the "Theory of Obliteration of Yao, Shun and Yu", claiming that the stories of these sage kings were made up after the Spring and Autumn Period and the Warring States Period.

#### The Research Approach of "Cultural System"

Under the influence of the May Fourth ideology, the trend of doubting the ancients and distinguishing the fakes in Chinese historians also flourished. Gu Jiegang collected three hundred and fifty articles that participated in academic debates at that time. From 1926 to 1943, a total of seven volumes of "Ancient History" were published. On the whole, the research approach of "cultural system" advocated by me in the *Four Noble Truths of Chinese and Western Integration* book series is not completely consistent with that of Doubting Antiquity School. The difference between the two can be explained by the foreword written by Feng Youlan for the sixth volume of *Gushibian*. Feng Youlan pointed out that there were three trends in Chinese historiography at that time: believing in antiquity, doubting antiquity and interpreting antiquity. He criticized "believing in antiquity," arguing that it is impossible for a true historian to directly accept historical materials without examining them. "Doubting antiquity" refers to reviewing historical materials; "interpreting antiquity" refers to integrating historical materials. "As far as the whole of historiography is concerned, the completion of a history must go through two stages of reviewing historical materials and



integrating them, and only when it reaches the stage of integration and coherence can a history be completed."

From the point of view of this book series, Feng's so-called "integration and coherence" means that the author's interpretation of a "cultural system" or "knowledge system" can reach the level of "consistent content". Therefore, the first part of the *Neo-Confucianism Scientific Interpretation*, "The Epistemological Strategies for Analyzing the Confucian Cultural System" contains two chapters, respectively explaining the "scientific approach" and "hermeneutics approach" of inheriting Confucianism. It is hoped that the interpretation of Zhu Zi's philosophy in this book can give people the feeling of "integration and coherence". It is a pity that the Doubting Antiquity School never made it clear the research approach of the cultural system, so that we still have a forum today to conduct dialectics and it is called "The Debates on *Gushibian*".

### **Out of the Dilemma of "Double Marginalization"**

Another theme of this year's annual conference forum is "Culture and Civilization: The Indigenized Psychology Movement in Non-Western Countries". The main reason why we want to set up this forum is that many non-Western countries will want to launch a psychology or social science indigenization movement when faced with the domination of Western "WEIRD psychology". The motivation for launching this movement is to secure one's position in the modern academic system in terms of individuals; in terms of groups, it is to gain a voice for the cultural group to which one belongs.

However, indigenization movements in non-Western countries have mostly suffered considerable setbacks. Since the panelists of this forum have visited Indonesia, India and South Korea, they have a considerable understanding of the indigenization movements in these countries. "The stones of those hills may be used to polish gems." By reflecting on the experiences of these countries in promoting indigenization movement, we can clearly see that the essence of modern Western civilization is condensed in its scientific philosophy of "subject-object duality". Cultural elites who participate in the indigenization movement must have a clear cultural awareness, not only to understand their own cultural traditions, but also to understand the evolutionary genealogy of philosophy of science, otherwise it will be difficult to get out of the dilemma of "double marginalization".

The theme of this article, "*Culture and Civilization*", is a comparison of German historical philosophy Oswald Spengler (1880-1936). In his famous book *The Fall of the West*, he pointed out:

Every culture goes through roughly the same cultural cycle, the emergence of pre-cultures, the development of cultures, and the decline of civilizations. The rise and fall of each culture is parallel in time, so it is contemporaneous and comparable. He predicted that Western culture had entered a stage of decline, while the development of Chinese culture had stagnated in the Eastern Han Dynasty.

The book "*Neo-Confucianism Scientific Interpretation*" pointed out that after the pre-Qin Confucianism, Zhu Xi was the master of the second phase of the development of Confucianism; Developments such as astronomy and pharmacology are aligned towards the pursuit of an objective body of knowledge. Under the shroud of the traditional Chinese "Yin-Yang Qi-Changing Cosmology", Chinese culture appears to be "stagnant".

Whether it is the "The Debates on *Gushibian*" that appeared during the May Fourth Period or the Neo-Confucianism that emerged after 1949, the purpose is to absorb the essence of modern Western civilization in order to clarify its own cultural traditions. The most important proposition of this book series is that under the impact of modern Western civilization, the Chinese intellectual elite must have a corresponding understanding of the evolutionary genealogy of philosophy of science, so as to be able to use it to construct a "theory of inclusive culture" (Hwang, 2017). , to help the world academic community to understand Chinese cultural traditions; and to be able to thoroughly see the crux of the decline of Western civilization. Only in this two-pronged approach can it be possible to avoid repeating the mistakes of the decline of Western civilization.



# 大會主席的話

越建東

國立中山大學哲學研究所暨博雅教育中心教授／中華本土社會科學會理事長

今年的年會是本學會第五屆的社會科學本土化學術研討會，以一個新成立才四年的學術性學會之表現來衡量，因緣雖然不長不短，奮功卻是有聲有色。去年(2021)，在王智弘理事長與黃光國榮譽理事長多年的悲智雙運之帶領下，研討會的發展達到一個前所未有的高峰，數百人不畏疫情的線上「群聚」，熱烈討論，徵理明實如沸油，疑黯頓消如日月星光朗照，記憶猶新。在高峰落幕之際，末學卻突然噩運降臨：王理事長榮任彰化縣政府教育處處長，本人卻被「榮迫」接棒，一時之間從長年領受學會好處的「資源請託者」，變成「資源支配者」，頗難適應。然而，本學會畢竟是講求「道情與裡子」的修養團體，不求公平、均等、需求法則，而是訴諸中華本土文以載道、仁以化人的心性，理以盡善，論以明眾的精神，在理事長「一人出事」的情況下，所有理監事與會員隨即展現「千佛護持」的胸懷，繼續完成第一屆理監事會最後一年的所有會務：引領眾生，推動華人本土社會科學的理論架構之創發與在地實踐。

本學會從去年 10 月到今年 9 月，堅持利益眾生的諸多善行善業，從十數場次的讀書月會、對談會、紀念性學術活動等等，到數不盡的學術努力默默度生，如今來到本屆的「臨終關懷」：2022 年度大會，包括新一屆理監事會的改選。今年的大會，如同往年般，在諸多善知識的眾志成城，努力不懈，流血流汗的忙碌下，完成大會的所有籌備工作。只等待袞袞諸公，表發揮翰研究論文之成果，克明中華本土社會科學之經奧。背後的碌碌漢臣，值得感恩致謝的人太多了：總召羅家玲老師的跳入火坑，卻無懼帶領彰化師大輔導與諮商學系師生團隊，火焰化為蓮，蓮花化為「錢」，準備好彰化師大熱烈迎眾的舞台與年度大戲。夏允中與曾貝露等老師們所帶領的秘書團隊，包括多位助理(名單如大會秘書所列)，實際執行各項大小事務，任勞任怨，實是「修養心理學」的最佳實踐典範。其他諸如俊德等老師團隊的辛苦審查來稿、郁青協助我們向科技部「化緣」(感恩施主)與核銷等等，以及眾多無法一一具名的功德主，似乎揭示一項事實：一會功成萬骨枯？！但是，枯渇之勞，卻是為了等待未來潤山之德！思源學會，勤思枯石，湧生源泉。

值此臨終等待新生轉化之時刻，諷味遺言如下：請您秉持至善自性，持續支持本學會，慷慨繳交會費，積極參加月會與年會，參懷中華聖典，兼通西來殊異，不久將來，化怪異為靈異，還諸群靈，本來面目！

# 大會計劃 Schedule

## 1. 會議緣起 The Origin of the Seminar

「中華本土社會科學會」於 2018 年 11 月 3 日成立，並聯合「世界本土諮商心理學推動聯盟」與彰化師範大學輔導與諮商學系辦理了「第一屆社會科學本土化學術研討會暨第二屆本土諮商心理學學術研討會」，以「展望」為名，促成關注本土化社會科學的菁英匯聚一堂，共同見證學會的成立，並針對未來展望進行各種對話與交流。2019 年，研討會主題為「社會科學本土化的開展」，期望透過跨領域的對話與研討，有利於社會科學本土化之推動，以開枝散葉、深化發展。2020 年以「立足本土、胸懷世界」為名，希望不斷加深與加廣推動本土社會科學在台灣、亞洲與全世界的發展。2021 年以「東西會通、飲水思源、多元包容、開創新局：社會科學的傳承與創新」為題，期望延續本土社會科學之精神，並在未來持續發掘社會科學本土化之潛能。今年（2022 年）則以「反思『怪異心理學』的社會文化現象」為本次主題，廣邀國內外學者討論各地的社會文化現象，展開多元交流。

## 2. 籌備委員會 Organizing Committee

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Chinese Indigenous Social Science Association)

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**Jiun-De Lin** (Professor, Center for General Education, National Taichung University of Science and Technology)

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李佳蓉 Jia-Rong Lee

吳思言 Szu-Yen Wu

周采華 Tsai-Hua Chou

林正譽 Zheng Yu Lum

高珮庭 Pei-Ting Kao

陳妙華 Chen, Miao-Hua

許郁青 YuChing Shu

張雅婷 Ya-Ting Chang

黃佩瑜 Pei-Yu Huang

葉芷菀 Chih-Yuan Yeh

鍾文佳 Wen-Chia Chung

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**Shu-Hua Lin** (Assistant Professor, Department of Guidance and Counseling, National Changhua University of Education)

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夏允中 (高雄師範大學諮商心理與復健諮商研究所教授／中華本土社會科學會秘書長／世界本土諮商心理學推動聯盟秘書長)

**Yung-Jong Shiah** (Professor, Graduate Institute of Counseling Psychology and Rehabilitation Counseling, National Kaohsiung Normal University)

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**Nat-Sat Chang** (Associate Professor, Department of Psychology, Minnan Normal University)

許書瑋 (政治大學企業管理學系副教授)

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**Joo-Siang Tan** (President, Malaysian Chinese Community Counselling Association/ Senior Lecturer, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia)

陳復 (東華大學洄瀾學院院長／縱谷跨域書院學士學位學程主任／中華本土社會科學會副理事長)

**Fu Chen** (Dean of College of Huilan, National Dong Hwa University/ Director, Undergraduate Degree Program of Rift Valley Interdisciplinary Shuyuan/ Vice President, Chinese Indigenous Social Science Association)

陳惠如 (國立宜蘭大學外國語文學系副教授)

**Hui-Ju Chen** (Associate Professor, Department of Foreign Languages and Literature, National Yilan University)

黃宗堅 (彰化師範大學輔導與諮商學系教授兼教育學院院長)

Tsung-Chain Huang (Professor, Department of Guidance and Counseling/ Dean of College of Education, National Changhua University of Education)

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羅琨瑜 (澳門社會及行為科學研究學會會長)

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### 三、指導單位 Sponsor

科技部 Ministry of Science and Technology (MOST), Taiwan

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#### 四、主辦單位 Organizers

社團法人中華本土社會科學會  
Chinese Indigenous Social Science Association (CISSA)  
中山大學  
Sun Yat-sen University  
彰化師範大學  
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世界本土諮商心理學推動聯盟  
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(依類別與加入時間序排列 Sort by category and time of addition)

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東華大學洄瀾學院  
College of Huilan, Dong Hwa University  
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Taiwan Mindfulness Association  
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Department of Foreign Languages and Cultures, Fo Guang University  
彰化師範大學國際處  
Office of International and Cross-strait Affairs, NCUE  
彰化師大教學卓越中心  
Center for Teaching Excellence, NCUE

反思「怪異心理學」的社會文化現象  
 第五屆社會科學本土化學術研討會暨  
 第六屆本土諮商心理學學術研討會

Reflection on the Socio-cultural Phenomena about WEIRD Psychology  
 The 5th International Indigenous Social Science Conference &  
 The 6th International Indigenous Counseling Psychology Conference  
 暨 And

第三屆思源學者頒獎典禮  
 2022 Indigenous Social Science Scholar Award Ceremony

## 大會議程 Agenda

時間：2022年10月1日至2日（星期六至星期日）

地點：彰化師範大學王金平活動中心、輔導與諮商學系明德館

2022年10月01日（星期六） Oct. 1st, 2022 (Saturday)			
時間 Time	內容 Content	主持人 Moderator/ 評論人 Commentator/ 主講人 Speakers	地點 Venue
08:30- 09:30	報到 Registration		王金平活動中心一樓 湖畔廣場 Lakeside Plaza, 1st Floor, Wang Jin-ping Activity Center
09:30- 09:50	開幕式 Opening Ceremony	<b>貴賓致詞</b> 1. <b>陳明飛</b> （彰化師範大學校長） <b>Ming-Fei Chen</b> (President of National Changhua University of Education) 2. <b>黃宗堅</b> （彰化師範大學輔導與諮商學系教授兼教育學院院長） <b>Tsung-Chain Huang</b> (Professor, Department of Guidance and Counseling/ Dean of College of Education, National Changhua University of Education) 3. <b>羅家玲</b> （彰化師範大學輔導與諮商學系教授兼系主任／本土諮商心理學研究發展中心主任） <b>Jia-Ling Luo</b> (Professor & Director, Department of Guidance and Counseling, National Changhua University of Education/ Director of CICP) 4. <b>越建東</b> （國立中山大學哲學研究所暨博雅教育中心教授／中華本土社	王金平活動中心四樓于敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center

		會科學會理事長) <b>Kin-Tung Yit</b> (Professor, Graduate Institute of Philosophy, National Sun Yat Sen University / President, Chinese Indigenous Social Science Association)		
09:50- 10:00	大合照 Group Picture			
10:00- 10:20	<b>第三屆 思源學者頒獎典禮</b> <b>2022 Indigenous Social Science Scholar Award Ceremony</b> <b>第三屆 思源學者：王載寶、楊中芳</b> <b>The Winners: Paul T. P. Wong, Chung-fang Yang</b>			
10:20- 10:30	休息 Break			
10:30- 12:00	<b>思源論壇 (一)</b> <b>Indigenous Social Science Scholar</b> <b>Forum I</b> 「古史辨」之辯	<b>主持人 Moderator :</b> 越建東 Kin-Tung Yit <b>與談人 Commentator :</b> 黃光國 Kwang-Kuo Hwang 宋文里 Wen-Li Soong 林安梧 An-Wu Lin		
12:00- 14:10	休息 Break 壁報論文發表 (一) Poster Presentation I		王金平活動 中心二樓 觀湖廳 Lake View Hall, 2nd Floor, Wang Jin-ping Activity Center	
	中華本土社會科學會會員大會 Annual Meeting of Chinese Indigenous Social Science Association		輔諮系 明德館 B1 階梯教室 Ladder Classroom, B1, Department of Counseling and Counseling	
14:10- 14:20	休息 Break			
14:20- 15:40	<b>主題論壇 Forum A-1</b> <b>論文發表</b> <b>Paper Presentation</b> <b>大陸社會科學本土化</b> <b>The Indigenization of Social</b> <b>Sciences in China Mainland</b>	<b>主持人</b> <b>Moderator :</b> 張蘭石 Nam-Sat Chang  <b>評論人</b>	<b>主講人 Speakers :</b> 1. 張蘭石 Nam-Sat Chang 2. 郭明春、張書幃、 顧蕾、王萍、孫 鳳、秦浩文	輔諮系 明德館一樓 演講廳 Lecture Hall, 1st Floor, Department of

<p>1. 從自然主義的假我論到佛教非我論與心學自性論：存有學的思考 From the naturalistic model of virtual self to the Buddhist and nousological model of self-nature: An ontological reconsideration</p> <p>2. 慈悲心訓練促進中國高中生和大学生心理健康的效果 The efficacy of Compassionate Mind Training for promoting mental health in Chinese senior high school students and college students</p> <p>3. 中國人的自我修養傾向：結構、測量及其與心理健康的關係 Self-cultivation Tendency of Chinese People: Its Structure, Measurement and Relationship with Mental Health</p> <p>4. 消除自我的偏見：無我平等心的理論建構 Eliminating Self Prejudice: The Nonselself Equanimity Theory</p>	<p><b>Commentator :</b> 周佳敏 Sophia Chia-Min Chou</p>	<p>Mingchun Guo, Shuwei Zhang, Lei Gu, Ping Wang, Feng Sun, Haowen Qin</p> <p>3. 郭明春、鄭穎、夏允中 Mingchun Guo, Ying Zheng, Yung-Jong Shiah</p> <p>4. 蔡俞鈞、夏允中 Yu-Chun Tsai, Yung-Jong Shiah</p>	<p>Counseling and Counseling</p>
<p><b>主題論壇 Forum A-2</b> <b>論文發表</b> <b>Paper Presentation</b> <b>馬來西亞本土諮商</b> Local Consultation in Malaysia</p> <p>1. 於 COVID-19 疫情後協助瞭解青少年心理狀況之遠距心理量測輔助系統 Remote Psychometric Assistance System for Understanding Teenagers' Psychological Status after the COVID-19 Epidemic</p> <p>2. 訊息的證據類型與立場對態度變化之調節效果：以疫苗通行證與安樂死為例 The moderating effect of evidence type and original position on attitudinal change: Taking the issues of COVID-19 green pass and euthanasia for examples</p> <p>3. 英文發表輔導實習生新冠疫情間遠端輔導經驗之初探 A preliminary Study of Counselling Interns' Online</p>	<p><b>主持人</b> <b>Moderator :</b> 陳如湘 Joo-Siang Tan</p>	<p><b>主講人 Speakers :</b></p> <p>1. 陳稚均、蔡瓊輝、洪煒峻、廖文毓、施秉榕、楊上賢 (CO08) Zhi-Jun Chen, Chyong-Huei Tsai, Wei-JunHong, Wen-Yu Liao, Ping-Jung Shih, Shang-Hsien Yang</p> <p>2. 吳怡萱、陳舜文 (CO05) Yi-Hsuan Wu, Shun-Wen Chen</p> <p>3. 謝杰立、陳如湘 Nicholas Chia Czet Lee, Tan Joo Siang</p> <p>4. 陳玉蓉、溫淑彬、陳存福 Chen Yoke Yong, Voon Siok Ping, Ting Chuong Hock</p> <p>5. 謝奕豐 Sia Ing Fong</p>	<p>王金平活動中心四樓 A401 室 Room A401, 4th Floor, Wang Jin-ping Activity Center</p>



<p>Counselling Experience During Covid-19 Pandemic</p> <p>4. 英文發表《我們還需要婚姻嗎?》馬來西亞年輕華裔女性婚姻面面觀 Perspective on Marriage Among Young Chinese Women in Malaysia</p> <p>5. 馬來西亞華人繼父的為父歷程：解釋現象學分析研究 Stepfathering Experience of Malaysian Chinese Stepfathers: An Interpretative Phenomenological Analysis Study</p>			
<p><b>主題論壇 Forum A-3</b> <b>論文發表</b> <b>Paper Presentation</b> <b>世界華語教學</b> World Chinese Teaching</p> <p>1. 越南芹苴市華語教學的研究 The Current Status of Chinese Teaching in Can Tho City, Vietnam</p> <p>2. 菲律賓幼兒華語主題式教材編寫與教學研究 Research and Development of Thematic Mandarin Chinese Teaching Materials for Children in the Philippines</p> <p>3. 台中市觀光華語行銷研究：以泰文做華語音標 A Marketing Study on Mandarin Tourism about Taichung City: Thai alphabet Phonetic Transcription for Chinese</p> <p>5. 華語為第二語言教學：沉浸式教學與雙語教學之探究 Teaching Chinese as a Second Language: Research on Immersion Teaching and Bilingual Teaching</p> <p>6. 汶萊華語教學產業個案研究 A Case Study of Brunei's Chinese language teaching industry</p>	<p><b>主持人</b> <b>Moderator :</b> 余伯泉 B.C. Yu</p> <p><b>評論人</b> <b>Commentator :</b> 1. 張加佳 Jia-jia Chang 2. 蔡喬育 Qiao-Yu Cai</p>	<p><b>主講人 Speakers :</b> 1. 阮氏玉梅 Nguyen Thi Ngoc Mai 2. 范琳琳 Lin-Lin Fan 3. 慈恩義、施令慈 Wanatsanan Maneesang, Ling-Tzu Shih 4. 蔡玲玲、蔡政達 Ling-Ling Tsai, Chen-Da Tsai 5. 黃昕婷、余伯泉 Hsin-Ting Huang, B.C. Yu</p>	<p>王金平活動中心三樓 A305 室 Room A305, 3rd Floor, Wang Jin-ping Activity Center</p>
<p><b>國際論壇 (一)</b> <b>English Forum I</b></p>	<p><b>主持人</b> <b>Moderator :</b></p>	<p><b>主講人 Speakers :</b> 1. Catherine Ju-yu</p>	<p>王金平活動中心四樓于</p>

	<p>論文發表 <b>Paper Presentation</b> 全英文場次 <b>(English Session)</b></p> <ol style="list-style-type: none"> <li>1. Self-Mutilation and Self-Healing in Toni Morrison's Paradise</li> <li>2. On the exhaustion of Dr Busner: Literature, philosophy and anti-psychiatry</li> <li>3. Martin Heidegger and Meister Eckhart: Gelassenheit and Planetary Thinking in Education</li> <li>4. Abolishing Gender, Balancing Sex and Vanquishing Sexuality: Early Neidan Self- Cultivation in the Light of Feminist Philosophy</li> <li>5. Wang Kentang Discussing Vision System and Visual Sense in the Context of Late Ming Medical and Buddhist Scholarship</li> </ol>	<p>Joff P. N. Bradley</p>	<p>Cheng 2. Joff P. N. Bradley 3. Tony See 4. Zofia A. Wybieralska 5. Elena Gessler</p>	<p>敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center</p>
<p>16:00- 17:20</p>	<p><b>主題論壇 Forum B-1</b> 論文發表 <b>Paper Presentation</b> 衝突與困境轉化：與自我與關係的普世性理論之對話 <b>Conflict and Dilemma Transformation: A Dialogue with Universal Theory of Self and Relationship</b></p> <ol style="list-style-type: none"> <li>1. 家庭衝突轉化之論述分析：從儒家關係主義看家庭衝突 A discourse Analysis of Family Conflict: Viewing Family Conflict from the perspectives of Confucian Relationalism</li> <li>2. 二代接班衝突轉化分析：既要權力遊戲，也要聖賢智慧 Succession Conflict Management in the Second Generation of Enterprises: It Seems That Both Power Games and Sage Wisdom are Needed</li> <li>3. 生命生涯轉化之現象學描述：曼陀羅自我模式與辯證存在生命生涯模式的應用 A Phenomenological Description of Transformation of Lifecareer: The Applications of Mandala Model of Self and Dialectic</li> </ol>	<p><b>主持人 Moderator :</b> 夏允中 Yung-Jong Shiah</p> <p><b>評論人 Commentator :</b> 黃光國 Kwang-Kuo Hwang</p>	<p><b>主講人 Speakers :</b> 1. 盧怡任 Yi-Jen Lu 2. 鍾昆原 Kuen-Yung Jone 3. 劉淑慧 Shu-Hui Liu</p>	<p>輔諮系 明德館一樓 演講廳 Lecture Hall, 1st Floor, Department of Counseling and Counseling</p>

Existential Lifecareer Model			
<p><b>主題論壇 Forum B-2</b> <b>論文發表</b> <b>Paper Presentation</b> <b>在疫情下數字化生活的心理狀態與行為</b> <b>Mental state and behavior of digital life under the epidemic</b></p> <p>1. 疫情下澳門社會服務與大數據應用之策略與效能 Strategies and effectiveness of social services and big data application in Macao under the pandemic</p> <p>2. 老年人在 covid -19 期間的心理反應和韌性 Psychological reactions and resilience of Older People during COVID-19</p> <p>3. 疫情下數位化下的創新音樂治療 Innovative music therapy under the digitalization of the epidemic</p> <p>4. 疫情期間藝術療愈在女性心理個人成長中的應用研究 Research on the application of art healing in female psychological personal growth during the epidemic</p>	<p><b>主持人</b> <b>Moderator :</b> 羅琨瑜 Kuan-U Lo</p>	<p><b>主講人 Speakers</b> 1. 何鍾建、羅琨瑜 Jacky Ho, Kuan-U Lo 2. 黃匡忠 Johnston H. C. Wong 3. 梁文龍 Man-Long Leong 4. 鄭春美 Zheng Chunmei</p>	<p>王金平活動中心四樓 A401 室 Room A401, 4th Floor, Wang Jin-ping Activity Center</p>
<p><b>主題論壇 Forum B-3</b> <b>論文發表</b> <b>Paper Presentation</b> <b>語言 X 權力 X 文化主流價值的侵襲或交流</b> <b>Language, Power, and Inversion or communication of mainstream culture</b></p> <p>1. 運用五大人格特質預測產業移工留任意願 Using Big Five Personality Trait to Predict Industrial Migrant Workers' Intention to Stay</p> <p>2. 隱/不隱? 融合教育下, 隱性障礙學生的生命史 Conceal or Reveal? Life Histories of Students with Invisible Disabilities in Inclusive Education</p> <p>3. 宴客東道主以仁取義利之心之</p>	<p><b>主持人</b> <b>Moderator :</b> 陳惠如 Hui-Ju Chen</p> <p><b>評論人</b> <b>Commentator :</b> 陳雀倩 Chueh-chien Chen</p>	<p><b>主講人 Speakers :</b> 1. 李珮綺(EO03) Pei-Chi Li 2. 張瑜芬(CO10) Yu-Fen Chang 3. 陳佳偉、梁竣凱(CO06) Chia-Wei Che Jyun-Kai Liang 4. 蔡孟珊、陳惠如 Meng-Shan Tsai, Rosa Huiju Chen 5. 杜冠霖、溫兆禾、陳雀倩</p>	<p>王金平活動中心三樓 A305 室 Room A305, 3rd Floor, Wang Jin-ping Activity Center</p>

	<p>模型 Confucian Model of Mind of the Host of Feast</p> <p>4. 素養導向的雙語教學設計與中學生線上英語溝通意願之案例探討 A Case Study of Competency - based Bilingual Education and Willingness to Communicate among Junior High School Students</p> <p>5. 〈時代之刃與歷史傷痕——比較戴思杰《巴爾扎克與小裁縫》電影與小說之形式與意義〉</p>			
	<p><b>國際論壇（二）</b> <b>English Forum II</b> <b>論文發表</b> <b>Paper Presentation</b> <b>全英文場次</b> <b>(English Session)</b></p> <p>1. Cross-religious Reflections on the Esoteric: Mikkyō, Bātin and Paramārtha.</p> <p>2. From Kindergarten to University and Beyond: Educational Endeavours of Pure Land Societies and Lotus Societies in Taiwan</p> <p>3. Discourse of ‘Doubt on the Buddha’s Cognition’ in the Essentials of the Sūtra of Immeasurable Life-In Connection with Deleuze’s Open Dialectics</p> <p>4. The Merging of Body and Landscape in the Material Culture of Song China’s Religion and Ideology</p>	<p><b>主持人</b> <b>Moderator :</b> Taesoo Kim</p>	<p><b>主講人 Speakers :</b></p> <p>1. Patrick Laude 2. Stefan Kukowka 3. Taesoo Kim 4. Anna M. Hennessey</p>	<p>王金平活動中心四樓于敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center</p>
<p>18:10-18:40</p>	<p>文化晚宴：《武藝祈福：元門門太極拳文化表演》</p>			



2022 年 10 月 2 日 (日) Oct. 2nd, 2022 (Sunday)				
時間 Time	內容 Content	主持人 Moderator 評論人 Commentator 主講人 Speaker	地點 Venue	
08:00-09:00	報到 Registration		王金平活動中心一樓湖畔廣場 Lakeside Plaza, 1st Floor, Wang Jin-ping Activity Center	
09:00-10:20	<b>思源論壇 (二)</b> <b>Indigenous Social Science Scholar Forum II</b> 儒家、人文療癒與本土心理學	<b>主持人 Moderator :</b> 林安梧 An-Wu Lin <b>主講人 Speakers :</b> 林安梧 An-Wu Lin 余安邦 An-Bang Yu	王金平活動中心四樓于敦德演講廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center	
10:20-10:30	休息 Break			
	<b>主題論壇 Forum C-1</b> <b>論文發表</b> <b>Paper Presentation</b> <b>遊戲治療的在地化實踐與反思</b> <b>Play therapy in Taiwan: Application and Reflection</b> 1. 親子遊戲治療運用於 ADHD 兒童之經驗與成效研究：在地家庭文化之視框 Experience and Effectiveness of Filial Therapy on Children with ADHD: the Perspective of Local Family Culture 2. 從榮格取向之遊戲治療論一位本土重鬱症女性離苦得樂之經驗 On freedom from suffering: An Jungian play therapy analysis of a depressive indigenous woman 3. 台灣自閉症兒童的母親參與親子遊戲治療其親職壓力變化之實踐與反思 Applications and reflections upon the parenting pressure change of autistic children's mother who had participated in Landreth 10-Week Filial Therapy Model in Taiwan 4. 看見冰山一角～跨場域遊戲治療實務中的反思 A tip of the iceberg: Reflections in practice of cross-field play therapy	<b>主持人 Moderator :</b> 黃宗堅 Tsung-Chain Huang	<b>主講人 Speakers :</b> 1. 蘇桂慧、黃宗堅 Kuei-Hui Su, Tsung-Chain Huang 2. 李蓉蓉、黃宗堅、張芳庭 Jung-Jung Li, Tsung-Chain Huang, Fang-Ting Chang 3. 蔡毅樺 Yi-Hua Tsai 4. 何美雪 Mei-Hsueh Ho	輔諮系 明德館一樓演講廳 Lecture Hall, 1st Floor, Department of Counseling and Counseling

<p><b>主題論壇 Forum C-2</b> <b>論文發表</b> <b>Paper Presentation</b> <b>AI 倫理考量的中西文化會通</b> <b>Cultural similarities and differences of AI ethics between Taiwan and G7</b></p> <ol style="list-style-type: none"> <li>1. 醫療服務在人工智慧的倫理考量 英語系國家 vs 非英語系國家 Ethical considerations of medical services in artificial intelligence: English speaking countries vs non-English speaking countries</li> <li>2. 年輕民眾對購物情境中人工智慧應用之隱私性考量：台灣與七大工業國之比較 Young people's concerns about the privacy issues of artificial intelligence applications in the shopping situations: Taiwan versus G7 countries</li> <li>3. 人工智慧應用於升學面試之倫理考量：以台灣與七大工業國年輕民眾為例 Ethical concerns of applying artificial intelligence in the interview situations: a comparison of emerging adults from Taiwan and G7 countries</li> <li>4. 青年在健康照護情境下對 AI 倫理之思考：台灣與已開發國家的對照 Young adults' ethical views on the use of artificial intelligence robot carers: A Comparison of Taiwan and Developed Countries</li> <li>5. 邁向成年族群對人工智慧問責制的跨應用情境與跨國比較 The Study of the Emerging Adulthood View on AI Accountability: A Cross-context and International Comparison</li> </ol>	<p><b>主持人</b> <b>Moderator :</b> 李思賢 Tony Szu-Hsien Lee</p>	<p><b>主講人 Speakers :</b></p> <ol style="list-style-type: none"> <li>1. 趙恩 En Chao</li> <li>2. 劉湘瑤 Shiang-Yao Liu</li> <li>3. 張璫勻 Li-Yun Chang</li> <li>4. 曾璦儀 Li-Yi Zeng</li> <li>5. 廖英凱 Ying-Kai Liao</li> </ol>	<p>王金平活動中心四樓 A401 室 Room A401, 4th Floor, Wang Jin-ping Activity Center</p>
<p><b>主題論壇 Forum C-3</b> <b>論文發表</b> <b>Paper Presentation</b> <b>工作的設計與體驗</b> <b>Work design and experience of work</b></p> <ol style="list-style-type: none"> <li>1. 工作分析實踐：教科書內容分析 Job Analysis as Practice: A content analysis</li> </ol>	<p><b>主持人</b> <b>Moderator :</b> 許書瑋 Ryan Shuwei Hsu</p> <p><b>評論人</b> <b>Commentator :</b> 周佳敏 Sophia Chia-Min Chou</p>	<p><b>主講人 Speakers :</b></p> <ol style="list-style-type: none"> <li>1. 林志信、許書瑋 Chih-Hsin Lin, Ryan Shuwei Hsu</li> <li>2. 廖偉傑、許書瑋 Ryan Wei-Chieh Liao, Ryan Shuwei Hsu</li> <li>3. 許書瑋 Ryan Shuwei Hsu</li> </ol>	<p>王金平活動中心三樓 A305 室 Room A305, 3rd Floor, Wang Jin-ping Activity Center</p>

<p>2. 共同創業家的工作設計：行動重演觀點 Cofounders' team work design: An enactment perspective</p> <p>3. 職場犯小人：他者化與其反制敘事分析 Counter-othering the unvirtuous coworkers: A narrative analysis</p>			
<p><b>主題論壇 Forum C-4</b> <b>論文發表</b> <b>Paper Presentation</b> <b>品德教育</b> <b>Moral Education</b></p> <p>1. 在素養導向的教育趨勢裡思索儒家「六藝」的當代意義 Considering the Implications of the Confucian "Six Arts" in a Contemporary Educational Context</p> <p>2. 亟需「化零為整」的品德教育：「道德認同」及其對品德教育的蘊義 Needed 'Assembling the Parts into A Whole': 'Moral Identity' and Its Implications for Character Education</p> <p>3. 孟子的道德情感與康德道德理性對道德教育的啟示 Mengzi's Moral Sentiment, I. Kant's Moral Reason and their Implications for Moral Education</p> <p>4. 關懷實踐的跨域研究——從家庭照顧到學校關懷 An interdisciplinary study on the practice of care – Caring from family to school for character and moral education</p>	<p><b>主持人</b> <b>Moderator :</b> 吳美瑤 Mei-yao Wu</p> <p><b>評論人</b> <b>Commentator :</b> 但昭偉 Zhao-Wei Dan</p>	<p><b>主講人 Speakers :</b></p> <p>1. 李彥儀 Yen-Yi Lee</p> <p>2. 陳伊琳 Yi-Lin Chen</p> <p>3. 吳美瑤 Mei-yao Wu</p> <p>4. 陳延興 Yen-Hsin Chen</p>	<p>輔諮系一樓第一會議室 1st meeting room, 1st Floor, Department of Counseling and Counseling</p>
<p><b>主題論壇 Forum C-5</b> <b>論文發表</b> <b>Paper Presentation</b> <b>轉道成知：智慧對於發展華人本土社會科學的意義與啟發</b> <b>From Wisdom to Knowledge: The Significance and Inspiration of Wisdom for the Development of Chinese Indigenous Social Science</b></p> <p>1. 書評：陳復，《轉道成知——華人本土社會科學的突圍》 Book Review: Fu Chen, From Wisdom to Knowledge: The Sortie of Chinese Indigenous</p>	<p><b>主持人</b> <b>Moderator :</b> 陳復 Fu Chen</p> <p><b>評論人</b> <b>Commentator :</b> 鄧文龍 Wen-lung Teng</p>	<p><b>主講人 Speakers :</b></p> <p>1. 李素慶 Su-Qing Li</p> <p>2. 王盼盼（王學安） Wang Pan-pan(Wang Xue-an)</p> <p>3. 鄧文龍 Wen-lung Teng</p> <p>5. 黃光國 Kwang-Kuo Hwang</p> <p>6. 葉震 Yeh, Chen</p> <p>7. 劉莞（劉蓉蓉） Liu Wan (Liu</p>	<p>輔諮系明德館一樓演講廳 Lecture Hall, 1st Floor, Department of Counseling and Counseling</p>

	<p>Social Science</p> <p>2. 儒道合一：從《莊子》內七篇中的孔子形象觀看莊子對儒家思想的繼承與改造 A fusion of Confucian and Taoism: Viewing Zhuangzi's Inheritance and Transformation of Confucianism from the Image of Confucius in the Seven Chapters of Zhuangzi</p> <p>3. 美學培育與文化創意產業 Aesthetic Development and the Cultural and Creative Industries</p> <p>4. 文化與文明：非西方國家的本土化運動</p> <p>5. 華人社會努力信念對科學學習的再思考 Chinese Effort Beliefs on Science Learning Reconsidered</p> <p>6. 泰州學派「身」的觀念與傳統儒學現代化 The Concept of "Body" of Taizhou School and the Modernization of Traditional Confucianism</p>		Rongrong)	
	<p><b>國際論壇（三）</b> <b>English Forum III</b> <b>論文發表</b> <b>Paper Presentation</b> <b>全英文場次</b> <b>(English Session)</b></p> <p>1. Brainwashing, Deprogramming and the 'Cult': Conceptual Interplay in the Formation of a Religious Category</p> <p>2. Find a Scapegoat: Ghost of Suicide by hanging and Taoist Purification Ritual</p> <p>3. The Art of Being Illogical: Discovering Religion in Chinese Societies: China, Taiwan, and Southeast Asia</p> <p>4. The Sacred Encounters with East and West: The Comparative Study of The Self-realization to the Noble Wisdom of The Lañkāvatāra Sūtra and Mircea Eliade's "Hierophany</p>	<p><b>主持人</b> <b>Moderator :</b> Ching-Chih Lin</p>	<p><b>主講人 Speakers :</b> 1. Scott Pacey 2. Tsung-Pei Yeh 3. Ching-Chih Lin 4. Su-chen Wu</p>	<p>王金平活動中心四樓于敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center</p>



12:00-13:00	<p style="text-align: center;">休息 Break 壁報論文發表 (二) Poster Presentation</p>		<p>王金平活動中心二樓 觀湖廳 Lake View Hall, 2nd Floor, Wang Jin-ping Activity Center</p>	
	<p style="text-align: center;">中華本土社會科學會專業委員會與工作委員會會議 Meeting of Academic Committee of the Chinese Indigenous Social Science Association</p>		<p>輔諮系明德館 B1 階梯教室 Ladder Classroom, B1, Department of Counseling and Counseling</p>	
13:00-14:20	<p><b>思源論壇 (三)</b> <b>Indigenous Social Science Scholar Forum III</b> 華人本土心理學的展望：重探儒家倫理觀念在研究上的意義</p>	<p><b>主持人 Moderator：</b> 葉光輝 Kuang-Hui Yeh <b>主講人 Speakers：</b> 1. 符碧真 Bih-Jen Fwu 2. 陳舜文 Shun-Wen Chen 3. 葉光輝 Kuang-Hui Yeh</p>	<p>王金平活動中心四樓于敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center</p>	
14:20-14:40	<p style="text-align: center;">休息 Break</p>			
14:40-16:10	<p><b>主題論壇 Forum D-1 論文發表 Paper Presentation 本土社會科學理論建構 Indigenous Social Science theories construction</b></p> <ol style="list-style-type: none"> <li>儒家朝向自性的道德結構：儒家三層自性道德模型 Confucian moral structure towards self-nature: Confucian Three-level Self-nature Moral Model</li> <li>情緒調節的無我過程模型：基於 Gross 情緒調節過程模型視角的無我過程 Nonsel self based Process Model of Emotion Regulation: A nonself based process view using Gross's Process Model of Emotion Regulation</li> <li>靈性、自性修養和心理治療：靈性與自性修養心理治療模式 Spirituality, Self-cultivation and psychotherapy: Spirituality and Self-cultivation psychotherapeutic Model using the view of Meaning</li> </ol>	<p><b>主持人 Moderator：</b> 夏允中 Yung-Jong Shiah</p> <p><b>評論人 Commentator：</b> 黃光國 Kwang-Kuo Hwang</p>	<p><b>主講人 Speakers：</b></p> <ol style="list-style-type: none"> <li>賀益梅、薛鍵、夏允中 Yi-Mei He, Xue Jian, Yung-Jong Shiah</li> <li>薛鍵、賀益梅、夏允中 Xue Jian, Yi-Mei He, Yung-Jong Shiah</li> <li>黃孟婷、房孟潔、夏允中 Meng-Ting Huang, Meng-Chieh Fang, Yung-Jong Shiah</li> <li>周佳敏 Sophia Chia-Min Chou</li> <li>王慧婕、夏允中 Hui-Chieh Wang, Yung-Jong Shiah</li> </ol>	<p>輔諮系明德館一樓演講廳 Lecture Hall, 1st Floor, Department of Counseling and Counseling</p>

<p>Making Model</p> <p>4. 儒家修養與務實樂觀：本土社會科學理論建構之應用 Confucian Self-cultivation and Realistic Optimism: Constructing an Indigenous Social Science Theory</p> <p>5. 正念培育三階段發展模型之建構 Three-Stage Cultivating Mindfulness Model</p>			
<p><b>主題論壇 Forum D-2</b> <b>論文發表</b> <b>Paper Presentation</b> <b>易經與本土社會科學</b> <b>I-Ching and Indigenous Social Science</b></p> <p>1. 中西會通～易經思維融合於敘事療法中的初探 A Preliminary Study on the Integration of I-Ching Thinking into Narrative Therapy</p> <p>2. 藉由卜卦過程建構「易卦敘事療法」之芻議 A Preliminary Discussion on the Construction of the "Yi-Gua Narrative Therapy" through the Process of Divination</p> <p>3. 易經與壇經的對話：以中道思想試析 Dialogue between the I-Ching and Altra Sutra: Analyze with the Middle Way Thought</p> <p>4. 系統觀下的家庭關係再修正：家庭合德成長修養模式 System Perspectives of Family Relationship Revised: The Cooperatively Virtual Growth Family Model Based on the Wisdom of I-Ching</p>	<p><b>主持人</b> <b>Moderator :</b> 林俊德 Jiun-De Lin</p> <p><b>評論人</b> <b>Commentator :</b> 劉淑慧 Shu-Hui Liu</p>	<p><b>主講人 Speakers :</b></p> <p>1. 林祺堂、林俊德 Chi-Tang Lin, Jiun-De Lin</p> <p>2. 林俊德、林祺堂 Jiun-De Lin, Chi-Tang Lin</p> <p>3. 王明雯 Ming-wen Wang</p> <p>4. 劉彥君、夏允中 Yen-Chung Liou, Yung-Jong Shiah</p>	<p>王金平活動中心四樓 A401 室 Room A401, 4th Floor, Wang Jin-ping Activity Center</p>
<p><b>主題論壇 Forum D-3</b> <b>論文發表</b> <b>Paper Presentation</b> <b>素養導向學習的本土實踐</b> <b>A Indigenous Practice of Competencies-Oriented Learning</b></p> <p>1. 學習如何學習：培育大一學生社會工作基礎核心能力之教學行動研究 Learning How to Learn: The Action Research of Fostering Social Work Freshmen Basic Core</p>	<p><b>主持人</b> <b>Moderator :</b> 羅家玲 Chia-Lin Luo</p>	<p><b>主講人 Speakers :</b></p> <p>1. 白倩如 Chien-Ju Pai</p> <p>2. 楊淑娥、薛清江 Shu-e Yang, Ching-Chiang Hsueh</p> <p>3. 陳雪均 Viola Hsueh-Chun Chen</p> <p>4. 羅家玲 Chia-Lin Luo</p> <p>5. 曾貝露</p>	<p>王金平活動中心三樓 A305 室 Room A305, 3rd Floor, Wang Jin-ping Activity Center</p>

<p>Competencies</p> <p>2. 深化社會情緒的跨域教學實踐：以「生活美學與藝術療癒」為例 Deepening Social Emotions in the Cross-domain Teaching Practice : Taking "Aesthetics of Life and Art Healing" as an example</p> <p>3. 從榮格心理學談原型情感的超越功能 The Transcendent Function of Archetypal Affects in Jungian Psychology</p> <p>4. 知行可合一?單面鏡前後深化團體動力的知覺與應用之教學反思 Can knowledge and action be united? Teaching reflection on deepening the perception and application of group dynamics before and after the one-way mirror</p> <p>5. 本土多元文化生涯適配模式探究 Multicultural career, social interest and social-emotional learning in Taiwan</p>		Bei-Lu Tseng	
<p><b>主題論壇 Forum D-4</b> <b>論文發表</b> <b>Paper Presentation</b> <b>含攝文化與跨文化的生命教育—意義中心正向教育</b> <b>Inclusive and Cross-Cultural Life Education: Meaning-Centered Positive Education</b></p> <p>1. 意義中心正向教育的理念及其對生命教育的啟示 The Theories, Practice of Meaning-Centered Positive Education and Its Implications for Life Education</p> <p>2. 「寂靜」與「無為」的生命智慧：老子哲學中的靈性教育 Stillness and Non-Action: Discussing Spiritual education from Laozi's philosophy</p> <p>3. 意義中心教育在大學的實施成效初探 A pilot study on the implementation of meaning-centered positive education for college students</p>	<p><b>主持人</b> <b>Moderator :</b> 吳慧敏 Harriet H. M. Wu</p> <p><b>評論人</b> <b>Commentator :</b> 王載寶 Paul T. P. Wong</p>	<p><b>主講人 Speakers :</b></p> <p>1. 張淑美 Shu-Mei Chang</p> <p>2. 王嘉陵 Chia-Ling Wang</p> <p>3. 徐秀菊 Hsiu-Chu Hsu</p> <p>4. 李昱平、張淑美 Yu-Ping Li, Shu-Mei Chang</p>	<p>輔諮系一樓 第一會議室 1st meeting room, 1st Floor, Department of Counseling and Counseling</p>

<p>4. 混沌世界中自我超越的勇氣： 高中學生堅毅特質量表編製與 模式初探 The Courage to Self- transcendence in the Chaotic World: The development of the Measurement and Exploratory Model of Hardiness for High School Studen</p>			
<p><b>國際論壇（四）</b> <b>English Forum IV</b> <b>論文發表</b> <b>Paper Presentation</b> <b>全英文場次</b> <b>(English Session)</b></p> <ol style="list-style-type: none"> <li>1. Contagion and Immunity in Nihei Tsutomu's Biomega</li> <li>2. Where East meets West: Cultural Hybridity in Taiwanese-American Writer Grace Lin's Young Adult Novel Where the Mountain Meets the Moon</li> <li>3. Ageing and Gender in Hanif Kureishi's <i>The Mother</i> and <i>Venus</i></li> <li>4. The Addictive Power of the Pseudo Liberation in Dave's Eggers' <i>The Circle</i></li> <li>5. Situated Teaching: A Study of Assisting Taiwanese College Students to Imperceptibly Learn the Communicative Competence in English with CALL</li> </ol>	<p><b>主持人</b> <b>Moderator :</b> Chen-Wei Yu <b>評論人</b> <b>Commentator :</b> Yao-Hung Huang</p>	<p><b>主講人 Speakers :</b> 1. Yi-Jen Chang 2. Chen-Wei Yu 3. Kao-chen Liao 4. Yao-hung Huang 5. To-yu Chen</p>	<p>王金平活動 中心四樓于 敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center</p>
<p><b>國際論壇（五）</b> <b>English Forum V</b> <b>論文發表</b> <b>Paper Presentation</b> <b>全英文場次</b> <b>(English Session)</b></p> <ol style="list-style-type: none"> <li>1. i cowa ko lalan (where is the path): The Contemporary Development of a Coastal Indigenous Community in Eastern Taiwan under the National Policy of Regional Revitalization</li> <li>2. One Future of Taiwanese Puppet Show: Samadhi Tang Creative Puppet Troupe</li> <li>3. An Alternative Meeting between West and East: Fictional Renderings of Indigenous</li> </ol>	<p><b>主持人</b> <b>Moderator :</b> Han-Sheng Wang <b>評論人</b> <b>Commentator :</b> Laurie Jui-hua Tseng</p>	<p><b>主講人 Speakers :</b> 1. Futuru C.L. Tsai 2. Yi-jou, Lo 3. Mei-Chuen Wang 4. Han-sheng Wang</p>	<p>輔諮系一樓 視聽教室 Audio-visual classroom, 1st Floor, Department of Counseling and Counseling</p>

	Encounter with Christianity in Canada 4. The Iconography of Trauma in Pam Pam Liu's <i>A Trip to Asylum</i>			
16:10-16:30	休息 Break			
16:30-18:00	<p align="center"><b>閉幕式／優秀壁報論文獎／綜合座談／會士、榮譽會員頒獎典禮</b>  <b>Closing Ceremony/ Outstanding Poster Presentation Award/ Comprehensive discussion/ 2022 Award Ceremony for Indigenous Social Science Fellow and Honorary Members</b></p> <p><b>第三屆會士：符碧真</b>  <b>The Winners: Bih-Jen Fwu</b></p> <p><b>第三屆榮譽會員：徐泓</b>  <b>The Winners: Hong Hsu</b></p> <p><b>主持人 Moderator：</b>  黃光國 Kwang-Kuo Hwang  越建東 Kin-Tung Yit  羅家玲 Chia-Lin Luo</p>		王金平活動中心四樓于敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center	
18:00	快樂賦歸 Farewell			





大會主持人、主講人、評論人介紹  
Introduction of Hosts, Speakers, and Commentators

一、思源論壇、國際論壇及主題論壇主持人

**Hosts of Indigenous Social Science Scholar Forum, English Forum,  
and Forum**

(依議程場次排序 Sorted by Agenda)

姓名 Name	服務單位與職稱 Position
越建東 Kin-Tung Yit	國立中山大學哲學研究所暨博雅教育中心教授／中華本土社會科學會理事長) Professor, Graduate Institute of Philosophy, National Sun Yat Sen University / President, Chinese Indigenous Social Science Association
張蘭石 Nat-Sat Chang	閩南師範大學心理系副教授 Associate Professor, Department of Psychology, Minnan Normal University
陳如湘 Joo-Siang Tan	馬來西亞華社輔導協會主席／馬來西亞工藝大學社會科學與人文學院高級講師 President, Malaysian Chinese Community Counselling Association/ Senior Lecturer, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia
余伯泉 B.C. Yu	朝陽科技大學華語中心主任 Director, Chinese Learning Center, Chaoyang University
Joff P. N. Bradley	Professor, Department of Foreign Languages, Teikyo University, Tokyo, Japan
夏允中 Yung-Jong Shiah	高雄師範大學諮商心理與復健諮商研究所教授／中華本土社會科學會秘書長／世界本土諮商心理學推動聯盟秘書長 Professor, Graduate Institute of Counseling Psychology and Rehabilitation Counseling, National Kaohsiung Normal University/ Secretary-General, Chinese Indigenous Social Science Association/ Secretary General, WICPA
羅琨瑜 Kun-Yu Luo	澳門社會及行為科學研究學會理事長 President, Society of Social and Behavioral Sciences Research of Macau
陳惠如 Hui-Ju Chen	國立宜蘭大學外國語文學系副教授 Associate Professor, Department of Foreign Languages and Literature, National Yilan University
陳復 Fu Chen	東華大學通識教育中心教授兼主任／東華大學洄瀾學院院長／中華本土社會科學會副理事長 Chairman, Center for General Education, National Tung Hwa University/ Dean of College of Huilan, National Dong Hwa University/Vice President, Chinese Indigenous Social Science Association
Taesoo Kim	Research Professor, Daesson Academy of Sciences, Daejin University, Korea
林安梧 An-Wu Lin	慈濟大學教授／臺灣師範大學國文學系榮休教授／元亨書院院長／中華本土社會科學會會士 Professor, Tzu Chi University/ Emeritus Professor, Department of Chinese, National Taiwan Normal University/ Dean, Yuan Heng College/ Indigenous Social Science Fellow, Chinese Indigenous

	Social Science Association
李思賢 Tony Szu-Hsien Lee	臺灣師範大學健康促進與衛生教育學系特聘教授／中華本土社會科學會會士 Distinguished Professor, Department of Health Promotion and Health Education, Taiwan University/Indigenous Social Science Fellow of Chinese Indigenous Social Science Association
黃宗堅 Tsung-Chain Huang	彰化師範大學輔導與諮商學系教授兼教育學院院長 Professor, Department of Guidance and Counseling/ Dean of College of Education, National Changhua University of Education
許書璋 Ryan Shu-Wei Hsu	政治大學企業管理學系副教授 Associate Professor, Department of Business Administration, National Chengchi University.
吳美瑤 Mei-Yao Wu	高雄師範大學教育學系教授／亞太道德教育學會理事長 Professor, Department of Education, National Kaohsiung Normal University/ President of Asia-Pacific Network of Moral Education
林敬智 Ching-Chih Lin	政治大學宗教研究所助理教授 Assistant Professor, Graduate Institute of Religious Studies, National Chengchi University
葉光輝 Kuang-Hui Yeh	中央研究院民族所研究員／台灣大學心理系教授／中華本土社會科學會會士 Research fellow, Institute of Ethnology, Academia Sinica/ Professor, Department of Psychology, National Taiwan University/ Indigenous Social Science Fellow, Chinese Indigenous Social Science Association
林俊德 Jiun-De Lin	臺中科技大學通識教育中心教授 Professor, Center for General Education, National Taichung University of Science and Technology
羅家玲 Jia-Ling Luo	彰化師範大學輔導與諮商學系教授兼系主任／本土諮商心理學研究發展中心主任 Professor & Chair, Department of Guidance and Counseling, National Changhua University of Education/ Director of CICP
吳慧敏 Harriet H. M. Wu	佛光大學心理學系副教授 Associate Professor, Department of Psychology, Fo Guang University
Chen-Wei Yu	Associate Professor, Department of Foreign Languages and Cultures, Fo Guang University, Taiwan
Han-Sheng Wang	Associate Professor/Department of Modern Languages, National Pingtung University of Science and Technology, Taiwan

## 二、思源論壇、國際論壇主講人

### Speakers of Indigenous Social Science Scholar Forum, English Forum (依議程場次排序 Sorted by Agenda)

姓名 Name	服務單位與職稱 Position
黃光國 Kwang-Kuo Hwang	臺灣大學心理學系榮譽教授／國家講座教授／中華本土社會科學會榮譽理事長／世界本土諮商心理學推動聯盟榮譽主席 Honorary Professor, Department of Psychology, National Taiwan University/ Honorary President of Chinese Indigenous Social Science Association/ Honorary President of World Indigenous Counseling Psychology Alliance
宋文里 Wen-Li Soong	國立清華大學榮譽退休教授／天主教輔仁大學兼任教授 Honorary Professor, National Tsing Hua University/ Adjunct professor, Fu Jen Catholic University

鄭如玉 Catherine Ju-yu Cheng	逢甲大學外國語文學系副教授 Associate Professor, Department of Foreign Languages and Literature, Feng Chia University
Joff P. N. Bradley	Professor, Department of Foreign Languages, Teikyo University, Tokyo, Japan
Tony See	Lecturer, Nanyang Technological University-National Institute of Education
Zofia A. Wybieralska	PhD Student, Department of Philosophy, National Chengchi University
Elena Gessler	PhD Candidate, Department of Philosophy, National Chengchi University
Patrick Laude	Professor, Georgetown University
Stefan Kukowka	PhD Student, Graduate Institute of Religious Studies, National Chengchi University
Taesoo Kim	Research Professor, Daesson Academy of Sciences, Daejin University, Korea
Anna M. Hennessey	PhD Candidate, Department of Philosophy, National Chengchi University
余安邦 An-Bang Yu	臺灣師範大學教育心理與輔導學系兼任副教授／中央研究院民族學研究所副研究員（已退休） Adjunct Associate Professor, Department of Educational Psychology and Counselling, National Taiwan Normal University/ Associate Researcher, Institute of Ethnology, Academia Sinica
葉聰霽 Tsung-Pei Yeh	政治大學宗教研究所博士生 PhD Student, Graduate Institute of Religious Studies, National Chengchi University
Scott Pacey	Assistant Professor, University of Nottingham
吳素真 Su-chen Wu	佛光大學外國語文學系副教授 Associate Professor, Department of Foreign Languages and Literatures, Fo Guang University
林敬智 Ching-Chih Lin	政治大學宗教研究所助理教授 Assistant Professor, Graduate Institute of Religious Studies, National Chengchi University
符碧真 Bih-Jen Fwu	臺灣大學師資培育中心教授 Professor, Center for Teacher Education, National Taiwan University
陳舜文 Shun-Wen Chen	清華大學教育心理與諮商學系副教授 Associate professor, Department of Educational Psychology and Counseling, National Tsing Hua University
葉光輝 Kuang-Hui Yeh	中央研究院民族所研究員／台灣大學心理系教授／中華本土社會科學會會士 Research fellow, Institute of Ethnology, Academia Sinica/ Professor, Department of Psychology, National Taiwan University/ Indigenous Social Science Fellow, Chinese Indigenous Social Science Association
張懿仁 Yi-Jen Chang	臺北大學應用外語系助理教授 Assistant Professor, Department of Foreign Languages and Applied Linguistics, National Taipei University
游鎮維 Chen-Wei Yu	佛光大學外國語文學系副教授 Associate Professor, Department of Foreign Languages and Literatures, Fo Guang University
廖高成	佛光大學外國語文學系副教授

Kao-chen Liao	Associate Professor, Department of Foreign Languages and Literatures, Fo Guang University
黃耀弘 Yao-hung Huang	臺東大學通識教育中心助理教授 Assistant Professor, Center for General Education, National Taitung University
蔡政良 Futuru C.L. Tsai	臺東大學南島文化中心主任 Director, Center of Austronesian Culture, National Taitung University
羅宜柔 Yi-jou, Lo	Associate Professor, Department of English, Wenzao Ursuline University of Languages
王梅春 Mei-Chuen Wang	國防大學通識教育中心副教授 Associate Professor, Center for General Education, National Defense University
王瀚陞 Han-sheng Wang	屏東科技大學應用外語系副教授 Associate Professor, Department of Modern Languages, National Pingtung University of Science and Technology

### 三、論壇評論人 Commentators of Forum

(依議程場次排序 Sorted by Agenda)

姓名 Name	服務單位與職稱 Position
張加佳 Jia-jia Chang	大葉大學華語教學中心主任 Director of Da-Yeh University Chinese Language Center
蔡喬育 Qiao-Yu Cai	台中教育大學語教系主任 Director of Transworld University Chinese Language Center
黃光國 Kwang-Kuo Hwang	臺灣大學心理學系榮譽教授／國家講座教授／中華本土社會科學會榮譽理事長／世界本土諮商心理學推動聯盟榮譽主席 Honorary Professor, Department of Psychology, National Taiwan University/ Honorary President of Chinese Indigenous Social Science Association/ Honorary President of World Indigenous Counseling Psychology Alliance
陳雀倩 Chueh-chien Chen	宜蘭大學通識教育中心助理教授 Assistant Professor, Center for General Education, National Ilan University
周佳敏 Sophia Chia-Min Chou	國立臺灣師範大學管理學院管理研究所助理教授 Assistant Professor, Institute of Management, College of Management, National Taiwan Normal University
但昭偉 Jhao-Wei Dan	台北市立大學教育學系教授 Professor, Department of Education, University of Taipei
鄧文龍 Wen-lung Teng	文藻外語大學歷史文化觀光產業創新研究中心主任 Wenzao Ursuline University of Languages
劉淑慧 Shu-Hui Liu	彰化師範大學輔導與諮商學系教授兼華人生涯研究中心主任／中華本土社會科學會常務監事 Professor, Department of Guidance and Counseling, National Changhua University of Education/ Director, Chinese Career Research Center/ Executive Supervisor, Chinese Indigenous Social Science Association
黃耀弘 Yao-hung Huang	臺東大學通識教育中心助理教授 Assistant Professor, Center for General Education, National Taitung University
曾瑞華 Laurie Jui-hua Tseng	臺東大學英美語文學系教授 Professor, Department of English, National Taitung University



## 志工人員名單

### List of Volunteers

王以柔、王家瑜、王珮馨、何朋瑾、何柏萱、何語芬、吳依庭、吳芷芬、  
呂芷欣、宋蕎安、周芳羽、林詩軒、林馨蕾、洪詩雅、徐敏瑄、徐煒喆、  
張妤恬、張嘉珏、張嘉悅、梁修齊、許雅瑄、陳嫻好、陳彥霖、陳昱晴、  
陳家樺、曾振容、游東霖、黃詠聖、葉芷安、廖真如、劉牧承、劉品均、  
蔡銘怡、鄧斯勻、鄭伊雯、鄭旭雯、顏宜婕





## 思源學者 簡歷

### Indigenous Social Science Scholar

#### 王載寶教授 Dr. & Professor Paul T. P. Wong (1937-)



王載寶教授係加拿大多倫多大學心理學博士，加拿大臨床心理學家和教授，目前是塞布魯克大學的兼任教授，特倫特大學及西三一大學的名譽教授。王博士在學習理論、社會認知、存在心理學，和正向心理學，皆有重要貢獻，是傑出的國際心理學家。他早年就耕耘意義治療、存在心理學與正向心理學領域，在兩個領域皆有豐富的學術發表，並加以結合、發展出「存在正向心理學」或稱「正向心理學 2.0」/第二波的正向心理學 (Positive Psychology2.0, PP2.0)。

王博士的 PP2.0 加入了易經陰陽學說及華人本土心理學的內涵，將心理治療推向提升全人類的心靈健康，以及成熟的幸福(mature happiness/well-being)與心盛圓滿(flourishing)，對含攝文化的意義治療、本土正向心理學發展與推動有著極大的貢獻。2016年獲頒美國心理學會第32部門的卡爾羅傑斯獎，以表彰其“對人本心理學理論和實踐的傑出貢獻”。2020年 Covid-19 疫情爆發時，他編寫免費的“*Made for Resilience and Happiness: Effective Coping with COVID-19 According to Viktor E. Frankl and Paul T. P. Wong*”電子書，協助面臨恐懼與苦難中的世人用堅毅韌性與自我超越來開創幸福。

**Dr. & Professor Paul T. P. Wong** ([www.drpaulwong.com](http://www.drpaulwong.com)) received his Ph.D. in Psychology from the University of Toronto in 1970. He is a Canadian clinical psychologist and professor. He is currently an adjunct professor at Saybrook University and an honorary professor at Trent University and Western Trinity University.

Professor Wong's research career has gone through four stages with significant contributions in learning theory, social cognition, existential psychology, and positive psychology. He is stepped into the field of existential psychology and positive psychology in his early years. He has rich academic publications in both fields and combined them to develop existential positive psychology (or Positive Psychology2.0, PP2.0). In his second wave of positive psychology(PP2.0), he added the Yin – Yang(陰-陽) theory of I-Ching(易經) and the ingredients of Asian indigenous psychology, promoting psychotherapy to enhance the spiritual well-being of all mankind as well as mature happiness and flourishing. He has made great contributions to the development and promotion of culture-inclusive meaning therapy and indigenous positive psychology.

Professor Wong received the Carl Rogers Award in 2016 from Division 32 of the American Psychological Association for his “outstanding contribution to the theory and practice of humanistic psychology.” During the 2020 Covid-19 outbreak, he wrote the free e-book, “*Made for Resilience and Happiness: Effective Coping with COVID-19 According to Viktor E. Frankl and Paul T. P. Wong*” to help people to create happiness with grit, resilience and self-transcendence during the situations of fear and suffering.

## 楊中芳教授 Chung-Fang Yang



天津出生，祖籍山東蓬萊。1966 年獲台灣大學心理學學士學位，1970 年獲美國芝加哥大學社會心理學碩士學位，1972 年獲芝加哥大學社會心理學博士學位。1973-1976 年先後在美國耶魯大學及加拿大英屬哥倫比亞大學從事博士後研究；1976 年起先後任教於美國華盛頓大學（西雅圖）、南加州大學、香港中文大學商學院；香港大學心理學系；2001-2006 年任中山大學心理學系主任、教授、博士研究生導師。1990 年初與楊國樞、黃光國、葉啟政等教授與中國社會科學院社會學研究所合作，在大陸各地開設社會心理學講習班，致力於大陸社會心理學之重建。1997 年創建華人本土心理研究基金會，2017-2020 任董事長，現任北京大學人格與社會心理學研究中心客座研究員。

研究興趣包括社會心理學、人際關係學、自我心理學、中庸心理學。楊中芳教授致力於華人本土心理學研究，其著作極多，其中尤以《如何研究中國人》及《如何理解中國人》，最具代表性。同時，在兩岸推廣有關「中庸」之研究，帶領許多學生編製量表，開此一研究領域之先河，足為表率。2017 年獲華人心理學家學術研討會頒贈「終身成就獎」。對推廣本土心理學貢獻良多。

Dr. Yang Chung Fang, born in Tianjin, is a native of Penglai, Shandong Province. She earned her BS degree in Psychology from National Taiwan University in 1966, a MA and a PHD in Social Psychology in 1970 and 1972 respectively from University of Chicago. From 1973 to 1976, she did her postdoctoral research at Yale University and at University of British Columbia in Canada. Since 1976, she had taught at the business schools of University of Washington (Seattle), University of Southern California, and the Chinese University of Hong Kong. Later she returned to teaching in the psychology department of University of Hong Kong from 1984-2003. Between 2001 and 2006, she served as the Founding Head, Professor and Doctoral Supervisor of Department of Psychology, Sun Yat-Sen University in Guangzhou. Starting from the early 1990s, she helped training graduate students from the Mainland in the Social Psychology Workshops, which was jointly organized by Professor Yang Kuoshu and Institute of Sociology, the Chinese Academy of Social Sciences, and aimed at speeding the development of Social Sciences in China. In the meantime, she lectured around schools on the mainland, and was committed to the restoration of Social Psychology there. In 1997, She established the Foundation for the Advancement of Chinese Indigenous Psychology, and served as Chairperson from 2017 to 2020. Currently she is a Visiting Scholar at the Research Center for Personality and Social Psychology, Peking University.

Her research interests include Social Psychology, Interpersonal Relationship, Self Psychology, and Zhongyong (中庸) Psychology. Professor Yang has devoted to research on Chinese indigenous psychology, and written many books, among which "How to Study the Chinese" and "How to Understand the Chinese" are the most representative. At the same time, she promoted the research on "Zhongyong (中庸)" on both sides of the Taiwan Strait, and led many students to compile scales, which was the first of its kind in this field of study. In 2017, she was awarded the "Lifetime Achievement Award" by the Conferences for Chinese Psychologists. She has contributed greatly to the promotion of indigenous psychology.

# 中華本土社會科學會 會士 簡歷

## Introduction of Indigenous Social Science Fellow

### 符碧真教授 Bih-Jen Fwu



美國加州大學 (UCLA) 教育博士，現任國立臺灣大學師資培育中心教授。

符碧真教授深耕「華人教育觀」研究，結合儒家思想、心理學與教育學，提出以「五倫」為基礎之「修養的角色義務理論」(Role Obligation Theory of Self-cultivation)，強調「苟日新，日日新，又日新」的自我修養，是個人應盡的角色義務。從系列實徵研究顯示儒家社會的特殊性，對於學術的深耕是值得我們學習的重要典範。

Professor Bih-Jen Fwu has a PhD in Education from University of California Los Angeles (UCLA). She is currently the Professor at Center for Teacher Education, National Taiwan University.

Processor Fwu has devoted to research on education in Confucian cultural contexts and has proposed the Role Obligation Theory of Self-cultivation (ROT) by integrating Confucianism, psychology, and education with a specific focus on transforming oneself through constant self-cultivation to achieve the ultimate good. Professor Fwu has published a series of empirical studies based on ROT and has successfully called attention to the cultural uniqueness of the Confucian societies. Her accomplishments and contribution have made her a respected figure in the field.



## 中華本土社會科學會 榮譽會員 簡歷 Introduction of Honorary Members

### 徐泓教授 Hong Hsu



1943年12月25日生，福建建陽人，台灣大學歷史系文學士、文學碩士及國家文學博士。現任暨南國際大學榮譽教授、廈門大學終身講座教授。曾任台灣大學歷史系教授兼系主任、藝術史研究所創所所長、香港科技大學歷史學講座教授兼人文學部創部部長及人文社科院署理院長、暨大歷史學系創系主任、教務長及代理校長、東吳大學歷史系教授、南開大學歷史學院講座教授、中國明代研究會理事長、中研院史語所學術委員、中華奉元學會創會理事長。

徐泓教授對於明清社會經濟史有深入的研究，對於歷史教學、研究以及指導及提攜年輕學者不遺餘力。已發表明清鹽業、社會風氣、史學史，明代婚姻與家庭及國內大移民與城市，清代台灣自然災害等論著九十餘種、會議論文一百二十餘篇，學術評論三十餘篇與歷史普及讀物三十餘篇，近著：《何炳棣著〈明清社會史論〉譯注》(2013)、《二十世紀中國的明史研究》(2016)、《聖明極盛之世？：明清社會史論集》(2021)、〈「新清史」論爭：從何炳棣、羅友枝論戰說起〉(2016)、〈「中國資本主義萌芽」研究範式與明清經濟史研究〉(2018)、〈明朝國號「大明」的緣由及意義〉(2019)及〈龍德而隱：一代大儒愛新覺羅毓鋆老師〉(2021)等。

Dr. Hsu Hong was born on December 25, 1943, in Jianyang, Fujian. He earned his BS degree, a MA and a PHD in History from National Taiwan University. He is the Professor Emeritus of the Department of History in National Chi Nan University and was a Chair Professor in Xiamen University and Nankai University. He served as the Head, Professor of Department of History, and the Founding director of the Institute of Art History, National Taiwan University. He had served as Professor of History and Founding Head of Humanities Division, Acting Dean of the Humanities and Social Sciences School, the Hong Kong University of Science and Technology. Also, the Founding Head, Vice President for Academic Affairs and Acting President in National Chi Nan University, and Professor of the Department of History of Soochow University. He was the chairman of the Association for Ming Studies, the academic member of the Institute of History and Philology, Academia Sinica and the Founding chairman of the Chinese Fengyuan Society for Chinese Classics. Professor Hsu has devoted to research on Socio-economic History of Ming and Qing Periods, and author of *Researches on the History of the Ming in the Twentieth Century*, and *Topics in Ming-Qing Social History*. He has written more than 90 articles on family and domestic immigration and cities, natural disasters in Taiwan in the Qing Dynasty, more than 120 conference papers, more than 30 academic reviews and more than 30 historical popular books. He spares no effort to teaching and researching history, as well as mentoring and advocating young scholars.

## 思源論壇主持人及與談人簡歷

### Introduction of Indigenous Social Science Scholar Forum Speaker

#### 越建東教授 Kin-Tung Yit



英國布里斯托大學神學與宗教研究所佛學研究博士，學術專長為印度佛教哲學、佛教經典語言與文獻（梵語、巴利語）、禪修學、阿毘達摩心識學、科學與佛教之對話。現職於中山大學哲學研究所暨博雅教育中心專任教授、西灣學院合聘教授。曾任中山大學哲學研究所暨通識教育中心專任教授、中山大學哲學研究所暨通識教育中心專任副教授、中山大學通識教育中心人文與社會科學教育組專任助理教授、台灣大學哲學系兼任助理教授、輔仁大學宗教系兼任助理教授、輔仁大學全人教育中心兼任助理教授、法鼓山僧伽大學兼任助理教授、私立天主教輔仁大學科學與宗教研究中心博士後研究員。

#### 黃光國教授 Kwang-Kuo Hwang



黃光國，中華文化研究中心創始人，美國夏威夷大學社會心理學博士，曾任國立臺灣大學心理學系教授、國科會卓越計劃主持人、教育部國家講座教授及高雄醫學大學心理系講座教授，退休後則任台大心理學系榮譽教授。黃教授自1980年代以來一直致力於推動社會科學本土化，於2018年結合各方資源成立思源學會，大力推動華人本土社會科學的永續發展及深度，並向社會大眾和國際社群介紹最新之學術成果。除出版8本中文著作外，並出版 *Foundations of Chinese Psychology: Confucian Social Relations*、*Culture-inclusive theories: An Epistemological Strategy*。已經在國際學術期刊及專書中發表了

130多篇論文，為世界排名2%的頂級科學家，曾任亞洲本土和文化心理學協會主席（2010-2014年）和亞洲社會心理學協會主席（2003-2005年）。

Hwang Kwang-Kuo is the founder of Research Center for Cultural China. He retired from National Taiwan University, and is currently National Chair Professor, awarded by the Ministry of Education, Republic of China. Professor Hwang has endeavored to promote the indigenization movement of social sciences in Chinese society since 1980s. He has published more than 130 articles on related issues in addition to eight books including *Foundations of Chinese Psychology: Confucian Social Relations* and *Culture-inclusive theories: An Epistemological Strategy*. He is 2% top scientists of the world, past president of Asian Association of Indigenous and Cultural Psychology (2010-2014), and Asian Association of Social Psychology (2003–2005)



## 林安梧教授 An-Wu Lin



台灣大學第一位哲學博士，著名哲學家、宗教學家。先後擔任台灣清華大學教授暨通識教育中心主任、台灣師範大學教授，慈濟大學宗教與人文研究所所長，慈濟大學宗教與人文研究所教授、元亨書院院長、台灣慈濟大學人文社會科學院院長、山東大學儒家文明協同創新中心傑出海外訪問學者及儒學高等研究院客座教授，山東大學易學及中國古代哲學研究中心特聘教授。

林安梧教授對於儒家及新儒家有著極為專業的研究，發展出許多對新儒家的獨到觀點，並關注儒學的現代適應性問題，不斷深研哲學治療學之可能；除了研究外，在推動民間書院講學之風也不遺餘力，曾以普通話及閩南語開講《四書》《金剛經》《易經》《道德經》等！並深入探討臺灣儒、釋、道文化之繼承與發展，在中華文化的保留及傳承有著舉足輕重的地位。

## 余安邦副教授 An-Bang Yu

本土／文化心理學者。國立臺灣大學心理學博士。中央研究院民族學研究所副研究員退休（2020年8月）。現任國立臺灣師範大學教育心理與輔導學系兼任副教授。主要研究旨趣及領域為：文化／本土心理學、宗教經驗與療癒、人文臨床與文化療癒等等。曾出版相關學術性論文數十篇，近日出版有〈心理／文化療癒作為倫理技藝的社會實踐：人文臨床學觀點〉（汪文聖主編：《華人倫理實踐：理論與實務的交會》，2021）。近幾年主編之專書文集有：《人文臨床與倫理療癒》，2017），《身體、主體性與文化療癒：跨域的搓揉與交纏》（2013），《本土心理與文化療癒：倫理化的可能探問》（2008）等等。

## 陳舜文副教授 Shun-Wen Chen PhD

現職為國立清華大學教育心理與諮商學系副教授，並擔任《中華本土社會科學期刊》副主編。博士畢業於國立台灣大學心理學研究所，主要研究興趣包括：(一)華人的學習動機與努力信念、(二)道德判斷與德行倫理學，以及(三)心理學與社會科學的知識論信念。電子郵件地址：spsychen@yahoo.com.tw

Dr. Shun-Wen Chen is an Associate Professor in the Department of Educational Psychology and Counseling at National Tsing Hua University and the associate editor of Chinese Journal of Indigenous Social Sciences. He has a PhD in the Department of Psychology at National Taiwan University. His research interest focuses on: (1) Learning motivations and effort beliefs in Confucian heritage culture, (2) moral judgment and virtue ethics, and (3) epistemological beliefs in psychology and social sciences. You can reach him at spsychen@yahoo.com.tw

## 葉光輝教授 Kuang-Hui Yeh, PhD



現任中央研究院研究員、台灣大學心理學系暨研究所合聘教授、Hong Kong Gratia Christian College 心理學院榮譽教授、*Journal of Pacific Rim Psychology* 副主編、*Frontiers in Psychology (Cultural Psychology)* 副主編。曾擔任台灣行政院科技部心理學門召集人、台灣心理學會理事長、*Asian Journal of Social Psychology* 副主編、中華心理衛生學刊主編、中華心理學刊協同主編。曾獲台灣心理學會蘇薌雨博士論文獎、亞洲社會心理學會 Misumi Award、科技部傑出研究獎、中華本土社會科學會會士。著有《中國人的孝道：心理學的分析》、《從親子互動脈絡看華人性格的養成》專書；主編《家庭心理學：系統思維觀點的探討與應用》、《情感、情緒與文化：台灣社會的文化心理研究》、《華人的心理與行為：全球化脈絡下的研究反思》、《*Asian Indigenous Psychologies In the Global Context*》、《*Global Psychology from Indigenous Perspectives: Visions Inspired by K. S. Yang*》等專書。共發表逾百篇中、英文期刊及專書論文。

心理學的分析》、《從親子互動脈絡看華人性格的養成》專書；主編《家庭心理學：系統思維觀點的探討與應用》、《情感、情緒與文化：台灣社會的文化心理研究》、《華人的心理與行為：全球化脈絡下的研究反思》、《*Asian Indigenous Psychologies In the Global Context*》、《*Global Psychology from Indigenous Perspectives: Visions Inspired by K. S. Yang*》等專書。共發表逾百篇中、英文期刊及專書論文。

Dr. Kuang-Hui Yeh now is Research Fellow, Institute of Ethnology in Academia Sinica and Joint-Appointment Professor, Psychology Department, National Taiwan University. He has been exploring indigenous conceptualizations, theories, and paradigms for understanding Chinese family interactions and their impact on individual development and adaptation since 1985. In recent publications, he proposed the Dual Filial Piety model and the Dual Autonomy Model in Chinese people. He received SU Shiang-Yeu Doctorate Dissertation Award, Taiwan Psychological Association, 1992; Misumi Award, AASP, Best Article 2003 and Best Contribution Award 2004; Significant Research Achievement of Academia Sinica, 2006, 2008; Distinguished Research Award of Taiwan National Science Council, 2007; Indigenous Social-Science Fellow Award, Chinese Indigenous Social Science Association, 2020. He is the author of books "*The Filial Piety of Chinese people: A psychological perspective*"(2008) and "*Cultivation of Chinese Personality: Perspective from the Context of Parent-child Interaction*"(2017); And the editor of books "*Affect, Emotion, and Culture: Anthropological and Psychological Studies in Taiwanese Society*"(2002), "*Chinese Indigenous Psychology in Global Context: Reflections and Future Direction*"(2013), "*Asian Indigenous Psychologies in the Global Context*"(2019), and "*Global Psychology from Indigenous Perspectives: Visions Inspired by K. S. Yang*"(2020).



## 國際論壇主講人簡歷 Introduction of English Forum Speaker

### 吳素真副教授 Su-chen Wu



淡江大學英國語文學系博士。現任佛光大學外國語文學系副教授／現就讀政治大學宗教研究所博士班／現任元門太極學苑掌門。研究興趣與專長為生態比較文學、禪宗與道家哲學，致力於結合東、西方的宗教文學跨領域對話，現讀的第二博士班將專研於禪道比較研究。

學術專著有《〈楞伽經〉精神生態學之研究》、《人類中心主義的迷癡：

〈楞伽經〉阿賴耶識習氣薰修之作用》、《生態整體論：阿恩·奈斯的格式塔本體論和梅洛-龐蒂的肉身現象學》、《梭羅高等法則中的靈性與素食主義》。科技部專題研究計畫有：100 年度【《楞伽經》「自證聖智」生態倫理觀之研究】、103 年度【在梅洛龐蒂的「肉身」理論看見李奧波的「土地倫理」】、106 年度【梅洛龐蒂的《知覺現象學》與《入楞伽經》「斷食肉品」章的生態倫理觀】、109 年度【跨越語言的疆界：雅克·德希達的語言解構與《楞伽經》文字般若的比較研究】、110 年度【東西方神聖時空的相遇：《楞伽經》「自證聖智」與伊里亞德「聖顯」的比較研究】

Currently as an Associate Professor in the Department of Foreign Languages and Cultures at Fo Guang University & now as a *PhD Student* of the *Graduate Institute of Religious Studies* at National Chengchi University, Taiwan/ The leader of Yuanmen Taichi Martial Arts Center. Wu received her PhD in English & American Literature from Tamkang University in Taiwan in 2009 with the dissertation “A Spiritual Ecology in the *Laṅkāvatāra Sūtra*.” Her main areas of research are Ecocriticism, Literary Criticism and Religions Studies. She has published papers in “Anthropocentric Obsession: The Perfuming Effects of *Vāsanā* (Habit-energy) in *Ālayavijñāna* in the *Laṅkāvatāra Sūtra*,” *Contemporary Buddhism: An Interdisciplinary Journal* (2014) (A & HCI). Her recent publications include: “Exploring Roland Barthes in Henri Lefebvre’s ‘Abstract Space,’” *Foreign Language Studies* (2009); “Recreating Our Reality: A Comparative Study between a ‘Perceiving Being’ in Amit Goswami’s Quantum Physics and *Ālayavijñāna* in the *Lankavatara Sutra*,” *Journal for Interdisciplinary Research on Religion and Science* (2012); “Tracing the Holistic Voice in Ecological Space: Exploring Theodore Roszak’s Ecopsychology in Henri Lefebvre’s ‘Differential Space,’” *Philosophy Study* (2013); “Ecological Holism: Arne Naess’s Gestalt Ontology and Merleau-Ponty’s Bodily-Flesh Phenomenology,” *Gandhi Marg: Quarterly Journal of the Gandhi Peace Foundation* (2015); “Spirituality and Vegetarianism in Thoreau’s Higher Laws,” *International Journal of Language and Literature* (2017). She received project-grants from MOST: 2011/ The Study of the Ecological Ethics of the “Self-realization to the Noble Wisdom” in The *Laṅkāvatāra Sutra*; 2014/ To Meet Aldo Leopold’s “The Land Ethic” in the “Flesh” of Maurice Merleau-Ponty’s Phenomenology; 2017/ Exploring Merleau-Ponty’s Perception of Phenomenology and the Ethical Vegetarian in The *Laṅkāvatāra Sūtra*; 2020/ Crossing the Boundaries of Language: The Comparative Study of Jacques Derrida on Deconstruction and The *Laṅkāvatāra Sutra*; 2021/ The Sacred Time and Space Encounters with East and West: The Comparative Study of The Self-realization to the Noble Wisdom of The *Laṅkāvatāra Sutra* and Mircea Eliade’s “Hierophany”.

## 主題論壇主持人、評論人及發表人簡歷 Introduction of Forum Moderator, Commentator & Speakers

### 張蘭石副教授 Nam-Sat Chang PhD



現職：閩南師範大學副教授  
學歷：北京大學哲學系博士  
經歷：玄奘大學中文系主任/生命禮儀學位學程主任  
研究興趣與專長：宗教心理學、文化人類學、科學哲學、超心理學。

**Current post:** Associate Professor, Minnan Normal University  
**Academic Background:** PhD in Religious Studies, Dept. of Philosophy, Peking University, China.  
**Experience:** Chairperson, Department of Chinese Literature, Hsuan-Chuang University

Chuang University

**Research Background and Specialization:** Specializes in religious psychology, cultural anthropology, philosophy of science, and parapsychology.

### 余伯泉教授 B.C. Yu



台灣大學心理學系學士（1980）、碩士（1982）、博士（1993），研究興趣與專長為台灣語言教材教法、海外兒童華語教材教法、語言規劃與政策、心理學等。現職於朝陽科技大學華語中心主任，曾任中國石油總公司人事處諮詢輔導管理師（1987-1988）、台灣大學社會系與心理系兼任講師與副教授（1991-1993）、世新大學社會心理系首屆副教授（1993-1994）、長庚大學醫管系與高雄長庚醫院精神科首屆部定副教授（1994-1995）、中國科技大學企管系副教授（1995-1996）、中央研究院民族所（1996-2004）與社科中心助研究員（2004-2005）、教育部深耕輔導團鄉土語言組首屆輔導教授（2003）、教育部國語會首屆華語組主任（2003-2004）、教育部對外華語小組首屆執行秘書（2005-2006）。

### 夏允中教授 Yung-Jong Shiah



#### 學歷

英國愛丁堡大學心理學博士

#### 經歷

#### 現任

1. 國立高雄師範大學諮商心理與復健諮商心理所教授兼學生輔導中心主任
2. 國立東華大學榮譽教授
3. 中華本土社會科學學會秘書長
4. 世界本土諮商心理學推動聯盟秘書長
5. 中華生命電磁科學會理事
6. 英文期刊 Frontiers in Psychology (SSCI, IF = 4.232, 特邀主編兩次)

#### 曾任

1. 英國劍橋大學 Cavendish Lab 訪問學者

- 2.美國亞利桑那大學心理學系訪問學者
- 3.英國倫敦大學心理學系訪問學者
- 4.中央研究院民族所訪問學者
- 5.科技部人文社會科學中心訪問學者(兩次)
- 6.國立高雄師範大學 諮商心理與復健諮商研究所副教授、助理教授
- 7.高雄醫學大學心理學系助理教授
- 8.建國科技大學通識中心講師兼學生輔導中心主任
- 9.國立中央大學學生輔導中心專任諮商心理師
- 10.科技部人文社會科學中心跨領域本土社會科學學術社群召集人
- 11.中華輔導與諮商學報(TSSCI, 副主編)
- 12.諮商心理與復健諮商學報執行主編
- 13.臺灣與諮商輔導學會秘書長
14. *Frontiers in Psychology* (SSCI, IF = 4.232, 特邀主編)
- 15.本土心理學研究(TSSCI, 特邀主編)

### 研究興趣與發表

研究興趣與社會責任為以理論建構與研究來開展以中華文化為基礎的心理學，來邁向自主的社會科學：以我們文化遺產中的儒釋道來建構適用於我們中西社會中的修養心理學(self-cultivation psychology)理論、實徵研究與應用。研究受科技部、經濟部與歐洲 Bial foundation 支持補助。中、英文期刊及心理測驗等發表已超過七十篇，著有英文專書(*Foundations of Chinese Psychotherapies: Towards Self-Enlightenment*)，本書是第一本華人本土的心理治療理論與技術的英文專書，將華人傳統智慧轉換為心理學理論、心理治療理論與應用。本專書由全世界最大學術與最具聲譽的出版社 Springer 於 2021 年三月全球出版發行。

### 榮譽

- 1.連續十年年科技部補助大專院校獎勵優秀人才。
- 2.連續十年國立高雄師範大學研究優良獎
- 3.國立高雄師範大學免評鑑教授
4. ResearchGate 的 Research Interest 分數高於 92% 的所有成員(超過 2,000 萬成員)，並高於 96% 諮商心理學領域的成員。請參見：<https://www.researchgate.net/profile/Yung-Jong-Shiah/stats/researchinterest>

**Yung Jong Shiah** received his PhD in psychology (2008) from the University of Edinburgh, Edinburgh, UK. He is currently professor at the Graduate Institution of Counseling Psychology and Rehabilitation Counseling of National Kaohsiung Normal University. He is also emeritus professor at the Hui Lan College of National Dong Hwa University. He was visiting scholars at the Cavendish Laboratory of University of Cambridge, Psychology Department of University of Arizona and Psychology Department of London University. He is a pioneer scholar and has devoted much of his professional career to linking Confucianism, Buddhism, and Taoism to psychology, psychotherapy, and science, with the aim to enhance mental health and well-being. He has been supported by grants from the Bial Foundation and Ministry of Science and Technology in Taiwan. He has published more than 70 peer-reviewed articles and one professional book, *Foundations of Chinese Psychotherapies: Towards Self-Enlightenment* (2021, Springer International Publishing). He has been the secretary-general of the Chinese Indigenous Social Science Association since 2018 and was Secretary-General of the Taiwan Guidance and Counseling Association from 2015 to 2016. He has served as editor or guest editor of several Chinese and English academic journals. He has received the Excellent Research Award from National Kaohsiung Normal University for from 2010 to the



present, 10 Distinguished Scholars grants from the Taiwan Ministry of Science and Technology from 2013 to the present, and the Phi Tau Phi Scholastic Honor in 1997. His publications can be seen at: [https://www.researchgate.net/profile/Yung-Jong\\_Shiah](https://www.researchgate.net/profile/Yung-Jong_Shiah)

## 盧怡任助理教授 Yi-Jen Lu PhD



現 職： 國立陽明交通大學健康心理中心/教育研究所 助理教授。

學 歷： 國立彰化師範大學輔導與諮商研究所博士

經 歷： 國立陽明交通大學健康心理中心 校聘副中心主任、國立交通大學諮商中心主任

研究專長：

研究專長在於以存在現象學取向為視框，進行諮商核心主題受苦、轉化與療癒之系列研究，從存在現象學的觀點提出對受苦及離苦的存在描述，其對受苦與離苦的存在現象學理解架構，走出了現有理論的框架，對心理困擾（受苦）提出新的理論觀點，並能為存在現象學理論的心理治療觀點敷設了踏實且有意義的利基；另外也在本系列研究中發展出存在現象學之

研究方法論，本方法論從存有論的探究開始，透過語意學的分析讓概念與分析方法能夠落實，乃是國內現象學方法論發展的另一突破。

未來也將應用存在現象學視框來進行相關議題的現象學心理學探究，包括受苦議題、生涯議題、青少年議題、專業倫理議題等。

**Current post:** Assistant Professor, Mental Health and Counseling Center/ Institute of Education, National Yang Ming Chiao Tung University

**Academic Background:** Ph.D. in Guidance and Counseling, National Changhua University of Education

**Experience:** Vice Chief Director of Mental Health and Counseling Center, National Yang Ming Chiao Tung University Chief Director of Counseling Center, National Chiao Tung University

### **Research Background and Specialization:**

Dr. Lu's research expertise lies in the series of studies on the core themes of suffering, transformation, and healing based on the perspective of existential phenomenology. From the perspective of existential phenomenology, he presents a description of suffering and affliction. Existential phenomenology understanding framework, out of the framework of existing theories, put forward new theoretical perspectives on psychological distress (suffering), and can lay a solid and meaningful niche for the psychotherapy perspective of existential phenomenology; A series of research methods of existential phenomenology have been developed. This methodology begins with the exploration of ontology and enables the implementation of concepts and analytical methods through the analysis of semantics. This is another breakthrough in the development of domestic phenomenology methodology.

In the future, the existing phenomenological perspective will be used to conduct phenomenological psychological investigations on related issues, including suffering, career, youth, and professional ethics issues.

## 鍾昆原副教授 Kuen-Yung Jone PhD



現為高雄醫學大學心理學系副教授兼正向心理學中心研究員。政治大學心理學系學、碩士、中山大學管理學博士、賓州大學華頓管理學院訪問學者、賓州大學華頓管理學院 GLOBE 計畫協同研究員。曾任高雄醫學大學心理學系主任、高雄醫學大學正向心理學中心主任、政治大學政大書院執行長。近年研究領域主要在組織行為與正向心理學，在各級醫院護理部執行多場正向心理學工作坊並發表數篇學術論文。未來將致力於佛儒會通取向的正向心理學探究。

### Current Job :

Associate Professor of Psychology Department, Kaohsiung Medical University  
Research Fellow of Positive Psychology Center, Kaohsiung Medical University

### Education & Research Background :

Ph.D. in Management of National Sun Yat-Sen University  
Master in Psychology, National Chengchi University  
Bachelor in Psychology, National Chengchi University  
Visiting Scholar of The Wharton School of University of Pennsylvania (1997-98)  
Co-Investigator of the GLOBE Project of the Wharton School, University of Pennsylvania (1997-2002)

### Academic research and field :

- Organizational Behavior
- Positive Psychology

## 劉淑慧教授 Shu-Hui Liu



美國普度大學·諮商教育博士，研究專長為生涯輔導與諮商、生涯資訊與輔導系統、研究典範與方法、超個人心理學與諮商、現象學心理學、敘事心理學、心理諮商本土化。現任彰化師大輔導與諮商學系教授、華人生涯研究中心主任、中華本土社會科學會常務監事、輔導與諮商學報主編。曾任彰化師大學生心理諮商與輔導中心主任、研究倫理審查委員會主任委員、中華輔導與諮商學報主編。曾獲得中華民國教育學術團體傑出研究木鐸獎、服務獎／科技部大專校院研究獎勵（三次）。





## 李思賢教授 Tony Szu-Hsien Lee, Ph.D.



**現職：**臺灣師範大學健康促進與衛生教育學系 **特聘教授**  
中國信託成癮防制暨政策研究中心 **主任**  
中華心理衛生學刊 **主編**  
台灣減害協會 **理事長**

李思賢教授發表的優良期刊文章超過 100 篇、2 本專書、4 篇政策專論與 2 篇研究倫理專書論文。學術創新能力卓越，同時貢獻研究創新與結果於實際生活中，影響臺灣成癮防制與政策社群、提升福祉與積極推動國家政策改變。學術表現曾榮獲 2021 中華本土社會科學會會士、美國 2014 藥物濫用署（NIDA）國際傑出合作科學家獎、國科會優良研究獎十餘次、台灣愛滋病學會傑出研究論文獎等。在社會服務與大學社會責任，受到教育學術團體的肯定，兩度獲得台灣教育學會聯合會木鐸獎；亦榮獲臺灣師範大學第一屆社會服務傑出貢獻獎。除了教學、研究與參與學術團體，也積極基於研究成果積極向政府倡議政策，提交修法動議，同時撰寫精神（心理）疾患科普文章、教科書與在社區中推動正向情緒，提升孩子的心理健康素養與生活技能。

As a distinguished professor, researcher, psychologist, and policy advocate for mental health promotion, education, and human rights, I have devoted my expertise to both clinical and non-clinical aspects of mental health, addiction/dependence, HIV/AIDS, and crime prevention in Chinese society. My work has involved integrating mental health promotion/education, HIV prevention, and substance use treatment since my doctoral dissertation in 1996. As a trained psychologist, I regard addiction/dependence as a treatable relapsing brain disease. This is based on evidence accumulated from medical, physiological, and psychological-social researches, including those of National Institute on Drug Abuse (NIDA).

With a focus on furthering this development I continued research and educational collaboration, particularly using psychological theories to assist patients with mental illness to build personal strength and resilience in communities. Besides designing and assessing harm reduction programs in Taiwan, my colleagues and I develop education curricula with content of life skills and cognitive-behavioral therapy under the philosophy of treatment as prevention for patients with substance use disorder or addiction in both prisons and clinics. Additionally, behavior meaning is embedded in culture and social context. I explore and examine the cultural aspects of mental illness and propose working model of treating psychiatric symptoms.

## 黃宗堅教授 Huang Tsung-Chain

**現職：**彰化師範大學輔導與諮商學系教授兼教育學院院長，台灣遊戲治療學會常務理事，台灣沙遊治療學會理事，國際沙遊治療學會 (ISST) 「臨床沙遊治療師」(Certified Clinical Member) 及「教師級會員」(Teaching Member)，台灣輔導與諮商學會「專業督導」，台灣遊戲治療學會「專業督導」，台灣輔導與諮商學會常務理事，台中市教育局國民中小學輔導教師兼任督導，臺中市學生輔導諮商中心「沙遊治療專業社群」督導，台中市學生輔導諮商中心「表達性藝術治療專業社群」督導，諮商心理師(2004年國家特考)。

**學歷：**美國德州州立大學奧斯汀分校心理學博士

**經歷：**彰化師範大學輔導與諮商學系系所主任，台灣沙遊治療學會理事長，輔導與諮商學報主編，台灣輔導與諮商學會常務理事，衛生福利部中區兒童之家、勵馨基金會及張老師基金會兼任諮商心理師及督導，彰化師範大學學生諮商中心兼任諮商師及督導。

**研究興趣與專長：**如何在正念與榮格取向表達藝術治療歷程中轉識成智、如何在遊戲中玩出對夢的洞察力與復原力、如何在沙遊治療中療癒心靈創傷、創意式家庭遊戲治療、隱喻故事的臨床評估及實務應用、諮商督導專業發展歷程、文化心理學與人文療癒

**Current post:** Dean of the College of Education- National Chunghua University of Education, President of Taiwan Sandplay Therapy Society, Professor of Changhua Normal University's Department of Counselling and Counseling, International Sand You Therapy Society (ISST) "Certified Clinical Member" professional certification, Taiwan Counseling and Consulting Society "Professional Supervision" certification, executive director of Taiwan Counselling and Counseling Society, executive director of Taiwan Game Therapy Society, Taichung Student Counseling and Counseling Center Supervising "Expressive Art Therapy Professional Community", consulting psychologist).

**Education:** Ph.D. in Educational Psychology, University of Texas- Austin

**Experience:** Editor-in-Chief of the Chinese Journal of Counselling and Counseling, Chair of the Department of Guidance and Counseling, Changhua Normal University, Supervisor of the "Tourism Professional Community" of Taichung Student Counseling and Counseling Center, Children's House, Lixin Foundation and Teacher Zhang Foundation Part-time counselor psychologist and supervisor. Student counseling center of Changhua Normal University concurrently serves as counselor and supervisor.

## 吳美瑤教授 Mei-Yao Wu



台灣師範大學教育學博士，研究興趣與專長為教育學基礎理論(教育社會學、教育心理學、教育哲學)、道德教育、倫理學、教育哲學、教育社會學、現代中國教育思潮、教育心理學、輔導原理與實務。現為高雄師範大學教育學系教授曾任亞太道德教育學會(APNME, The Asia-Pacific Network for Moral Education)會長、道德教育期刊(Journal of Moral Education, an SSCI journal)編輯委員、亞太道德教育學會與道德教育期刊基金會溝通代表(APNME Representative to JMETS)、亞太道德教育學會(APNME, The Asia-Pacific Network for Moral Education)委員會委員。



## 羅家玲教授 Jia-Ling Luo



彰化師範大學輔導與諮商學系教授兼系主任、本土諮商心理學研究發展中心主任

學歷：國立彰化師範大學輔導與諮商學系博士

研究專長：青少年輔導與諮商之實務及訓練、團體諮商歷程與效果研究、死亡心理與諮商、生命教育、親職教育經歷及證照：

1. 考選部高考及格心理諮商師（民國 93 年）
2. 台北市永吉國中輔導室組長（民國 80-81 年）
3. 彰化師範大學輔導與諮商學系助教（民國 81-86 年）
4. 彰化師範大學師資培育中心課程與認證組組長（民國 98-100 年）
5. 彰化師範大學學生心理諮商與輔導中心主任

6. 彰化師範大學社區心理諮商及潛能發展中心主任

榮譽與獎項：

1. 99 年獲本校績優導師獎。
2. 105 年獲選本校特優導師獎。
3. 105 學年度第二學期教育部實習績優團體同心獎
4. 93、94 學年度教育部頒「全國大專院校績優社團評鑑優等」指導老師

## 曾貝露助理教授 Pei-Lu Tseng



高雄師範大學諮商心理與復健諮商所博士，研究興趣及專長為青少年輔導、生涯發展與諮商、學校輔導工作、諮商實習與督導、家庭諮商。現任職於高雄師範大學教育學系，曾任職於嘉義大學輔導與諮商學系。

## 白倩如副教授 Chine-ju Pai



### 學歷：

台灣暨南國際大學社會政策與社會工作系博士 2005/09-2012/01

### 專職：

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**研究與實務專長領域：**華人文化與社會工作專業倫理、復原力社會工作理論與實務、社會工作實習教育與自主學習、兒少保護與安置照顧、脆弱家庭社會工作

Chine-ju Pai is Assistant Professor Department of Guidance and Counseling, National Changhua University of Education (NCUE), Taiwan. She is also Adjunct Assistant Professor Department of Social Work, Tunghai University, Taiwan. Before joining NCUE, she was Senior Social Worker of Department of Psychiatry, Taipei City Zhongxing Hospital, Taiwan, and Secretary General of Taiwan Association of Social Work Service Quality. Chien-ju has 22 years of experience in practicing, teaching, supervision and researching social work practice. In the 2000s, Chien-ju was Supervisor of Employment Service Division of Department of Psychiatry, Taipei City Zhongxing Hospital, Taiwan, which was the first center to improving community employment and natural supporting program for chronic mental illness patients in Taiwan.

The research interests of Chien-ju include theory & practice in social work, Chinese culture and social work ethics, resilience of vulnerable/high-risk children/youth and their families, as well as residential care youth.

## 陳惠如副教授 Rosa Hui-Ju Chen



**現職：**國立宜蘭大學外國語文學系專任副教授、中華本土社會學期刊副主編

### 學歷：

淡江大學英文學系英語教學博士

美國賓夕法尼亞大學英語教學碩士

美國理海大學教育科技碩士

**經歷：**國立宜蘭大學語言中心專任副教授兼中心主任、國立宜蘭大學語言中心專任副教授、中國文化大學英國語文學

系專任副教授、國立陽明交通大學語言中心兼任教師

**研究興趣與專長：**數位語言學習與教學、電腦輔助溝通、第二外語習得、科技英文寫作。

**目前執行計畫：**教育部教學實踐計畫主持人、教育部 TEEP 計畫主持人、教育部雙語數位計畫協同主持人、教育部大專校院 STEM 領域及女性研發人才培育計畫協同主持人

Rosa Hui-Ju Chen is an associate professor in the Department of Foreign Languages and Literature at National I-Lan University, I-Lan, Taiwan, where she teaches courses in Seminar in Language Learning and Teaching, Digital Language Learning and Teaching and Workplace English. Her current research focuses on Sustainability and Transformative Learning, EMI Online Instruction, STEM and Language Education, Cross-cultural Communication in Telecollaboration, Task-based Language Teaching, and Learning Engagement.

# 口頭論文發表一覽表

## List of Oral Presentation

2022 年 10 月 01 日 (星期六) Oct. 1st, 2022 (Saturday)					
時間 Time	主題論壇 Forum	主持人 Moderator/ 評論人 Commentator	主講人 Speakers	題目 Title	地點 Venue
14:20- 15:40	主題論壇 Forum A-1 大陸社會科學本土化 The Indigenization of Social Sciences in China Mainland	張蘭石 Nam-Sat Chang/ 周佳敏 Sophia Chia- Min Chou	張蘭石 Nam-Sat Chang	從自然主義的假我論到 佛教非我論與心學自性 論：存有學的思考 From the naturalistic model of virtual self to the Buddhist and nouslogical model of self-nature: An ontological reconsideration	輔諮系 明德館 一樓 演講廳 Lecture Hall, 1st Floor, Department of Counseling and Counseling
			郭明春 Mingchun Guo 張書幃 Shuwei Zhang 顧蕾 Lei Gu 王萍 Ping Wang 孫鳳 Feng Sun 秦浩文 Haowen Qin	慈悲心訓練促進中國高 中生和大学生心理健康 的效果 The efficacy of Compassionate Mind Training for promoting mental health in Chinese senior high school students and college students	
			郭明春 Mingchun Guo 鄭穎 Ying Zheng 夏允中 Yung-Jong Shiah	中國人的自我修養傾 向：結構、測量及其與 心理健康的關係 Self- cultivation Tendency of Chinese People: Its Structure, Measurement and Relationship with Mental Health	
			蔡俞鈞 Yu-Chun Tsai 夏允中 Yung-Jong Shiah	消除自我的偏見：無我 平等心的理論建構 Eliminating Self Prejudice: The Nonself Equanimity Theory	
	主題論壇 Forum A-2 馬來西亞本土諮商 Local Consultation in Malaysia	陳如湘 Joo-Siang Tan	陳稚均 Zhi-Jun Chen 蔡瓊輝 Chyong-Huei Tsai 洪煒峻 Wei-Jun Hong 廖文毓 Wen-Yu Liao 施秉榕 Ping-Jung Shih 楊上賢 Shang-Hsien	於 COVID-19 疫情後協 助瞭解青少年心理狀況 之遠距心理量測輔助系 統 Remote Psychometric Assistance System for Understanding Teenagers' Psychological Status after the COVID-19 Epidemic	王金平活 動中心 四樓 A401 室 Room A401, 4th Floor, Wang Jin- ping Activity Center

			Yang		
			吳怡萱 Yi-Hsuan Wu 陳舜文 Shun-Wen Chen	訊息的證據類型與立場 對態度變化之調節效 果：以疫苗通行證與安 樂死為例 The moderating effect of evidence type and original position on attitudinal change: Taking the issues of COVID-19 green pass and euthanasia for examples	
			謝杰立 Nicholas CHIA Czet Lee 陳如湘 TAN Joo Sian	輔導實習生新冠疫情間 遠端輔導經驗之初探 A preliminary Study of Counselling Interns' Online Counselling Experience During Covid- 19 Pandemic	
			陳玉蓉 Chen Yoke Yong 溫淑彬 Voon Siok Ping 陳存福 Ting Chuong Hock	《我們還需要婚姻 嗎？》馬來西亞年輕華 裔女性婚姻面面觀 Perspective on Marriage Among Young Chinese Women in Malaysia	
			謝奕豐 Sia Ing Fong Melati Binti Sumari	馬來西亞華人繼父的為 父歷程：解釋現象學分 析研究 Stepfathering Experience of Malaysian Chinese Stepfathers: An Interpretative Phenomenological Analysis Study	
主題論壇 Forum A-3 世界華語教學 World Chinese Teaching	余伯泉 B.C. Yu/ 張加佳 Jia-jia Chang 蔡喬育 Qiao-Yu Cai	阮氏玉梅 Nguyen Thi Ngoc Mai	越南芹苴市華語教學的 研究 The Current Status of Chinese Teaching in Can Tho City, Vietnam	王金平活 動中心 三樓 A305 室 Room A305, 3rd Floor, Wang Jin- ping Activity Center	
		范琳琳 Lin-Lin Fan	菲律賓幼兒華語主題式 教材編寫與教學研究 Research and Development of Thematic Mandarin Chinese Teaching Materials for Children in the Philippines		



			慈恩義 Wanatsanan Maneesang 施令慈 Ling-Tzu Shih	台中市觀光華語行銷研究：以泰文做華語音標 A Marketing Study on Mandarin Tourism about Taichung City: Thai alphabet Phonetic Transcription for Chinese	
			蔡玲玲 Ling-Ling Tsai 蔡政達 Chen-Da Tsai	華語為第二語言教學：沉浸式教學與雙語教學之探究 Teaching Chinese as a Second Language: Research on Immersion Teaching and Bilingual Teaching	
			黃昕婷 Hsin-Ting Huang 余伯泉 B.C. Yu	汶萊華語教學產業個案研究 A Case Study of Brunei's Chinese language teaching industry	
	國際論壇（一） International Forum I	Joff P. N. Bradley	Catherine Ju-yu Cheng	Self-Mutilation and Self-Healing in Toni Morrison's Paradise	王金平活動中心四樓于敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center
		Joff P. N. Bradley	Joff P. N. Bradley	On the Exhaustion of Dr Buster: Literature, Philosophy, and Anti-psychiatry	
		Tony See	Tony See	Martin Heidegger and Meister Eckhart: Gelassenheit and Planetary Thinking in Education	
		Zofia A. Wybieralska	Zofia A. Wybieralska	Abolishing Gender, Balancing Sex and Vanquishing Sexuality: Early Neidan Self- Cultivation in the Light of Feminsit Philosophy	
		Elena Gessler	Elena Gessler	Wang Kentang on Vision System and Visual Sense: Bringing Together Chinese Medicine and Buddhist Ideas	
16:00-17:20	主題論壇 Forum B-1 衝突與困境轉化：與自我與關係的普世性理論之對話 Conflict and Dilemma Transformation: A Dialogue with	夏允中 Yung-Jong Shiah/ 黃光國 Kwang-Kuo Hwang	盧怡任 Yi-Jen Lu	家庭衝突轉化之論述分析：從儒家關係主義看家庭衝突 A discourse Analysis of Family Conflict: Viewing Family Conflict from the perspectives of Confucian Relationalism	輔諮系明德館一樓演講廳 Lecture Hall, 1st Floor, Department of



Universal Theory of Self and Relationship		鍾昆原 Kuen-Yung Jone	二代接班衝突轉化分析：既要權力遊戲，也要聖賢智慧 Succession Conflict Management in the Second Generation of Enterprises: It Seems That Both Power Games and Sage Wisdom are Needed	Counseling and Counseling
		劉淑慧 Shu-Hui Liu	生命生涯轉化之現象學描述：曼陀羅自我模式與辯證存在生命生涯模式的應用 A Phenomenological Description of Transformation of Lifecareer: The Applications of Mandala Model of Self and Dialectic Existential Lifecareer Model	
主題論壇 Forum B-2 在疫情下數字化生活的心理狀態與行為 Mental state and behavior of digital life under the epidemic	羅琨瑜 Kuan-U Lo	何鍾建 Jacky Ho 羅琨瑜 Kuan-U Lo	疫情下澳門社會服務與大數據應用之策略與效能 Strategies and effectiveness of social services and big data application in Macao under the pandemic	王金平活動中心 四樓 A401 室 Room A401, 4th Floor, Wang Jin-ping Activity Center
		黃匡忠 Johnston H. C. Wong	老年人在 covid -19 期間的心理反應和韌性 Psychological reactions and resilience of Older People during COVID-19	
		梁文龍 Man-Long Leong	疫情下數位化下的創新音樂治療 Innovative music therapy under the digitalization of the epidemic	
		鄭春美 Zheng Chunmei	疫情期間藝術療癒在女性心理個人成長中的應用研究 Research on the application of art healing in female psychological personal growth during the epidemic	
主題論壇 Forum B-3 語言 X 權力 X 文化主流價值的侵襲或交流 Language, Power, and Inversion or communication of mainstream culture	陳惠如 Hui-Ju Chen/ 陳雀倩 Chueh-chien Chen	李珮綺 Pei-Chi Li	運用五大人格特質預測產業移工留任意願 Using Big Five Personality Trait to Predict Industrial Migrant Workers' Intention to Stay	王金平活動中心 三樓 A305 室 Room A305, 3rd Floor, Wang Jin-ping Activity Center
		張瑜芬 Yu-Fen Chang	隱／不隱？融合教育下，隱性障礙學生的生命史	

				Conceal or Reveal ? Life Histories of Students with Invisible Disabilities in Inclusive Education	
			陳佳偉 Chia-Wei Chen 梁竣凱 Jyun-Kai Liang	宴客東道主以仁取義利 之心之模型 Confucian Model of Mind of the Host of Feast	
			蔡孟珊 Meng-Shan Tsai 陳惠如 Rosa Huiju Chen	素養導向的雙語教學設 計與中學生線上英語溝 通意願之案例探討 A Case Study of Competency -based Bilingual Education and Willingness to Communicate among Junior High School Students	
			杜冠霖、溫兆 禾、陳雀倩	〈時代之刃與歷史傷痕 ——比較戴思杰《巴爾 札克與小裁縫》電影與 小說之形式與意義〉	
國際論壇（二） International Forum II	Taesoo Kim	Patrick Laude	Cross-religious Reflections on the Esoteric: Mikkyō, Bātin and Paramārtha.	王金平活 動中心四 樓于敦德 展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center	
		Stefan Kukowka	From Kindergarten to University and Beyond: Educational Endeavours of Pure Land Societies and Lotus Societies in Taiwan		
		Taesoo Kim	Discourse of ‘Doubt on the Buddha’s Cognition’ in the Essentials of the Sūtra of Immeasurable Life-In Connection with Deleuze’s Open Dialectics		
		Anna M. Hennessey	The Merging of Body and Landscape in the Material Culture of Song China’s Religion and Ideology		

2022年10月2日(日) Oct. 2nd, 2022 (Sunday)

時間 Time	主題論壇 Forum	主持人 Moderator/ 評論人 Commentator	主講人 Speakers	題目 Title	地點 Venue
10:30- 12:00	主題論壇 Forum C-1 遊戲治療的在地化 實踐與反思 Play therapy in Taiwan: Application and Reflection	黃宗堅 Tsung-Chain Huang	蘇桂慧、黃宗堅 Kuei-Hui Su, Tsung-Chain Huang	親子遊戲治療運用於 ADHD 兒童之經驗與成 效研究：在地家庭文化 之視框 Experience and Effectiveness of Filial Therapy on Children with ADHD: the Perspective of Local Family Culture	輔諮系 明德館 一樓 演講廳 Lecture Hall, 1st Floor, Department of Counseling and Counseling
			李蓉蓉 Jung-Jung Li 黃宗堅 Tsung-Chain Huang 張芳庭 Fang-Ting Chang	從榮格取向之遊戲治療 論一位本土重鬱症女性 離苦得樂之經驗 On freedom from suffering: An Jungian play therapy analysis of a depressive indigenous woman	
			蔡毅樺 Yi-Hua Tsai	台灣自閉症兒童的母親 參與親子遊戲治療其親 職壓力變化之實踐與反 思 Applications and reflections upon the parenting pressure change of autistic children's mother who had participated in Landreth 10-Week Filial Therapy Model in Taiwan	
			何美雪 Mei-Hsueh Ho	看見冰山一角~跨場域 遊戲治療實務中的反思 A tip of the iceberg: Reflections in practice of cross-field play therapy	
	主題論壇 Forum C-2 AI 倫理考量的中西 文化會通 Cultural similarities and differences of AI ethics between Taiwan and G7	李思賢 Tony Szu-Hsien Lee	趙恩 En Chao	醫療服務在人工智慧的 倫理考量英語系國家 vs 非英語系國家 Ethical considerations of medical services in artificial intelligence: English speaking countries vs non-English speaking countries	王金平活 動中心四 樓 A401 室 Room A401, 4th Floor, Wang Jin- ping Activity Center
			劉湘瑤 Shiang-Yao Liu	年輕民眾對購物情境中 人工智能應用之隱私性 考量：台灣與七大工業 國之比較 Young people's concerns about the privacy issues	

				of artificial intelligence applications in the shopping situations: Taiwan versus G7 countries	
			張璣勻 Li-Yun Chang	人工智能應用於升學面試之倫理考量：以臺灣與七大工業國年輕民眾為例 Ethical concerns of applying artificial intelligence in the interview situations: a comparison of emerging adults from Taiwan and G7 countries	
			曾璩儀 Li-Yi Zeng	青年在健康照護情境下對 AI 倫理之思考：台灣與已開發國家的對照 Young adults' ethical views on the use of artificial intelligence robot carers: A Comparison of Taiwan and Developed Countries	
			廖英凱 Ying-Kai Liao	邁向成年族群對人工智能問責制的跨應用情境與跨國比較 The Study of the Emerging Adulthood View on AI Accountability: A Cross-context and International Comparison	
主題論壇 Forum C-3 工作的設計與體驗 Work design and experience of work	許書瑋 Ryan Shuwei Hsu/ 周佳敏 Sophia Chia-Min Chou	林志信 Chih-Hsin Lin	工作分析實踐：教科書內容分析 Job Analysis as Practice: A content analysis	王金平活動中心三樓 A305 室 Room A305, 3rd Floor, Wang Jin-ping Activity Center	
		廖偉傑 Ryan Wei-Chieh Liao	共同創業家的工作設計：行動重演觀點 Cofounders' team work design: An enactment perspective		
		許書瑋 Ryan Shuwei Hsu	職場犯小人：他者化與其反制敘事分析 Counter-othering the unvirtuous coworkers: A narrative analysis		
主題論壇 Forum C-4 品德教育 Moral Education	吳美瑤 Mei-yao Wu/ 但昭偉 Jhao-Wei Dan	李彥儀 Yen-Yi Lee	在素養導向的教育趨勢裡思索儒家「六藝」的當代意義 Considering the Implications of the Confucian "Six Arts" in	輔諮系一樓第一會議室 1st meeting room, 1st Floor,	



				a Contemporary Educational Context	Department of Counseling and Counseling
			陳伊琳 Yi-Lin Chen	亟需「化零為整」的品德教育：「道德認同」及其對品德教育的蘊義 Needed 'Assembling the Parts into A Whole': 'Moral Identity' and Its Implications for Character Education	
			吳美瑤 Mei-yao Wu	孟子的道德情感與康德道德理性對道德教育的啟示 Mengzi's Moral Sentiment, I. Kant's Moral Reason and their Implications for Moral Education	
			陳延興 Yen-Hsin Chen	關懷實踐的跨域研究——從家庭照顧到學校關懷 An interdisciplinary study on the practice of care – Caring from family to school for character and moral education	
主題論壇 Forum C-5 轉道成知：智慧對於發展華人本土社會科學的意義與啟發 From Wisdom to Knowledge: The Significance and Inspiration of Wisdom for the Development of Chinese Indigenous Social Science	陳復 Fu Chen	李素慶 Su-Qing Li	書評：陳復，《轉道成知——華人本土社會科學的突圍》 Book Review: Fu Chen, From Wisdom to Knowledge: The Sortie of Chinese Indigenous Social Science	輔諮系 明德館一樓演講廳 Lecture Hall, 1st Floor, Department of Counseling and Counseling	
		王盼盼 (王學安) Wang Pan-pan (Wang Xue-an)	儒道合一：從《莊子》內七篇中的孔子形象觀看莊子對儒家思想的繼承與改造 A fusion of Confucian and Taoism: Viewing Zhuangzi's Inheritance and Transformation of Confucianism from the Image of Confucius in the Seven Chapters of Zhuangzi		
		鄧文龍 Wen-lung Teng	美學培育與文化創意產業 Aesthetic Development and the Cultural and Creative Industries		
		黃光國 Kwang-Kuo Hwang	文化與文明：非西方國家的本土化運動		

			葉震 Yeh Chen	華人社會努力信念對科學學習的再思考 Chinese Effort Beliefs on Science Learning Reconsidered	
			劉莞 (劉蓉蓉) Liu Wan (Liu Rongrong)	泰州學派「身」的觀念與傳統儒學現代化 The Concept of "Body" of Taizhou School and the Modernization of Traditional Confucianism	
	國際論壇 (三) International Forum III	Ching-Chih Lin	Scott Pacey	Brainwashing, Deprogramming and the 'Cult': Conceptual Interplay in the Formation of a Religious Category	王金平活動中心四樓于敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center
			Tsung-Pei Yeh	Find a Scapegoat: Ghost of Suicide by hanging and Taoist Purification Ritual	
			Ching-Chih Lin	The Art of Being Illogical: Discovering Religion in Chinese Societies: China, Taiwan, and Southeast Asia	
			Su-chen Wu	The Sacred Encounters with East and West: The Comparative Study of The Self-realization to the Noble Wisdom of The Lankavatāra Sūtra and Mircea Eliade's "Hierophany"	
14:40-16:10	主題論壇 Forum D-1 本土社會科學理論建構 Indigenous Social Science theories construction	夏允中 Yung-Jong Shiah/ 黃光國 Kwang-Kuo Hwang	賀益梅 Yi-Mei He 薛鍵 Xue Jian 夏允中 Yung-Jong Shiah	儒家朝向自性的道德結構：儒家三層自性道德模型 Confucian moral structure towards self-nature: Confucian Three-level Self-nature Moral Model	輔諮系 明德館一樓 演講廳 Lecture Hall, 1st Floor, Department of Counseling and Counseling
			薛鍵 Xue Jian 賀益梅 Yi-Mei He 夏允中 Yung-Jong Shiah	情緒調節的無我過程模型：基於 Gross 情緒調節過程模型視角的無我過程 Nonself based Process Model of Emotion Regulation: A nonself based process view using Gross's Process Model of Emotion Regulation	
			黃孟婷 Meng-Ting Huang 房孟潔 Meng-Chieh	靈性、自性修養和心理治療：靈性與自性修養心理治療模式 Spirituality, Self-cultivation and	

			Fang 夏允中 Yung-Jong Shiah	psychotherapy: Spirituality and Self-cultivation psychotherapeutic Model using the view of Meaning Making Model	
			周佳敏 Sophia Chia- Min Chou	儒家修養與務實樂觀： 本土社會科學理論建構 之應用 Confucian Self-cultivation and Realistic Optimism: Constructing an Indigenous Social Science Theory	
			王慧婕 Hui-Chieh Wang 夏允中 Yung-Jong Shiah	正念培育三階段發展模 型之建構 Three-Stage Cultivating Mindfulness Model	
主題論壇 Forum D-2 易經與本土社會科 學 I Ching and Indigenous Social Science	林俊德 Jiun-De Lin/ 劉淑慧 Shu-Hui Liu	林祺堂 Chi-Tang Lin 林俊德 Jiun-De Lin	中西會通～易經思維融 合於敘事療法中的初探 A Preliminary Study on the Integration of I-Ching Thinking into Narrative Therapy	王金平活 動中心 四樓 A401 室 Room A401, 4th Floor, Wang Jin- ping Activity Center	
		林俊德 Jiun-De Lin 林祺堂 Chi-Tang Lin	藉由卜卦過程建構「易 卦敘事療法」之芻議 A Preliminary Discussion on the Construction of the "Yi-Gua Narrative Therapy "through the Process of Divination		
		王明雯 Ming-wen Wang	易經與壇經的對話：以 中道思想試析 Dialogue between the I- Ching and Altra Sutra: Analyze with the Middle Way Thought		
		劉彥君 Yen-Chung Liou 夏允中 Yung-Jong Shiah	系統觀下的家庭關係再 修正：家庭合德成長修 養模式 System Perspectives of Family Relationship Revised: The Cooperatively Virtual Growth Family Model Based on the Wisdom of I- Ching		
主題論壇 Forum D-3 素養導向學習的本 土實踐 A Indigenous Practice of Competencies- Oriented Learning	羅家玲 Chia-Lin Luo	白倩如 Chien-Ju Pai	學習如何學習：培育大 一學生社會工作基礎核 心能力之教學行動研究 Learning How to Learn: The Action Research of Fostering Social Work Freshmen Basic Core Competencies	王金平活 動中心 三樓 A305 室 Room A305, 3rd Floor, Wang Jin- ping Activity	

			楊淑娥 Shu-e Yang 薛清江 Ching-Chiang Hsueh	深化社會情緒的跨域教學實踐：以「生活美學與藝術療癒」為例 Deepening Social Emotions in the Cross-domain Teaching Practice : Taking "Aesthetics of Life and Art Healing" as an example	Center
			陳雪均 Viola Hsueh-Chun Chen	從榮格心理學談原型情感的超越功能 The Transcendent Function of Archetypal Affects in Jungian Psychology	
			羅家玲 Chia-Lin Luo	知行可合一?單面鏡前後深化團體動力的知覺與應用之教學反思 Can knowledge and action be united? Teaching reflection on deepening the perception and application of group dynamics before and after the one-way mirror	
			曾貝露 Bei-Lu Tseng	本土多元文化生涯適配模式探究 Multicultural career, social interest and social-emotional learning in Taiwan	
主題論壇 Forum D-4 含攝文化與跨文化的生命教育—意義中心正向教育 Inclusive and Cross-Cultural Life Education: Meaning-Centered Positive Education	吳慧敏 Harriet H. M. Wu/ 王載寶 Paul T. P. Wong		張淑美 Shu-Mei Chang	意義中心正向教育的理念及其對生命教育的啟示 The Theories, Practice of Meaning-Centered Positive Education, and Its Implications for Life Education	輔諮系 明德館 一樓第一會議室 1st meeting room, 1st Floor, Department of Counseling and Counseling
			王嘉陵 Chia-Ling Wang	「寂靜」與「無為」的生命智慧：老子哲學中的靈性教育 Stillness and Non-Action: Discussing Spiritual education from Laozi's philosophy	
			徐秀菊 Hsiu-Chu Hsu	意義中心教育在大學的實施成效初探 A pilot study on the implementation of meaning-centered positive education for college students	
			李昱平 Yu-Ping Li	混沌世界中自我超越的勇氣：高中學生堅毅特	



			張淑美 Shu-Mei Chang	質量表編製與模式初探 The Courage to Self-transcendence in the Chaotic World: The development of the Measurement and Exploratory Model of Hardiness for High School Student	
國際論壇（四） International Forum IV	Chen-Wei Yu/ Yao-Hung Huang	Yi-Jen Chang	Contagion and Immunity in Nihei Tsutomu's Biomega	王金平活動中心四樓于敦德展演廳 Yu Dundee Exhibition Hall, 4th Floor, Wang Jin-ping Activity Center	
		Chen-Wei Yu	Where East meets West: Cultural Hybridity in Taiwanese- American Writer Grace Lin's Young Adult Novel Where the Mountain Meets the Moon		
		Kao-chen Liao	Ageing and Gender in Hanif Kureishi's <i>The Mother and Venus</i>		
		Yao-hung Huang	The Addictive Power of the Pseudo Liberation in Dave's Eggers' <i>The Circle</i>		
		To-yu Chen	Situated Teaching: A Study of Assisting Taiwanese College Students to Imperceptibly Learn the Communicative Competence in English with CALL		
國際論壇（五） International Forum V	Han-Sheng Wang/ Laurie Jui-hua Tseng	Futuru C.L. Tsai	i cowa ko lalan (where is the path): The Contemporary Development of a Coastal Indigenous Community in Eastern Taiwan under the National Policy of Regional Revitalization	輔諮系 一樓 視聽教室 Audio-visual classroom, 1st Floor, Department of Counseling and Counseling	
		Yi-jou, Lo	One Future of Taiwanese Puppet Show: Samadhi Tang Creative Puppet Troupe		
		Mei-Chuen Wang	An Alternative Meeting between West and East: Fictional Renderings of Indigenous Encounter with Christianity in Canada		
		Han-sheng Wang	The Iconography of Trauma in Pam Pam Liu's <i>A Trip to Asylum</i>		

**壁報論文發表一覽表**  
**List for Poster Presentation**

No.	論文標題	Title	作者	Author(s)
Poster01	是什麼讓你選擇了那可愛的夥伴？—動物輔助治療師抉擇因素、困境與克服之分析研究	What made you choose that lovely partner? - Decision factors, dilemmas and overcoming of animal-assisted therapists analytical research	李品昕 陳鈺泯 連廷嘉	Ping-Hsin Lee Yu-Min Chen Ting-Chia Lien"
Poster02	大專院校學生同儕互動之經驗：以自我建構理論觀點分析	College Students' Peer Interaction Experience: An Analysis from the Perspective of Self-Construction Theory	范程寓	Cheng-Yu Fan
Poster03	COVID-19 疫情下大專院校學生輔導諮商單位之因應策略	Coping strategies of university student counseling center under the COVID-19 epidemic	張祐瑄	Yu-Hsuan Chang
Poster04	婚姻伴侶信任量表修訂與本土情況分析研究	Dyadic Trust Scale Revision and Indigenous Situation Analysis in Marriage	林家仔 蔡素妙	Jia-Yu Lin Su-Miao Tsai
Poster05	職場排擠、壓力覺知與工作滿意度之探究：正念特質的干擾效果	Relationship between workplace exclusion, stress perception and job satisfaction: The moderating effects of trait mindfulness	楊靜怡 郭甘露 廖泳妍 孫質荃 唐志偉	Ching-Yi Yang* Kan-Lu Kuo Yung-Yen Liao Chih-Chuan Sun Chih-Wei Tang"
Poster06	雙元文化員工於華人組織中之工作適應及目標實現	Work Adaptation and Goal Achievement of Bicultural Employees in Chinese Organizations	林佳穎 梁竣凱	Kia-Ing Lim Jyun-Kai Liang"
Poster07	對外華語文教學中傳統文化教育模式——以越南籍生為例	Traditional Culture Education Model in Teaching Chinese as a Foreign Language Students: as an example, Vietnamese students	黎氏 清河	Le Thi Thanh Ha
Poster08	成員轉換之團體方案設計歷程省思	Reflection on the Process of Group Counseling Program for Member Change	洪文妮 張瑜芬	Wen-Ni Hong Yu-fen Chang
Poster09	Vegan 的純素生活經驗及其諮商期待初探	Vegan life experience and their counseling expectations	謝安柔 陳尚綾	An-Jou Hsieh Shang-Ling Chen"
Poster10	近十年國內大學生悲傷團體研究初探	A preliminary study on the research on domestic college students' grief groups in the past ten years.	曾蕙芯 羅家玲 曾靜筠	Yi-Xin Zang Jia-Ling Luo Chin-Yun Chen"

新書發表會

## Book Launch Party

Cross-Currents of Social Theorizing of Contemporary Taiwan:  
Self, Culture and Society

Publisher: Palgrave Macmillan Singapore

Editors:

Ananta Kumar Giri, Madras Institute of Development Studies and  
Su-Chen Wu, Fo Guang University

The book presents aspects of cross-currents of theorizing of self, culture and society in the contemporary Taiwan. Social theorizing has been addressed critically, reflectively and creatively by the philosophical, religious, psychological and literary traditions of one of the world's great civilizations

Theorizing is a dynamic movement of self, culture, society and the world as it is related to our actions, reflections, meditations to understand the world more meaningfully and holistically as well as to transform it. But much of social theorizing in the modern world is primarily Euro-American and despite the so-called globalization of knowledge, this condition of one-sided Euro-American valorization of knowledge and neglect of others continues unabated. There is very little attention to theorizing about the human condition emerging from other parts of the world such as Taiwan and its global implication. This book transforms this condition by mapping the field of theorizing in a wider spectrum of philosophy, psychology, religions, social sciences and humanities in contemporary Taiwan.

國際論壇（一）  
English Forum I

Paper Presentation

**Host: Joff P. N. Bradley**

*Professor, Department of Foreign Languages, Teikyo University, Tokyo, Japan*

**Presenter I: Catherine Ju-Yu Cheng**

**Title:** Self-Mutilation and Self-Healing in Toni Morrison's Paradise

**Presenter II: Joff P. N. Bradley**

**Title:** On the exhaustion of Dr Busner: Literature, philosophy and anti-psychiatry

**Presenter III: Tony See**

**Title:** Martin Heidegger and Meister Eckhart: Gelassenheit and Planetary Thinking in Education

**Presenter IV: Zofia A. Wybieralska**

**Title:** Abolishing Gender, Balancing Sex and Vanquishing Sexuality: Early Neidan Self- Cultivation in the Light of Feminist Philosophy

**Presenter V: Elena Gessler**

**Title:** Wang Kentang on Vision System and Visual Sense: Bringing Together Chinese Medicine and Buddhist Ideas



# Self-Mutilation and Self-Healing in Toni Morrison's Paradise

\* Catherine Ju-Yu Cheng <sup>1</sup>

## Abstract

As part of a trilogy, *Paradise* was published in 1997, along with her fifth full-length novel, *Beloved*, and *Jazz*, published in 1992. In *Paradise*, Toni Morrison describes an all-black town (Ruby) in rural Oklahoma as well as a convent nearby that becomes a refuge for the black community, especially for Connie, Malvis, Gigi, Seneca, and Pallas. As a result of oppression, the identities of the five Convent women are more fragmented than those of Ruby's residents. Five Convent women hysterically recall/repeat traumatic memories, internalizing and reproducing the wounds inflicted upon them by others. They are unable to change the dichotomy between the victim and the perpetrator. In addition to repeating their traumatizing memories, they are powerless to rectify the injustices they have been subjected to. Ultimately, they are redeemed when they recover their traditional rituals and confront their shattered identities under Connie's guidance.

Although scholars acknowledge that the Convent women's willingness to embrace multicultural elements and an inclusive lifestyle enables them to survive, they emphasize how the Convent women's reaction differs from the men's repetition. Repetition plays a critical role in the healing process of the Convent women, but it remains relatively understudied. This paper attempts to answer the following questions: What kind of repetition allows Convent women to escape futile and traumatic repetitions and enter a world of difference? Although trapped in the return of the traumatic memories, how can the Convent Women find the strength to transform the traumatic texts/textures into self-healing ones and turn repetitions into opportunities?

Deleuze's philosophy of difference and repetition seems to be an apt approach to explain the difference between the repetition of the residents of Ruby and that of the Convent women. In *Difference and Repetition*, Deleuze proposes two kinds of repetition. The first is a repetition of the same, bare repetition, while the second is a repetition of the Different. In the first part, the author explains how repetition and closure seal Ruby Town through Deleuze's philosophy of difference and repetition. In the second part, we will explore how the repetition of traumatic memories helps the Convent women break free from bare repetition and form a philosophy of true repetition based on difference rather than self-identity. After turning the traumatic texts/textures into self-healing ones, the Convent women escape from the mundane world to a place known as Piedade paradise. However, if they already encounter the true repetition via the healing ritual in the cellar and enter Piedade paradise, why do the Convent women return from Piedade paradise to the mundane world at the end of the novel? Why does the novel not stop at this paradise? Deleuze and Guattari's concept of the three lines and Giorgio Agamben's concept of the coming community might offer a possible explanation. This article will explore this issue in the third part.

*Keywords* : Toni Morrison, Paradise, Deleuze, Guattari, Difference, Repetition, Agamben

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# On the Exhaustion of Dr Buster: Literature, Philosophy, and Anti-psychiatry

\* Joff P. N. bradley<sup>1</sup>

## Abstract

I write some 50 years after the publication of *Anti-Oedipus*, a book which remains an unadulterated celebration of desire. It is a celebration because it rips down all churches and destroys all cathedrals and abolishes all religions and castes. Its message remains vital and necessary and yes revolutionary. And that's why it's important to ask what has happened to desire in our contemporary moment. I will try to account for the "problem" of desire through an examination of the work of British novelist Will Self and through Dr Busner, a particular character of Self's who appears frequently in his *oeuvre*, especially the trilogy of *Umbrella*, *Shark* and *Phone*. I will make connections between Dr Busner's Concept House and R.D. Laing's Kingsley Hall before drawing comparisons with the work undertaken by Felix Guattari at the La Borde clinic. The rise and fall of Dr Busner, it will be concluded, is consistent with the rise and fall of the antipsychiatry movement and the veritable collapse of desire.

*Keywords* : Will Self, Laing, Deleuze, Guattari, anti-psychiatry

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# Martin Heidegger and Meister Eckhart: Gelassenheit and Planetary Thinking in Education

\* Tony See<sup>1</sup>

## Abstract

This paper is a comparative study of the notion of nothingness in Nagarjuna and Meister Eckhart's philosophies. Nagarjuna is a pivotal figure in Indian Mahayana Buddhism who is known for his doctrine of "emptiness" (Śūnyatā) in Mahayana Buddhism, and Meister Eckhart is also an important thinker in the mystical tradition who advocated the idea of "nothingness" as a path to God. Although both thinkers' ideas, that is, "emptiness" and "nothingness," have strong resonances with each other, there is a relative lack of research devoted to a study of their ideas in contemporary scholarship. We engage in this comparative study with the hope that the concepts in both philosophies can be used to illuminate each other, thereby opening new pathways of thinking in doing comparative philosophy and theology.

*Keywords: Emptiness, Nothingness, Theology, Śūnyatā, Negation, Affirmation*

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# Abolishing Gender, Balancing Sex, Vanquishing Sexuality: Early Daoist Neidan self-cultivation Methods in The Light of Feminist Philosophy

\* Zofia Anna Wybieralskai <sup>1</sup>

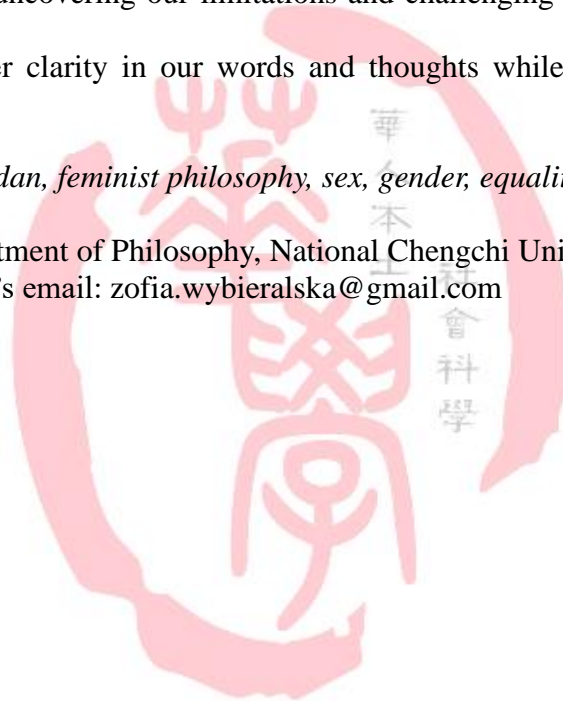
## Abstract

The main focus of this paper is a feminist and philosophical investigation of early Daoist Neidan inner cultivation. This spiritual and bodily practice emerged in medieval China between the 8<sup>th</sup> and 12th centuries. The author concentrates on the ontological and epistemological aspects of sex differentiation within Neidan self-cultivation methods and historical and cultural reasons for gender distinctions in the Chinese Confucian society of the Tang and Song periods. The purpose of this analysis is to compare Western notions of sex, gender, sexuality, equality, identity, and subjectivity with their possible counterparts in Daoist Neidan tradition. The philosophical examination of sex-specific Daoist alchemical cultivation methods aims to provide also a tool for uncovering our limitations and challenging our fixed standards. This can help us arrive at greater clarity in our words and thoughts while conducting comparative studies.

*Keywords: Daoism, Neidan, feminist philosophy, sex, gender, equality, identity*

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# Wang Kentang Discussing Vision System and Visual Sense in the Context of Late Ming Medical and Buddhist Scholarship

\* Elena Gessler <sup>1</sup>

## Abstract

In this article I argue, that being a doctor and an active Buddhist devotee and text commentator, Wang Kentang allows a researcher to discuss epistemological and ontological questions of the functioning of the eye as an organ, the process of visual perception and connected cognitive processes from quite new perspectives, bringing together Chinese medicine and late Ming Yogācāric thought. This is to contribute into the general discussion of the late Ming understanding of the body and its cognitive processes, as well as the specifics of late Ming Yogācāra thought.

Wang Kentang is one of the unique figures in the late Ming intellectual landscape, who, being an outstanding erudite, managed in his writings to bring together seemingly unconnected fields of thought: Chinese medicine, Buddhism, juridical thought, theories on calligraphy and poetry, Western scientific and ethical ideas etc. In this article, I will try to show this on the example of Wang Kentang's writings on visual system and his understanding of the acts of visual consciousness. In his *You gang zhai bi chen* (鬱岡齋筆塵) Wang Kentang, following the *A New Account of the Tales of the World* (*Shi shuo xin yu*, 世說新語), asks “When the eyes apprehend all forms is it that these forms enter the eyes or is it not?<sup>1</sup>». The question on what actually is the instrument through which the knowledge of the external world is acquired and the way this process works posed a great interest to Wang Kentang, as it is discussed multiple times in his “intellectual diaries” *You gang zhai bi chen*, as well as in his other works.

In modern Chinese medicine Wang Kentang is acknowledged to be one of the main contributors into the development and standardization of Chinese ophthalmology<sup>2</sup>. And what is more important in light of this article, he managed to give a new holistic description of the functioning of the visual system in the human body and the way the visual perception is maintained in terms of psychosomatically correspondences<sup>3</sup>. This makes it more interesting that his another life-time long interest in Buddhist studies and especially in Yogācāra thought allowed him to discuss the visual consciousness from different epistemological and philosophical perspectives. This conjunction of his medical and Buddhist ideas is the focal point of this article.

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<sup>1</sup> My translation.

<sup>2</sup> His work 《雜病證治準繩》 (*Zabing zheng zhi zhun sheng*, *Standards for Diagnosis and Treatment of Miscellaneous Diseases*), which is one of the six parts of his medical compendium *Standards for Diagnosis and Treatment* (*Zheng zhi zhun sheng*, 證治準繩) contains several chapters on eye afflictions and discusses eye anatomy in great detail. What is more important, these chapters were later incorporated word-for-word into such influential late-Ming ophthalmological work as 《眼科審視瑤函》 (*Yanke shen shi yao han*, *A Precious Book of Ophthalmology*) by 傅仁宇 (Fu Renyu), which laid a foundation for modern Chinese medicine ophthalmological theory and clinical practice.

<sup>3</sup> Wang Kentang made great innovations into the anatomical theory of five wheels (*wu lun* 五輪) and the role of pupil in the process of visual perception and managed to bring a great degree of coherency into the dispersed and conflicting ideas of five wheels and the general psycho-somatal structure and processes of human body and visual perception as its part.

國際論壇（二）  
English Forum II

Paper Presentation

**Host: Taesoo Kim**

*Research Professor, Daesson Academy of Sciences, Daejin University, Korea*

**Presenter I: Patrick Laude**

**Title:** Cross-religious Reflections on the Esoteric: Mikkyō, Bātin and Paramārtha

**Presenter II: Stefan Kukowka**

**Title:** From Kindergarten to University and Beyond: Educational Endeavours of Pure Land Societies and Lotus Societies in Taiwan

**Presenter III: Taesoo Kim**

**Title:** Discourse of ‘Doubt on the Buddha’s Cognition’ in the Essentials of the Sūtra of Immeasurable Life-In Connection with Deleuze’s Open Dialectics

**Presenter IV: Anna M. Hennessey**

**Title:** The Merging of Body and Landscape in the Material Culture of Song China’s Religion and Ideology

# **Cross-religious Reflections on the Esoteric: Mikkyō, Bātin and Paramārtha.**

\*Patrick Laude<sup>1</sup>

## **Abstract**

This paper is an inquiry into the meanings and implications of the concept of “esoterism” as applied to three religious traditions and spiritual currents within them, Buddhism, Hinduism and Islam. Each of these three traditions presents us, arguably, with a different understanding of what the esoteric can, or could, mean. This comparative analysis presents us, therefore, with elements of a typology of the esoteric in religions.

In the last decades the concept of esoterism has had widespread and largely derogatory connotations as a reference to arcane, highly specialized, or somewhat abstruse ideas and writings. In popular language it has become a synonym of so-called “occult sciences” such as alchemy, geomancy and astrology. However, the term has a rich history in Europe, going back to some of the philosophical and initiatory teachings of Ancient Greece. However, the Greek origins of the term and its semantic transformations throughout the intellectual history of Europe raise critical questions as to its uses by Western scholarship in relation to Asian wisdom traditions and Abrahamic religions. The category of the “esoteric” can be approached from within and as an outside epistemological tool, and my inquiry will be guided by a concern to sort out and relate these two perspectives by examining the terms mikkyō, bātin and paramārtha. Is there any commonality to these terms that allow one to develop a phenomenology of the esoteric?

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# From Kindergarten to University and Beyond Educational Endeavours of Pure Land Societies and Lotus Societies in Taiwan

\* Stefan Kukowka<sup>1</sup>

## Abstract

This paper aims to examine the educational projects of Buddhist lay organisations, including Pure Land Societies and Lotus Societies, in the field of primary, secondary, and tertiary level education in Taiwan and the United Kingdom, effectively covering the entire educational path of children from kindergarten to university. These projects are designed to represent an alternative to public education and – as for primary and secondary level education in Taiwan – are classified as ‘experimental education’ (shiyān jiāoyù 實驗教育) by the Taiwanese government, which allows them to offer specific courses that align with their overarching religious mission, i. e. disseminating a certain interpretation of ‘traditional Chinese education’ (zhōnghuá chuāntōng jiāoyù 中華傳統教育) – a discourse that has been propagated by the recently deceased Buddhist Master Jingkong 淨空 (1927-2022) for more than two decades.

Of particular interest for this paper are two academic institutions that are nodal points of Jingkong’s international network of Pure Land Societies in the UK and Taiwan, an experimental High School in Nantou County, Taiwan, and various Kindergartens scattered across Taiwan. On the level of tertiary education, both the Academy of Sinology, which was established in 2016 as a joint institution between the Chin Kung Multicultural Educational Foundation and the University of Wales Trinity Saint David (University of Wales) in the United Kingdom and the Sinology Study Group (hanxuezu 漢學組) at National Cheng Kung University (NCKU) in Taiwan represent Jingkong’s endeavour to bring ‘traditional Chinese education’ and a Pure land Soteriology into the field of higher secular education. They aim at introducing Chinese culture, tradition, and values to a Western audience and re-introducing it in a Taiwanese context. While the former assumes the role of an ambassador of Chinese culture in a diasporic setting, the latter serves as an academic institution to attract young intellectuals that in the future similarly assume the function of representing and disseminating Chinese culture. Located in Nantou County, central Taiwan, Hongming Experimental High School (hongming shiyān gāoji zhōngxué 弘明實驗高級中學) represents the only secondary-level educational institution in Taiwan so far that is indirectly affiliated with Jingkong’s movement, as it was founded by lay practitioners of Taizhong Lotus Society (taizhong liānshe 台中蓮社) – the community where Jingkong spent his formative years under Li Bingnan 李炳南 (1891-1986) in the 1950s and 1960s. Yet, it is the possible next step in the educational path of children that attended one of the eight Hongming Kindergartens (hongming youeryuan 弘明幼兒園) in central Taiwan. These eight kindergartens particularly focus on teaching Confucian primer ‘Rules for Disciples’ (dizigui 弟子規) and are part of a relatively broad network of primary-level institutions either associated with or established by Pure Land Societies in Taipei, Taichung, Tainan, and Kaohsiung. Central for these educational institutions from kindergarten to university is the general recognition of the need to educate the next generation to preserve ‘traditional Chinese education’ which serves as a solution to contemporary societal issues, e. g. excessive materialism, moral degeneration of society, and rejection of religious or ethical models constituting the foundation of society.

This paper, therefore, aims at understanding how Jingkong and his followers promote Chinese culture in connection with Chinese Pure Land Buddhism in an academic Western and Taiwanese context. As for the Academy of Sinology, does it constitute a culturally imbued transnational religious space that generates linkages with its host society? Does it work as an ambassador of Chinese culture beyond a diasporic setting, thus possible serving as a non-PRC institution for the promotion of Buddhism in Western countries? Field research needs to be conducted to explore how cultural barriers are crossed, conflicts mitigated, and to understand who enrolls in this programme (first/ second generation ethnic Chinese and/or local British students?). How is the Academy of Sinology institutionally linked to ‘Private Schools’ and ‘Forums of entrepreneurs’ in the PRC as well as to the National Cheng Kung University which has likewise established a Sinology Study Group funded by one of Jingkong’s foundations in Taiwan? On the same note, it must be asked how these three levels of educational



projects interact and how Kindergarten and High-Schools in Taiwan are embedded in a larger network of Pure Land Societies that disseminate a certain understanding of Chinese culture and Pure Land soteriology.

*Keywords: Taiwanese Buddhism, Pure Land Society, Lotus Society, Religion and Education*

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# Discourse of ‘Doubt on the Buddha’s Cognition’ in the Essentials of the Sūtra of Immeasurable Life-In Connection with Deleuze’s Open Dialectics

\* Taesoo Kim<sup>1</sup>

## Abstract

Wonhyo (元曉, 617~686), in the Essentials of the Sūtra of Immeasurable Life, reconciles the discourse of the ‘four kinds of sentient beings who doubts the Buddha’s cognition’ by corresponding them with the analogous ‘four kinds of purified Yogacara (Yogācāra) cognition’. First, in conjunction with the question of ‘one mind’ at the virtual (potential) stage, the four types of Buddha’s cognition and doubt are presented as ‘problem-question complex’ to be solved at the actual stage. Accordingly, questions about the doubts of the ‘cognition of the inconceivable’, ‘cognition of the incalculable’, ‘vast and open cognition of the great vehicle’, and ‘peerless, unequalled, most excellent cognition’ are answered at the actual stage by intersecting the negation of tetralemma (catuṣkoṭi) and reductio ad absurdum (prasaṅga) on the one hand, and the ineffable (anabhilāpya) and faith on the other, such that they are reconciled in an equality-oriented way.

This characteristic has something in common with Deleuze’s ‘open dialectics’, in which the problem raised in the virtual stage is differentiated and intersected with each series to derive a solution in the actual stage. Likewise, Wonhyo also exhibits an open-type reconciliation that derives a solution by linking each series differentiated from the common idea (problem) such as Buddha’s teaching, Mahayana (Mahāyāna), one mind, and pure Land. This can be seen as a reasoning for the theory of relative relations, in which any problem is connected to the empty aspect of X, leaving any fixed rules. In this way, the meaning of any opposing argument or paradox can be reconciled. Accordingly, the discourse on the ‘four doubts of sentient beings and the rebirth in the pure Land’ exhibits the equality-oriented characteristic that embraces all discussions without clinging to a fixed hierarchy or position according to the Mahayana skillful means.

*Keywords: Wonhyo, Deleuze, way of reconciliation, Buddha’s cognition, sentient beings in doubt, equality*

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# The Merging of Body and Landscape in the Material Culture of Song China's Religion and Ideology

\* Anna Hennessey <sup>1</sup>

## Abstract

The research of this paper demonstrates how Chinese people affiliated with different religions and ideologies of the Song period (960- 1279 CE) utilized artistic, literary and visual representations to merge the natural world with the human body. This fusion of natural and human worlds in representation appears in a variety of contexts, including paintings of famous Song landscape artists, writings of literati thinkers, architectural developments of Neo- Confucian scholars, body charts recorded in the Daoist Canon, and artwork connected to Chinese Buddhism. Traditionally, scholarship within the field of religious studies relies heavily upon textual sources, and material objects are often seen as accessory to the findings related to these sources. When found within the context of religion, art objects are in this same vein often described as representational as opposed to foundational of religious experience or its aspects.

This paper examines how Song Chinese people used art and other material objects not only for the purpose of representing the world in which they lived, but also as a means of expressing, developing and empowering their religions and ideologies. So powerful were these material representations, in fact, that in certain cases they may have acted as a primary conduit through which the religion was experienced. As the paper shows, the interaction between the non-material activity of visualization, or how people create images in their minds, and representation, or how people create material objects to reify the images in their minds, is often pivotal, as opposed to accessory, to some of the later ideological developments of the Chinese people.

This thesis also examines sacred space of the Song period, theorizing that an important spatial synergy took place between physical representations and the religions of medieval China: images had become intertwined with how different groups of people visualized their bodies, as well as how these groups represented a human relationship at work with the natural world. In essence, Song representations of mountains, landscape and other natural formations act as material records of how people visualized their own bodies in microcosmic and macrocosmic form.

The research of this paper ultimately hopes to demonstrate how immanence and transcendence coalesced in the context of Chinese art and religion of the Song period, and as such how art and representation have been as influential to religious developments and experiences as have been texts and rituals. I also contend that a better understanding of how art and material culture relate to religion will contribute more broadly to how we as scholars acknowledge religious experiences as bound to human interaction with the material world.

*Keywords: Medieval China, Song period, mountains, landscape art, Neo-Confucianism, Daoism, Buddhism, human body*

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國際論壇（三）  
English Forum III

Paper Presentation

**Host: Ching-Chih Lin**

*Professor, Graduate Institute of Religious Studies, National Chengchi University*

**Presenter I: Scott Pacey**

**Title:** Brainwashing, Deprogramming and the 'Cult': Conceptual Interplay in the Formation of a Religious Category

**Presenter II: Tsung-Pei Yeh**

**Title:** Find a Scapegoat: Ghost of Suicide by hanging and Taoist Purification Ritual

**Presenter III: Ching-Chih Lin**

**Title:** The Art of Being Illogical: Discovering Religion in Chinese Societies: China, Taiwan, and Southeast Asia

**Presenter IV: Su-chen Wu**

**Title:** The Sacred Encounters with East and West: The Comparative Study of The Self-realization to the Noble Wisdom of The *Laṅkāvatāra Sūtra* and Mircea Eliade's "Hierophany"



# Brainwashing, Deprogramming and the ‘Cult’: Conceptual Interplay in the Formation of a Religious Category

\*Scott Pacey <sup>1</sup>

## Abstract

This paper traces the development of two terms—‘cult’ and ‘brainwashing’—and considers them as interdependent concepts. Both had already undergone conceptual development prior to their association with one another through the activities of the anti-cult movement (or ACM) in the latter half of the twentieth century. After their juxtaposition within the context of the ACM and in the media, both terms underwent further elaboration through their application in new contexts. The aim of this paper is to understand this conceptual transformation. It will consider some primary sources, but also review relevant academic literature and past findings.

The first term, ‘brainwashing’, was brought to the public’s attention through books authored by Edward Hunter in the 1950s. As a purported Communist process of indoctrination, brainwashing seemed to pose a new, insidious Cold War threat. Brainwashing also played a key role in Richard Condon’s 1959 novel, *The Manchurian Candidate*, which was turned into a major film in 1962, further embedding ideas around brainwashing in the public consciousness.

Later, amidst a heightened awareness of new religious movements (NRMs), brainwashing became associated with groups that their opponents pejoratively labelled ‘cults’. Embodying various degrees of religious innovation, and thus diverging from their more established, traditional counterparts, for their opponents, the proliferation of NRMs disrupted mainstream social values or the religious landscape. While the term initially had currency in the social sciences, employed in this way, it was overlaid with new meanings.

At the same time, for the ACM, brainwashing explained how adherents could join, and remain in, NRMs or cults. A counterpart term, ‘deprogramming’, thus denoted the functional opposite of brainwashing—a way for anti-cult activists to undo its effects. Just as the brainwashing concept helped define the ‘cult’ as a group that would resort to deceptive recruitment practices, deprogramming was a radical and controversial practice aimed at restoring wayward cult members to their former selves, further establishing the cult as a category that denoted deviance from established norms.

The paper will conclude that ‘brainwashing’, and the ‘cult’, displayed conceptual flexibility as they operated in new contexts. Originally a term with political implications—denoting coercive Communist indoctrination—‘brainwashing’ expanded to encompass meanings in the religious sphere. Likewise, the term ‘cult’ expanded beyond its use in religious studies and the social sciences to denote particular kinds of groups in ACM and public discourses. The ‘deprogramming’ concept, in turn, emerged as a product of this association. The paper will also note the media’s role in helping to shape and popularise these conceptual formulations, pointing to its importance within the discourse more generally. Drawing from the extant literature, it will conclude with suggestions for further research in this area.

*Keywords: brainwashing, cult, deprogramming*

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# Find a Scapegoat: Ghost of Suicide by Hanging and Taoist Exorcism Rituals

Tsung-Pei Yeh <sup>1\*</sup>

## Abstract

The concept of " Ghost of suicide by hanging " in traditional Chinese culture means that ghosts who die abnormally find living people to die in the same way as substitutes, and the original ghosts can escape the hardships of death. Such death transfer of "seeking a substitute" is not only terrifying; for example, "sending off meat dumplings" in the middle of Taiwan is to believe that the repeated occurrences cause people to hang themselves. This corresponds to the ritual of sending the evil spirits, which is the specific symbol of hanging the knot of suicide. Research into the symbol of the hanging rope can be found in the anecdotal literature in the Ming and Qing Dynasties, and the hanging rope is used in Taoist rituals as a representative of the haunted by evil spirits and for resolving injustice. That's psychological crisis, puts personal guilt into a ritual to lift.

*Keywords: Ghost of suicide by hanging, Hanging rope, Taoist, Exorcism ritual*

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# The Art of Being Illogical: Discovering Popular Religion in Chinese Societies----China, Taiwan, and Southeast Asia

\*Ching-chih Lin <sup>1</sup>

## Abstract

The sacrificial ceremonies and activities of Chinese popular religion that seems to have no logical rules and regulations are actually organizations and systems with their own system and patterns, just like the constitutional system of the unwritten constitution of the United Kingdom. Daniel Overmyer advocates that Chinese local folk beliefs have their own organization, order and laws, and are institutionalized in daily life, including family, temple or community activities. Researchers should observe practical religion with the common people as the center. all practical levels. On this basis, the author refers to Levi-Strauss's "bricolage" and Latour's Actor Network Theory, and uses "cut-and-stick" and patchwork art as metaphors to analyze the Chinese folk beliefs. Structure and organization, with the main case of the annual ceremony of *Baoyi Dafu* 保儀大夫 observed in North Taiwan in recent years, and with reference to various phenomena observed in the Chinese society in mainland China, Taiwan, Singapore and Malaysia, to demonstrate the practicality of Chinese folk beliefs. believers and villages have their own subjectivity. They should adapt to local conditions and draw materials from the religious resources that are close to each other, and they should absorb rituals and beliefs that are considered "useful" in different religions according to their own needs, such as gods, organizations, objects, precepts, image symbols, classics and other elements. These seemingly repeated and contradictory elements intertwine and influence each other in the process of reinterpretation, reassembling and networking. In the chaotic heterogeneity, ordinary believers, as the main actors, still have their transcendental guiding principles and structures. There are also specific material formulas, and although the surface tiles of *Jiannian* 剪黏, so-called "cutting and pasting," are more arbitrary, they still follow certain principles and themes. The prayers to the gods in the annual festivals are also based on a specific structure, but the arrangement and combination of the gods in each region, the way the ceremony is performed, and the content of the offerings are allowed to be arranged according to local customs and autonomous arrangements. This new explanatory framework analyzes the phenomenon and reason of the coexistence of the universal structure and particularity in time and space of different levels of folk beliefs, and also interprets the religious compound phenomenon in Chinese popular religion across various Chinese societies, from Mainland China, Taiwan through counterparts in Southeast Asia.

*Keywords: Chinese Popular Religion, Practical Religion, Actor Network Theory, Bricolage, Jiannian 剪黏 (Cutting and Pasting)*

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# The Sacred Encounters with East and West: The Comparative Study of The Self-realization to the Noble Wisdom of The *Laṅkāvatāra Sūtra* and Mircea Eliade's "Hierophany"

\*Su-chen Wu <sup>1</sup>

## Abstract

Mircea Eliade, as a renowned historian of religion, is a leading scholar and interpreter of religious experience. One of his most influential contributions to religious studies was his book: *The Sacred and the Profane* and his theory of hierophany. Hierophany is the breakthrough of the sacred into human experience. It is also a manifestation of the sacred. The sacred counts much for religious people, who always view the world as revealing a sacred modality. The sacred provides access to the ontological reality which is its source. Hierophany shapes the foundation of religion. It splits the human experience of reality into the sacred and the profane. It will be of concern to anyone seeking to discover the potential dimensions of human existence. Hierophany counts much for religious people. The *Laṅkāvatāra Sūtra*, one of the earliest and most influential texts of Mahayana Buddhism, is known as the Consciousness-Only school. The *Laṅkāvatāra Sūtra* gave definitive teachings to earlier Mahayanist concepts like Five Dharmas (五法), Eight Consciousnesses (八識), Three States of Self-being (三自性), Ālāyavijñāna, Tathāgatagarbha (如來藏識), and Self-realization to the Noble Wisdom (自證聖智). As the central theme of The *Laṅkāvatāra Sūtra*, "Self-realization to the Noble Wisdom" refers to the state of attaining of an insight into the inmost consciousness. The scope of my research is to make a comparative study between The Self-realization to the Noble Wisdom of The *Laṅkāvatāra Sūtra* and Mircea Eliade's "Hierophany." I want to retrieve how Eliade's "Hierophany: the sacred space and the sacred time are explored when the Self-realization to the Noble Wisdom is achieved. By my study plan, I will contribute valuable perspectives to the religious confluences between East and West.

*Keywords: The Laṅkāvatāra Sūtra, Self-realization to the Noble Wisdom, Tathāgatagarbha, Hierophany, The Sacred and the Profane*

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國際論壇（四）  
English Forum IV

Paper Presentation

**Host: Chen-Wei Yu**

*Associate Professor/Department of Foreign Languages and Cultures, Fo Guang University, Taiwan*

**Presenter I: Yi-Jen Chang**

**Title:** Contagion and Immunity in Nihei Tsutomu's Biomega

**Presenter II: Chen-Wei Yu**

**Title:** Where East meets West: Cultural Hybridity in Taiwanese-American Writer Grace Lin's Young Adult Novel *Where the Mountain Meets the Moon*

**Presenter III: Kao-chen Liao**

**Title:** Ageing and Gender in Hanif Kureishi's *The Mother* and *Venus*

**Presenter IV: Yao-hung Huang**

**Title:** The Addictive Power of the Pseudo Liberation in Dave's Eggers' *The Circle*

**Presenter V: To-yu Chen**

**Title:** Situated Teaching: A Study of Assisting Taiwanese College Students to Imperceptibly Learn the Communicative Competence in English with CALL

**Commentator: Yao-Hung Huang**

*Assistant Professor, General Education Center, National Taitung University, Taiwan*



# Contagion and Immunity in Nihei Tsutomu's Biomega

\*Yi-Jen Chang<sup>1</sup>

## Abstract

The Covid-19 has definitely accelerated the transformation of the quotidian sense of temporality and spatiality. In this vein, what is at stake is the reconceptualization of the semantic significance of contagion, immunity, and community. This paper aims to explore how we may rethink the connotation of contagion, immunity, and community by discussing an apocalyptic cyberpunk manga, *Biomega*, drawn by a hardcore Japanese manga artist, Nihei Tsutomu. The plot of *Biomega* is about how human were infected by a virus called N5S originating from the colony on Mars and were turned into drones, disfigured, zombie-like beings. It is soon revealed that a mega corporation, the Data Recovery Foundation (DRF), and its subsidiary, the Public Health Service (PHS), are taking advantage of the spread of the virus and trying to transform humanity, whereas the opposing party Toha Heavy Industry, another mega corporation, is attempting to find a human being who is immune to the virus infection as a possible cure to save the world. From the manga, the semantics of infection, contagion, and immunity echoes the Italian philosopher Roberto Esposito's idea of politics of life and immunity. In the vein of Foucault's biopolitics, Esposito argues that politics of life is the politics of immunity, whose positive purpose is the protect the body of biopolitical being for the longevity of life. Yet, the negative aspect of the politics of immunity is the excessive anxiety of infection and the invasion of virus, thus leading to over protection by sacrificing part of the population to save the rest of humanity. The paper aims to explore whether the N5S or Covid-19 allows us to come up with an alternative biopolitics as a response to the accelerating spread of virus.

*Keywords: immunity, contagion, community, virus, Biomega, compensation*

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# Where East Meets West: Cultural Hybridity in Taiwanese- American Writer Grace Lin's Young Adult Novel *Where the Mountain Meets the Moon*

\*Chen-Wei Yu<sup>1</sup>

## Abstract

This paper aims to exam the expressions of cultural hybridity in Taiwanese-American writer Grace's Lin's award-winning young adult novel *Where the Mountain Meets the Moon*. Grace Lin was born and grew up in the US. Her parents moved to the US long before she was born. In Grace's TED talk "The Windows and Mirrors of Your Child's Bookshelf" (2016), she mentions that in her youth she had considered herself an American, resisting ethnically Chinese cultural heritage. Grace Lin's semi-autographical childhood storybook *The Year of the Dog* (2006) also mentions that like other American girls, she used to dream of playing the leading role of Dorothy in her school play *The Wonderful Wizard of Oz* based on Frank Baum's American children's literature classics, but she was extremely frustrated by her classmate's comment: "you can't be Dorothy" because "Dorothy's not Chinese" (70). In addition, she mentions that she was ridiculed by other Taiwanese-American children for being unable to speak Mandarin Chinese and Taiwanese. However, years later, Grace Lin's publicly announced embrace of ethnically Chinese cultural heritage was marked by her publication of an award-winning novel entitled *Where the Mountain Meets the Moon* (2009), which tells a story of a little girl Minli who leaves home to embark upon a journey in search of the Old Man of the Moon, who knows the answer to her question of how to change her family fortune. In her quest, Minli makes friends with a Chinese dragon, who also has a question to ask the Old Man of the Moon. Throughout the journey they keep each other's company and finally find the Old Man of the Moon. The story ends with both characters having their own wishes fulfilled and Minli returns to home safely. Critics have considered *Where the Mountain Meets the Moon* to be an Asian version of *The Wonderful Wizard of Oz*. However, despite the similarities in plot structure, *Where the Mountain Meets the Moon* is more complicated and richer than *The Wonderful Wizard of Oz* in terms of contents. In writing *Where the Mountain Meets the Moon*, Grace Lin innovatively interweaves many Chinese folktales into her story to facilitate the plot development. While it emerges that writing *Where the Mountain Meets the Moon* is Grace Lin's aesthetic output to fulfill her childhood wish of playing Dorothy in her school play, her distinctive way of incorporating the Chinese folktales into her story establishes itself to be the very expressive base of cultural hybridity. As Marwan M. Kraidy (2008) notes, "since hybridity involves the fusion of two hitherto relatively distinct forms, styles, or identities, cross-cultural contact, which often occurs across national borders as well as across cultural boundaries, is a requisite for hybridity" (5). Therefore, this paper is a comparative study of the fictional narrative of *Where the Mountain Meets the Moon* and autobiographical narrative of *The Year of the Dog*, in order to explore the form and contents of the novel *Where the Mountain Meet the Moon* that express cultural hybridity and reflect Grace Lin's experiences.

*Keywords* : Cultural hybridity, Identity, Grace Lin, *Where the Mountain Meets the Moon*

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# Ageing and Gender in Hanif Kureishi's *The Mother and Venus*

Kao-Chen Liao<sup>1</sup>

## Abstract

Hanif Kureishi's screenplays *The Mother and Venus* both focus on the erotic adventures of the elderly protagonist. The former tells the story of the elderly heroine's sexual relationship with a young man and the resultant conflicts with her daughter, while the latter is the story of an impotent old man male who takes an ordinary working-class girl as his Venus to rekindle his enthusiasm. Through reading these screenplays, this project studies the limitations and possibilities that old age and its entwinement with gender bring to the subject. Whether transgressive sexual desire in these two movies successfully challenge the ageism imposed upon the elderly, in the same way as Kureishi's early heroes, with their celebrated cultural hybridity, do to Thatcherism and racism, is of much concern in this study. At the same time, how gender restricts or develops the biopolitics of the two elderly protagonists is also the issue that must be discussed concerning these two films.

This paper analyzes the gendered aging and aged gender in *Mother and Venus*, zeroing in especially on their old protagonists. To excavate the inevitable entanglement between gender and ageing, I first explore how ageism constitutes not only social conceptions but the experiences of ageing, and why gender and age always have each other in themselves. In the following textual analysis, *Mother and Venus* will be excavated in tandem, mainly with gendered ideas such as motherhood and the male gaze, so as to illuminate different (late-)life strategies constituted by gender. While motherhood, reluctant or not, empowers an elder woman seek possibilities of life with its constitutive imperfection and frustration, male deification of a young woman creates an imaginary fantasy that keeps his deep-ingrained lack at bay. Via different ethics of the elder protagonists and endings in these two films, Kureishi shows both the obstinate lingering of gender in the late life and the probable toxicity of masculinity.

*Keywords: Gender, Ageing, Motherhood, Male Gaze, Hanif Kureishi*

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# The Addictive Power of the Pseudo Emancipation in Dave Egger's The Circle

\*Yao-Hung Huang<sup>1</sup>

## Abstract

Published as a dystopian novel in 2013, Dave Egger's *The Circle* chronicles the life of Internet technology employee, Mae Holland, at an influential, if not monopolizing, multinational technology conglomerate. Born to a middle class family with her retired father suffering from multiple sclerosis, Mae starts her career as a customer experience specialist, hoping to help reduce the burden of the medical expense. Starting as an online social media and social networking service company, *The Circle*, the company that Mae dreams to work for, is an enterprise that combines the service of Google, Facebook, Tik Tok, Instagram, and Twitter. It creates different soft wares and wearable devices, such as "Pastperfect", "Soul Search", "Seechange" and micro personal camera, aiming to make everything perfect and transparent.

The main decision makers of the firm, the "Three Wise Men", proclaim that *The Circle* will reduce lies, violence, and corruption through its operation. Having agreed with these ideas, Mae ends up promoting its mottoes by commenting that "secrets are lies", "sharing is caring", and "privacy is theft". Having been promoted, she becomes the endorsement to introduce the advantages of the intrusive technology. Also, she becomes an influencer with millions of followers watching her almost round-the-clock. Yet, she soon feels embarrassed when her parents and ex-boyfriend, Mercer, refuse to use the devices offered by the company. Mercer stands for those who rejects the company's technologies. To justify herself, Mae uses the cutting edge "SoulSearch" program to locate Mercer's whereabouts within minutes, which accidentally leads to Mercer's death.

This paper will resort to analytical perspectives from David Courtwright, Lizzie O'Shea, and Shoshana Zuboff to survey how Egger's book has shown the potential risks and solutions. First, Courtwright indicates that youngsters, living in a strong sense of "displacement", "competition", "alienation", and "anxiety" (FOMO, fear of missing out), have unconsciously cultivate the habit of online addiction. For O'Shea, our "belief that technology advancement is the way to perfect society" has allow extreme capitalism overthrow the working of "democracy". She stresses that the government, following the policy of neo-liberalism, outsources national responsibility to the private sector sacrificing democracy. Finally, Zuboff meticulously details how online digital technologies, offering convenience and freedom, are in effect the powerful form of surveillance capitalism, that aims to predict, control, and profit. Surveillance capitalism is a unique logic of accumulation where surveillance is "foundational mechanism in the transformation of investment into profit" (53). It "betrayed the hopes and expectations of many 'netizens' who cherished the emancipator promise of the networked milieu (53). Based on these analysts, I will underscore that Egger's novel unfolds the addictive power of the pseudo emancipation in surveillance capitalism.

*Keywords: Dave Eggers, David Courtwright, Lizzie O'Shea, Shoshana Zuboff*

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# **Situated Teaching: A Study of Assisting Taiwanese College Students to Imperceptibly Learn the Communicative Competence in English with CALL**

\* To-yu Chen<sup>1</sup>

## **Abstract**

Taiwan adopted a curriculum reform policy to become a bilingual English-Mandarin nation by 2030, with a particular focus on K-12 students and its civil service. Since English is the dominant second language in Taiwan, oral proficiency needs practice and improvement, relative to reading and writing. Instructions require new strategies and elements, such as computers and smartphones, in either middle schools or colleges. Computer-assisted Language Learning (CALL) that creates supplement/alternative curriculum courses for after-school hours (college level) taught in English may find foothold in Taiwan. The government's new curriculum guidelines stress students' independent thinking and problem-solving skills. Besides, CALL which focuses on combining coding with English-language exercises is in high demand. At the university-level and for "lifelong learners" including improving English proficiency for college students, CALL can create online learning opportunities in English that offers upskilling programs will find students another learning incentive and culture in Taiwan.

Due to the impacts from the globalization, the Taiwanese government and higher education institutes have to improve the pedagogical curricula to remain all students with competitiveness after graduation. According to the Taiwanese Ministry of Education (MOE) in 2020, only freshmen from one college and sophomores from three colleges had a 90% passing rate in the English assessment test held by the language test center supported by the MOE (Huang, 2002). The situation of insufficient English proficiency among college students had gone worse since the fact that, if English curricula in secondary schools don't make any adjustments but still focus on grammar, reading, and writing, students won't be able to really use a language; instead, English is just a subject for exam taking. In order not to frustrate or fail the low-performance students, college English instructors spend a lot of time reviewing basic grammar and vocabulary words in the class which is not the solution for those with low English proficiency to be willing to learn since their past experience led to bad results.

Because of the COVID-19 pandemic in 2020, the shutdown of schools earlier this year, compounded by the associated public health and economic crises, faces major challenges to the students and teachers. The online education in Taiwan was neither mature nor well prepared to deal with a situation like this which is in short of the structures to sustain effective teaching and learning during the shutdown and to provide the safety network supports that many students receive in universities. While we do not know the exact impacts, we do know that students' academic performance is being affected during the pandemic, along with their progress on other developmental skills. It's also known that, given the various ways in which the crisis has widened existing many kinds of disparities and how these disparities affect learning and educational outcomes, educational inequities are growing (Rothstein 2004; Putnam 2015; Reardon 2011; García and Weiss 2017). As a result, many college students who struggle the screen to learn effectively and thrive in school under normal circumstances are now finding it difficult as well to receive effective online instruction, and they are experiencing interruptions in their learning that will need to be made up for.

## **Method and Procedure**

### **Participants**

A cluster sampling of about 60 Freshman students (about 30 students per semester) enrolled in the undergraduate degree program. All students were graduated from normal

junior high schools with completion of 12-year compulsory schooling prior to their attendance in college. The 70 students are required to take Freshman English in the General Education. All of the students' native language is Chinese and learn English as a second language.

#### Method and Procedure

This study will apply a peer review strategy to raise students' learning motivation and involvement under the pedagogy of CALL and situated learning. The class will be given as a two 2-hour session every week with real life English conversation, common phrases, along with intonation and pronunciation training. As what is shown in Chart 1, the course will emphasize on the development of English technique and intuition.

All materials for each semester will be designed by the teacher as follows:

- Teacher's in-class instructions
- Teacher's outside-classroom aids
- Student's video clips
- Student's online peer reviews
- Student's revised video clips according to the peer review results
- Social media cost through rate (CTR) among the students
- Final Exam

In this paper, the innovation and expected contribution are listed as follows: (a) In current college curriculum design in Taiwan, there are only 18 weeks of courses being provided; in other words, English teachers can meet students in class for less than 4 hours at most for a week. The instructor has to design the course with associated online contents and contexts along with in-class practice and drills. Vocabulary words are important, but for this class, student won't be pushed to memorize the word but are required to learn how to pronounce and recognize the meaning. That is, students won't again fall into the frustration of vocabulary memorizing and refuse to learn. (b) Most English curricula in the school education in Taiwan focus on reading and writing and it results in the situation that majority of the college students don't develop the communicative competence, which is the most useful part of speaking a language. The linguistic intuition plays a key role in the language learning and repetition along with application are the best way to make students familiar with English. Immerse students with English in their daily life in situated sentences or conversations will be the core pedagogy to develop students' English intuition where will come with the language memory in mind. (c) Students finishing the class are not expected to master in grammar but to be able to recognize the meaning of the sentences and know to make correct pronunciation. English application in students' daily life is what counts for the instruction design.

*Keywords: CALL, computer assisted language learning, situated learning, TESOL, English intuition, Bilingual Nation 2030*

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國際論壇（五）  
English Forum V

Paper Presentation

**Host: Han-Sheng Wang**

*Associate Professor/Department of Modern Languages, National Pingtung University of Science and Technology, Taiwan*

**Presenter I: Futuru C.L. Tsai**

**Title:** i cowa ko lalan (where is the path): The Contemporary Development of a Coastal Indigenous Community in Eastern Taiwan under the National Policy of Regional Revitalization

**Presenter II: Yi-jou, Lo**

**Title:** One Future of Taiwanese Puppet Show: SamadhiTang Creative Puppet Troupe

**Presenter III: Mei-Chuen Wang**

**Title:** An Alternative Meeting between West and East: Fictional Renderings of Indigenous Encounter with Christianity in Canada

**Presenter IV: Han-sheng Wang**

**Title:** The Iconography of Trauma in Pam Pam Liu's *A Trip to Asylum*

**Commentator: Laurie Jui-Hua Tseng**

*Professor, Department of English, National Taitung University, Taiwan*



# **i cowa ko lalan (where is the path): The Contemporary Development of a Coastal Indigenous Community in Eastern Taiwan under the National Policy of Regional Revitalization**

\*Futuru C.L. Tsai <sup>1</sup>

## **Abstract**

**Aims:** This presentation introduces the context of an Amis indigenous coastal community ('Atolan/Dulan) in southeast Taiwan have been encountering the national policy of regional revitalization since 2019. I argue that the imagination of the objectives between the indigenous community and the approach to the regional revitalization of the government is slightly different. The indigenous community focuses more on indigenous political rights thru cultural practices, and the government stresses more on local economic development. **Methods:** This work is based on both action research and ethnographical studies. I was the general secretary of 'Atolan Amis community from 2015 to 2019. In the last year of my duty, I was the person who represented 'Atolan to communicate with the government about how to apply for the regional revitalization projects to solve the traditional territory issues. I have been a consultant for the community and a researcher simultaneously for the past three years till now. **Results:** During the three years of projects on regional revitalization in 'Atoan, Amis people have been producing multiple cultural products to represent the sovereignty's subjectivity or autonomy. However, the regional revitalization policy requires the community to focus more on economic practices. Therefore, there is still a gap between government policy and local practices. **Discussion and Suggestions:** When the government tries to solve the uneven developments between the urban and the remote areas, they want a fast solution to deal with the problems. However, the indigenous community pays more attention to the indigenous sovereignty, although both parties emphasize the importance of local culture as a base for development. In sum, I regard this phenomenon as a cultural trap that the government set up the snare by the discourse of regional revitalization. Still, the indigenous community tries to find a way out of the trap. Both are in the name of culture.

*Keywords: Regional revitalization, Dulan, Indigeneity, Amis, cultural trap*

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# One Future of Taiwanese Puppet Show: SamadhiTang Creative Puppet Troupe

\*Yi-Jou Lo <sup>1</sup>

## Abstract

With the second blow of Pili's puppet movie, *Su Han Jen*, it seems Taiwanese puppet show has encountered a huge thunderbolt since after all Pili is the only as well as the biggest puppet company in Taiwan. However, there is a small and special Taiwanese puppet troupe still striving hard and despite the devastated enemy, Covid-19, this troupe to most people's amazement is getting prosperous and even able to shoulder the development of some traditional cultures in addition to Taiwanese puppetry. This troupe, Samaditang Creative Troupe, is a non-profit unit. Yet, after twelve years, members have blended other traditional cultures as the Blessing Flowery Pattern (纏花; 春仔花) in their puppetry. This troupe may not be as powerful as Pili Company. Yet, it may be the future where Taiwanese puppet show can look forward to.

*Keywords* : *Taiwanese puppet show, Samaditang, Innovation*

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# **An Alternative Meeting between West and East: Fictional Renderings of Indigenous Encounter with Christianity in Canada**

\*Mei-Chuen Wang <sup>1</sup>

## **Abstract**

Conventionally, when we talk about the West, Europe and North America spring to our mind; when we talk about the East, it means Asia. However, of the four terms used to give directions on a map of the world, north and south are relatively fixed because they are determined by the earth's axis of rotation, whereas east and west are always slippery depending on the relative relationship between the positions of the two entities in question. The East and the West, in their uppercase, freeze the slipperiness that inheres in the relational link between east and west when they are used to give directions. Therefore, geographically speaking, Asia is to the west of North America while Europe is to the east of North America; that is, in the spatial relationship between Europe and North America, the former is the east and the latter the west. In North America, or on what some Indigenous peoples call Turtle Island, an encounter between west and east took place when its native people came across Europeans sailing from east, and the encounter has been going on for several centuries. This paper would like to explore this alternative meeting between west and east and its cultural and political repercussions by looking at contemporary fictional renderings of Indigenous encounter with Christianity in Canada. Christianity is closely associated with colonialism, and the missionary effort is a major part, and a partial justification for the colonial enterprise. In Canada, this association is cemented through Indian residential schools, the objective of which is to "kill the Indian in the child" and most of which are run by the Church. The painful living legacies of Christian missions and colonialism have traumatized Indigenous peoples for generations. This paper selects Thomas King's two short stories ("One Good Story, That One" and "Magpies"), Richard Wagamese's *Indian Horse*, and Michelle Good's *Five Little Indians* for scrutiny. King's stories expose the complicity between Christian missions and colonialism in the displacement and dispossession of Indigenous peoples while *Indian Horse* and *Five Little Indians* feature the brutal encounter between Indigenous children and Christianity at residential schools and how the trauma caused by the brutal encounter is coped with and even healed through recourse to Indigenous heritage.

*Keywords: Christianity, Thomas King, Indian Horse, Five Little Indians, Indigenous peoples*

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# The Iconography of Trauma in Pam Pam Liu's *A Trip to Asylum*

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## Abstract

Winning the 12th Golden Comics Award, Pam Pam Liu's graphic novel *A Trip to Asylum* is also the first comic book to receive the top honor in the fiction category at the 2010 TIBE (Taipei International Book Exhibition). As one critic says, painting with a tone of black humor in this book, Liu "peels away the stereotypes to reveal the inner world of psychiatric patients and the painful realities each grapples with while undergoing in-patient treatment." Highlighting the traumatized experience of the patient as a subject, Liu's *A Trip to Asylum* challenges the dominant approach held by contemporary biological psychiatry that treats the disease and patient as objects of medical science. This paper would thus like to explore how comics is employed as a form of visual narrative to address the emotional manifestations of a psychiatric patient institutionalized in a residential treatment facility, whose self-identity and daily interactions with others are over-determined by his haunting past. Through examining the comic's formal apparatus such as breakdown, layout, and braiding perceivable in Liu's work, this paper also wants to indicate how these iconic, non-narrative techniques are used as emotional rhetoric to enhance the hero's intensity of emotion and to mobilize the reader's affective engagement. The seemingly conflicting, montage juxtaposition of illusion and reality, past and present, shame and self-defense that brings emotional upheavals to the traumatized subject finds an appropriate venue in the form of comics. Finally, this paper wants to conclude that with its valorization of the patient's individualized experience, Liu's *A Trip to Asylum* serves to provide a visualized and highly affective representation of personal trauma that calls into question the construction of a mindless patient in biological psychiatry.

*Keywords: affective representation, emotional rhetoric, graphic novel, trauma*

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# 主題論壇 A-1 論文發表

主題：大陸社會科學本土化

主持人：張蘭石

閩南師範大學心理學系副教授

發表人（一）：張蘭石

論文名稱：從自然主義的假我論到佛教非我論與心學自性論：存有學的思考

發表人（二）：郭明春、張書幃、顧蕾、王萍、孫鳳、秦浩文

論文名稱：慈悲心訓練促進中國高中生和大學生心理健康的效果

發表人（三）：郭明春、鄭穎、夏允中

論文名稱：中國人的自我修養傾向：結構、測量及其與心理健康的關係

發表人（四）：蔡俞鈞、夏允中

論文名稱：消除自我的偏見：無我平等心的理論建構

評論人：周佳敏

國立臺灣師範大學管理學院管理研究所助理教授



**Forum A-1**  
**Paper Presentation:**  
**The Indigenization of Social Sciences**  
**in China Mainland**

**Host: Nam-Sat Chang**

*Associate Professor, Dept. of Psychology, Minnan Normal University*

**Presenter I: Nam-Sat Chang**

**Title:** The naturalistic model of virtual self and the Confucian nouslogical model of self-nature: Reconsidering the ontological foundations of depth psychology

**Presenter II: Ming-chun Guo, Shu-wei Zhang, Lei Gu, Ping Wang, Feng Sun, Hao-wen Qin**

**Title:** The efficacy of Compassionate Mind Training for promoting mental health in Chinese senior high school students and college students

**Presenter III: Ming-chun Guo, Ying Zheng, Yung-Jong Shiah**

**Title:** Self-cultivation Tendency of Chinese People: Its Structure, Measurement and Relationship with Mental Health

**Presenter IV: Yu-Chun Tsai, Yung-Jong Shiah**

**Title:** Eliminating Self Prejudice: The Nonsself Equanimity Theory

**Commentator : Sophia Chia-Min Chou**

*Assistant Professor, Institute of Management, College of Management, National Taiwan Normal University*

\*張蘭石<sup>1</sup>

## 摘要

戴景賢教授探討了宋元性理學所說的「無將迎，無內外」，且回顧源自精神分析的深層心理學，從而建議基於儒釋道思想來建構深層心理學真我論。本研究認為，戴教授的倡議，以傳統智慧挑戰了當前神經科學所支持的自然論的假我模型，從而呼應了二十世紀西方興起的超個人心理學所建構的靈性發展模型，例如威爾伯的整合學。超個人心理學揚棄主客二元分立而建構出的自我模型，若非強調人們對造化的共同創造性參與，就是基於某種特定教義而預立了精神等級。這些模型中有些在存有論上認同了泛心論——強調一種非心非物而構成現實的心與物的最基礎存在（例如威爾伯的 holon、萊布尼茨的 monad）。這種哲學，既不類似於自然主義的假我論，也不等同於笛卡爾的意識概念，即存在一個駐留於封閉領域的獨立不滅的自我（例如，弗洛伊德的本我、自我和超我）。然而，用這些理論模型來理解華人的修身養性，仍然存在問題。儒釋道語境下的修身養性傳統，牢牢地植根於「我、人，與世界為一」的整體觀。因此，自心與眾生不可分割，可通過修身而「贊天地之化育」，最終揭示佛教的「緣起」、道教的「太極」或泛心論的「全息」，從而消融主客的二分。因此，儒家心學吸收佛教的「非我」、「自性空」與道教的「無極」等觀念，達到假我論的揚棄，從而揭示自性的論域（所包含者，如大乘佛教所述的如來藏）。戴氏所倡議的儒家「真我論」，須先仔細考察諸心理學範式的存有論基礎，建立能夠克服笛卡爾（伴隨其主客分立之存有論的）認識論局限的自我模型。因此，本文認為黃光國提出的自性的心理動力學模型與陳復提出的自性的心學模型，皆符契儒家存有論且呼應了泛心論的框架，故可以作為心學心理學的新科學研究綱領的基礎假設。

**關鍵詞：**佛教、儒家、泛心論、自性、假我

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# From the naturalistic model of virtual self to the Buddhist and nouslogical model of self-nature: An ontological reconsideration

\*Nam-Sat Chang <sup>1</sup>

## Abstract

Professor Ching-Hsien Tai probed depth psychology developed from psychoanalysis and the thought of being “detached from the past and the future, without the inside-outside dichotomy” of the Xing-Li (性理) philosophy of Song and Yuan Dynasties, and thereby suggested the establishment of a depth psychological model of “true self.” This study argues that Tai’s proposal challenges the emergentist model of the mind and the naturalistic model of the virtual self primarily based on current neuroscience, and thus echoes the models of spiritual development in transpersonal psychology, such as Ken Wilber’s integral model. Various self models constructed in transpersonal psychology that surpass the subject-object dichotomy either emphasize people’s “co-creative participation” in a generative power of reality or pre-establish spiritual hierarchies based on specific doctrines. Many of those models have an ontological commitment to panpsychism that assumes a plurality of separate and distinct psychic beings that constitute reality (e.g., Wilber’s Holon and Leibniz’s Monad). Such philosophies are neither similar to the naturalistic model of a virtual self nor identical to Descartes’s notion of consciousness as an independent walled-off sphere where a pristine self resides (e.g., Freud’s Id, Ego, and Superego). However, linking those models to Chinese self-cultivation is still problematic. Self-cultivation in the context of Chinese Confucianism, Buddhism, and Taoism has firmly grounded in the holistic concept that the self, the others, and the world are one. Therefore, one’s mind is not separate from all beings, could “assist in Heaven and Earth’s transformation and sustenance” (贊天地之化育) through self-cultivation, and finally echo the dependent origination concept (pratītyasamutpāda) of Buddhism, the Taiji (the ultimate from which Yin and Yang originate) idea of Taoism, and the holographic principle of panpsychism, thereby dissolving the subject-object dichotomy. Accordingly, Confucian nouslogy reflects on the Buddhist concepts of “not self” (anātman) and “the emptiness of self-nature” (svabhāvaśūnyatā) and the Taoist idea of Wuji (the limitless), thus achieving the sublation of the virtual self and revealing the ontological domain of self-nature (e.g., tathāgatagarbha, the buddha within). The suggested model of “true self” (in Tai’s words) could be developed only through carefully examining the ontological foundations of psychological paradigms and establishing the self-model that overcomes the limitation of the epistemology associated with Descartes’s subject-object ontology. Therefore, this study holds that the psychodynamic model of self-nature proposed by Kwang-Kwo Hwang and the nouslogical model of self-nature proposed by Professor Chen Fu both ontologically commit to Confucian ontology and correspond to the panpsychism framework that surpasses the subject-object dichotomy, thus being applicable as fundamental hypothesis of the new scientific research program of nouslogical psychology.

*Keywords* : Buddhism, Confucianism, panpsychism, self-nature, virtual self.

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# 慈悲心訓練促進中國高中生和大學生心理健康的效果

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## 摘要

**目的：**慈悲聚焦療法（Compassion-focused therapy）是英國心理學家 Paul Gilbert 基於進化心理學、依戀理論以及佛教慈悲相關理論和技術而發展出來的心理治療方法，致力於培養個體對他人和自我的慈悲，從而減少心理病理症狀，促進心理健康。慈悲心訓練（Compassionate Mind Training）是慈悲聚焦療法在團體中的應用，主要通過心理教育和慈悲心練習來促進個體對自我和他人的慈悲認知、情感、動機和行為。西方的研究表明，慈悲心訓練對於減少個體自我批評、羞恥感、焦慮和抑鬱，以及提升個體的主觀幸福感具有良好的效果，但還缺乏研究評估慈悲心訓練對中國人群的效果。因此，本研究致力於考察慈悲心訓練對促進中國高中生和大學生心理健康的效果。**方法：**我們開展了三項研究評估慈悲心訓練對中國大學生和高中生人群的干預效果。研究一將 50 名大學生進行了隨機分組，一組接受慈悲心訓練的團體干預，另一組為對照組，進而評估慈悲心訓練在改善大學生心理健康方面的干預效果。研究二招募了 48 名高中生參與研究，其中 22 名接受了慈悲心訓練，26 名為對照組，考察慈悲心訓練對高中生的效果。研究三針對社交焦慮開發了一個整合慈悲心訓練的團體認知行為干預課程，並將 64 名存在社交焦慮問題的大學生隨機分配到干預組和對照組，以評估該課程對改善社交焦慮問題的效果。**結果：**研究結果表明：（1）慈悲心訓練提高了大學生的正念水準，減少了大學生的自我批評，並且提升了他們的總體幸福感。（2）慈悲心訓練能顯著改善高中生的自我批評、慈悲恐懼以及一些心理病理症狀，並能有效提升高中生的自我慈悲水準。（3）整合慈悲心訓練的團體認知行為干預不僅能顯著降低大學生的社交焦慮水準，還能有效減少大學生的自我批評和羞恥感，同時還能顯著改善抑鬱、焦慮、壓力等心理健康指標，提升大學生的主觀幸福感。**討論與建議：**以上研究結果表明，慈悲心訓練能夠有效提升中國高學生和大學生的心理健康水準。然而，慈悲心訓練對心理健康的多個指標沒有產生顯著的改善作用，這可能與干預實施者的受訓不足有關。未來的研究需要加強對干預實施者的訓練，進一步檢驗慈悲心訓練的效果及其作用機制。

**關鍵詞：**慈悲心訓練，心理健康，社交焦慮，中國學生

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# The efficacy of Compassionate Mind Training for promoting mental health in Chinese senior high school students and college students

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Ping Wang<sup>1</sup> Feng Sun<sup>1</sup> Hao-wen Qin<sup>2</sup>

## Abstract

**Aims:** Compassion-focused Therapy is a psychotherapy developed by British psychologist Paul Gilbert based on evolutionary psychology, attachment theory and Buddhist philosophy and techniques about compassion. It is focused on cultivating individuals' compassion for others and themselves to reduce psychopathological symptoms and enhance mental health. Compassion Mind Training (CMT) is a core part of CFT and used for group interventions, which mainly uses psychoeducation and compassion-based techniques to promote individuals' compassionate cognition, emotion, motivation and behavior towards themselves and others. Western research has shown that CMT is effective for reducing individuals' self-criticism, shame, anxiety, and depression, as well as enhancing their subjective well-being. However, there is still a lack of research to evaluate the efficacy of CMT for Chinese populations. Therefore, we conducted three studies to evaluate the efficacy of CMT with Chinese senior high school students and college students. **Methods:** In Study 1, fifty college students were randomly assigned to two groups. One group received CMT and the other was treated as usual to evaluate the intervention effects of CMT for improving college students' mental health. In Study 2, forty-eight senior high school students were recruited to participate in the study, of which 22 received CMT and 26 were in the control group. In Study 3, we developed a group-based cognitive behavioral program integrating CMT for college students with social anxiety. The study randomly assigned 64 college students with high levels of social anxiety to the intervention group and the control group to evaluate the intervention effects. **Results:** (1) the results showed that CMT increased college students' level of mindfulness, reduced their self-criticism, and enhanced their overall well-being; (2) CMT significantly improved senior high school students' self-criticism, fears of compassion and some psychopathological symptoms, and enhanced their self-compassion; (3) the CBT program integrating CMT not only significantly improved social anxiety in college students, reduced their self-criticism and shame, but also improved psychopathological symptoms such as depression, anxiety and stress, as well as enhancing college students' subjective well-being. **Discussion and suggestions:** The above research results indicate that CMT can effectively promote mental health in Chinese senior high school students and college students. However, CMT did not significantly improve many indicators of mental health, which may be related to insufficient training of the intervention implementers. Future research needs to strengthen the training for intervention implementers and further test the effectiveness of CMT in Chinese populations.

*Keywords :* Compassionate Mind Training, mental health, social anxiety, Chinese students

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# 中國人的自我修養傾向：結構、測量及其與心理健康的關係

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## 摘要

**目的：**西方心理學家將個體有意識的自我改變程序定義為個人成長主動性，並編制了相應的測量工具。然而，個人成長主動性無法含攝中國傳統的修養文化，其量表也未包含中國人傾向的修養方式（如自我反思）。因此，我們提出自我修養傾向的概念並編制了《自我修養傾向量表》。基於我們對自我修養傾向的維度建構，該量表包含兩個分量表：自我修養動機分量表和自我修養行為分量表。自我修養動機包括自我修養價值和自我修養效能兩個因數，自我修養行為包括積極學習、行為實踐和自我反思三個因數。我們開展了三項研究檢驗了該量表的信效度，並探究了自我修養傾向與心理健康的關係。**方法：**採用調查研究的方法在大學生和成年人群體收集量化的研究資料，並使用探索性結構方程建模、驗證性因素分析、獨立樣本 t 核對總和分層回歸分析等方法對資料進行統計分析。**結果：**探索性結構方程模型和驗證性因素分析結果支持了量表的因素結構，大學生自我修養傾向的各個因數與個人成長主動性、主觀幸福感和心理韌性均呈顯著正相關，成年人的自我修養傾向各因數與主觀幸福感和心理韌性呈顯著正相關。各個因數的  $\alpha$  係數在 0.91-0.98 之間。研究結果還表明，在成年人群體中，心理諮詢師在自我修養效能、積極學習、行為實踐和自我反思這四個因數上的得分顯著高於非心理諮詢師；有修行經驗者在上述四個因數上的得分顯著高於無修行經驗者。此外，在大學生群體中，在控制人格和社會支援變數後，自我修養效能和自我修養行為仍對心理韌性具有獨立的預測作用；在控制個人成長主動性後，自我修養效能和自我修養行為也能獨立預測心理韌性。然而，在控制上述因素後，自我修養傾向對主觀幸福感無獨立預測作用。**討論與建議：**自我修養傾向與個人成長主動性具有不同的內涵和結構，自我修養傾向與個體的心理健康具有密切的關係。然而，鑒於自我修養行為三個因數之間的高相關，今後的研究有必要進一步檢驗量表的因素結構，考慮對量表進行修訂和完善。

**關鍵詞：**自我修養傾向，個人成長主動性，本土化研究，心理健康

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# Self-cultivation Tendency of Chinese People: Its Structure, Measurement and Relationship with Mental Health

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## Abstract

**Aims:** Western psychologists have conceptualized the process of individual conscious self-change as personal growth initiative (PGI) and have developed a scale to measure it. However, PGI does not involve Chinese traditional culture of self-cultivation, and the scale does not assess the ways that Chinese people tend to cultivate themselves (e.g., self-reflection). Therefore, according to the characteristics of Chinese culture, we attempted to conceptualize self-cultivation tendency and develop the Self-cultivation Tendency Scale (STS). Self-cultivation Tendency was conceptualized as having two dimensions, including self-cultivation motivation and self-cultivation behavior. Self-cultivation motivation was assumed to consist of two subfactors, including self-cultivation value and self-cultivation efficacy, whereas self-cultivation behavior includes three subfactors, including active learning, behavioral practice, and self-reflection. We conducted three studies to evaluate the psychometric properties of the STS and examined its relationship with mental health. **Methods:** Three surveys were conducted to collect quantitative research data from college students and adults, and the data were statistically analyzed by exploratory structural equation modeling, confirmatory factor analysis, independent sample t-test and hierarchical regression analysis. **Results:** The results of exploratory structural equation modeling and confirmatory factor analysis supported the factor structure of the scale. In college students, all subfactors of self-cultivation tendency were significantly and positively correlated with personal growth initiative, subjective well-being, and resilience; in adults, all subfactors were significantly and positively correlated with subjective well-being and resilience. Moreover,  $\alpha$  coefficients of the five subfactors ranged from 0.91 to 0.98. The results indicate the sound psychometric properties of the STS. The results also showed that in adults, psychological counselors scored significantly higher than non-psychological counselors in self-cultivation efficacy, active learning, behavioral practice, and self-reflection; similarly, adults with self-cultivation experiences scored significantly higher than those without self-cultivation experiences in the above four subfactors. In addition, in college students, after controlling personality and social support variables, self-cultivation efficacy and self-cultivation behavior could independently predict resilience; After controlling personal growth initiative, self-cultivation efficacy and self-cultivation behavior could also independently predict resilience. However, after controlling the above factors, self-cultivation tendency could not independently predict subjective well-being. **Discussion and suggestions:** self-cultivation tendency is different from personal growth initiative in terms of connotations and factor structures, and self-cultivation tendency is closely related to individual mental health. However, in view of the high correlations between the three subfactors of self-cultivation behavior, it is necessary to further test the factor structure of the scale and consider revising the scale in the future.

*Keywords : Self-cultivation tendency, Personal Growth Initiative, Indigenous studies, Mental health*

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# 消除自我的偏見：無我平等心的理論建構

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## 摘要

目前佛法的研究大都是靜坐、正念或慈悲心為主，比較少探討平等心的主題，因為平等心是佛法修養中很重要的，平等心可以消除自我的偏見，可以有好的靜坐與正念的層次，更是慈悲心的基礎。因此本文為提出偏見的消除，從自我到無我平等心的理論建構。就佛法脈絡而言，修養是行序漸進，有次第，因此本研究提出過去研究沒有提出的平等心在佛法中的修養步驟和脈絡。本文首先說明自我和無我兩種取向探討偏見的成因與消除。內心無分別的平等看待，即從自己的立場以平等心看待一切，是一種自我到無我的內在超越。藉此兩種取向來探究如何有助於情緒的穩定進而照見內心真實持久的平等智慧。從佛法的脈絡來看，每個人都具備慈悲心的本質，此乃無我的重要條件，要具有慈悲心，平等心是先行條件，也是每一個人都可以具備的。本文接著分析分析有關自我享樂原則和無我修養原則所產生的平等心差異，來說明自我享樂原則和無我修養原則，其中自我享樂原則會產生不平等，進而產生偏見；而無我修養原則會產生平等心，消除偏見。關於自身偏見的消除，行動落實主要在無我修養原則和自我享樂原則中如何覺知偏見，使人均能覺知到自我在認知、情感和行為中所產生分別心和偏見所造成不平等的快樂。以自我享樂為取向的情緒狀態會產生不平衡的、不平靜的、高低起伏的情緒，痛苦快樂參半。以無我為取向的情緒狀態，不因外在人事物的影響，情緒維持穩定的、平靜的情緒狀態。再者，如何進行無我的修養。無我修養原則從「止」與「觀」雙修平等心的智慧。這樣的知與行有助於偏見的消除，則是落實平等心的行動，也就是自身修養方式。享樂主義則在追求平等地位和建立平等社會規範。酌以不同的修養方式，利己主義追求平等地位和建立平等社會規範和利他主義從「止」與「觀」修習平等心的智慧，來深入研究相關理論並探討兩者間的獨特之處，引出西方平等觀和佛教平等心的不同特質。情緒觀點部分，從中探究西方心理學自我的「情緒」和無我的「情緒」。西方自我的情緒產生是以人受到外在或內在人事物的刺激，大腦中的杏仁核為情緒中樞，所引發的各種感受，有正向、負向的情緒感受，而人多排斥負向情緒感受所帶來的痛苦，轉向積極追求正向的情緒感受。在佛教無我的情緒，意指人因生活世界中所衍生出來的行為、想法和感受，這樣的狀態沒有好、壞、正向或負向，要看見的是一個人如何被貪瞋痴慢疑所箝制，進而藉由修養來精進。從自我到無我平等心內在的心性修養是一種積極作為，只有每個人自我內在的超越，方能跨越宗教、種族、性別、貧富、外表、身份地位、性取向、犯罪與否等等的外在條件限制，以達到內心無分別的平等看待一切。最後無我修養內心境界是平靜的、穩定的，方能達到真實且持久的眾生平等。因此，平等心的修習以啟發慈悲心的心理治療歷程，則從佛教義理中出發，以「止」與「觀」修習自性本空的平等智慧，以達到真實持久的眾生平等。這樣的無我修養有助於內在超越，能有效抵除因為利己的自我主義所帶來的世間種種的不平等對待與偏見。最後本文提供了對可能的臨床應用的檢驗以及對未來無我心理學研究的理論指導。

**關鍵詞：**自我、無我、平等心、情緒、利己、利他、止觀、慈悲心

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# Eliminating Self Prejudice: The Nonself Equanimity Theory

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## Abstract

Most of the existing Buddhist studies focused on meditation, mindfulness and compassion. However, rare studies have investigated equanimity. The equanimity is so importance to Buddhism. The equanimity can eliminate the prejudice, increase meditation and mindfulness, and provide the basis for later compassion training. Accordingly, this paper proposes the elimination of prejudice and the theoretical construction of equanimity from self to Nonself. Firstly, the present paper explains the two perspectives of self and nonself to elucidate the causes and elimination of prejudice. Equal treatment without distinction, that is, looking at everything from one's own standpoint with an equal mind, is a kind of inner transcendence from self to nonself. Using these two orientations to explore how to help emotional stability and attain the inner authentic-durable happiness and wisdom of equanimity. From the context of Buddhism, everyone has the essence of compassion, which is an important condition for nonself. To have compassion, equanimity is a prerequisite, and everyone can have it. Second, this article analyzes the differences between the principles of hedonism and nonself-cultivation to explain the principle of hedonism and nonself-cultivation. The principle of hedonism will produce inequality and prejudice. However, the nonself-cultivation will create equanimity and eliminate prejudice. Regarding the elimination of self-prejudice, the implementation of actions mainly focuses on how to perceive prejudice in the principles of self-cultivation and hedonism principle, so that everyone can be aware of the differences caused by self-discrimination and prejudice in cognition, emotion and behavior. Self-oriented emotional states produce unbalanced, restless, high and low emotions, mixed with pain and pleasure. Nonself-oriented emotional state maintains a stable and calm emotional state regardless of the influence of external people and things. Furthermore, how to carry out the nonself-cultivation is addressed. The principle of nonself-cultivation is to cultivate the wisdom of equanimity from meditation (chih) and seeking understanding Buddhist wisdom (kuan). This kind of action and wisdom helps to eliminate prejudice, and it is the action of implementing equanimity, which is the way of nonself-cultivation. Hedonism seeks equal status and establishes equal social norms. According to different cultivation methods, hedonism pursues equal status and establish equal social norms and altruism practices chih-kuan, the wisdom of the mind of equanimity, to in-depth study of related theories and to explore the uniqueness between the two, to draw out the different characteristics of the Western concept of equality and the Buddhist equanimity. The emotional point of view the "emotion" of the self and the "emotion" of nonself are described. The emotional generation of the self is that people are stimulated by external or internal people and things, the amygdala in the brain is the emotional center, and various feelings are triggered. There are positive and negative emotional feelings, while people mostly reject negative emotions, leading to escape the pain and turn to only cling to positive emotions which is considered as the fluctuating happiness. In Buddhism, the emotion of selflessness refers to the nonavoidant behaviors, thoughts and feelings derived from people's life in the world. Such a state is not good, bad, positive or negative. What we need to see is how a person is greedy, hated, delusional, and suspiciously restrained, and then through nonself-cultivation to overcome the desired self. From the process self to nonself, the inner nonself-cultivation is a positive action. Only by attaining the nonself state we can transcend religion, race, gender, wealth, appearance, status, sexual orientation, crime and in order to achieve an equal view of everything without distinction in the heart. Only when the self state is calm and stable can true and lasting equality of all beings be achieved. Therefore, the process of psychotherapy through the practice of equanimity to inspire compassion starts from the principle of Buddhism, using chih-kuan to cultivate the wisdom of equality of the inherent emptiness of self-nature, in order to achieve true and lasting equality of all beings. Such nonself-cultivation is helpful for

inner transcendence, and can effectively eliminate all kinds of unequal treatment and prejudice in the world caused by selfish egoism. Examination of possible clinical applications and theoretical guidance for future research in nonself psychology are provided finally.

*Keywords* : *Self, Nonself, equanimity, emotion, hedonism, altruism, chih-kuan, compassion*

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# 主題論壇 A-2 論文發表

主題：馬來西亞本土諮商

主持人：陳如湘

馬來西亞華社輔導協會主席／馬來西亞工藝大學社會科學與人文學院高級講師

發表人（一）：陳稚均、蔡瓊輝、洪煒峻、廖文毓、施秉榕、楊上賢

論文名稱：於 COVID-19 疫情後協助瞭解青少年心理狀況之遠距心理量測輔助系統

發表人（二）：吳怡萱、陳舜文

論文名稱：訊息的證據類型與立場對態度變化之調節效果：以疫苗通行證與安樂死為例

發表人（三）：謝杰立、陳如湘

論文名稱：輔導實習生新冠疫情間遠端輔導經驗之初探

發表人（四）：陳玉蓉、溫淑彬、陳存福

論文名稱：《我們還需要婚姻嗎？》馬來西亞年輕華裔女性婚姻面面觀

發表人（五）：謝奕豐

論文名稱：馬來西亞華人繼父的為父歷程：解釋現象學分析研究

**Forum A-2**  
**Paper Presentation:**  
**Local Consultation in Malaysia**

**Host: Joo-Siang Tan**

*President, Malaysian Chinese Community Counselling Association/  
Senior Lecturer, Faculty of Social Sciences and Humanities,  
Universiti Teknologi Malaysia*

**Presenter I: Zhi-Jun Chen, Chyong-Huei Tsai, Wei-Jun Hong,  
Wen-Yu Liao, Ping-Jung Shih, Shang-Hsien Yang**

**Title:** Remote Psychometric Assistance System for Understanding Teenagers' Psychological Status after the COVID-19 Epidemic

**Presenter II: Yi-Hsuan Wu, Shun-Wen Chen**

**Title:** The moderating effect of evidence type and original position on attitudinal change: Taking the issues of COVID-19 green pass and euthanasia for examples

**Presenter III: Nicholas Chia Czet Lee, Tan Joo Siang**

**Title:** A preliminary Study of Counselling Interns' Online Counselling Experience During Covid-19 Pandemic

**Presenter IV: Chen Yoke Yong, Voon Siok Ping, Ting Chuong Hock**

**Title:** Perspective on Marriage Among Young Chinese Women in Malaysia

**Presenter V: Sia Ing Fong**

**Title:** Stepfathering Experience of Malaysian Chinese Stepfathers: An Interpretative Phenomenological Analysis Study

# 於 COVID-19 疫情後協助瞭解青少年心理狀況之遠距心理量測輔助系統

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## 摘要

**目的：**美國的醫學雜誌《JAMA Pediatrics》指出 COVID-19 疫情可能造成青少年的心理健康問題惡化或增加，同時在學校需要遠距或停課的情況下，使青少年無法取得心理諮詢方面最常使用之輔導室資源。因此本研究開發出以人工智慧辨識圖畫之房樹人繪畫測驗 AI 辨識系統，供校內輔導室等心輔機構參考，快速瞭解團體成員（如：學校內的學生）之心理健康，以即時提供協助。

**方法：**本系統主要為三個階段，第一階段為事前準備，與專家學者們共同訂定「黃金標準測試」給出相同結果後，選定房、樹、人中各三個特徵進行辨識後，向全國七年級生搜集共 1658 張房樹人繪畫樣本；第二階段為人工智慧之 YOLOv4 模型訓練，將蒐集之畫作八成作為訓練集，剩下之二成則為測試集，將訓練集資料透過資料擴增後取得共 4546 張圖片，選定 9 個標籤特徵與房、樹、人三個物件，共 12 個標籤，參考專家學者之意見進行特徵標註及訓練模型；最後階段為系統整合，將訓練完成之模型經由 OpenCV 之 DNN 模塊與辨識系統連結，接著以 Python Flask、HTML 及 CSS 將系統呈現於網頁上。

**結果：**本系統最後得在網頁上以繪圖板或輸入檔案之方式進行測驗，其結果將會於使用者畫面顯示辨識之畫作與簡易結果，同時亦可輸入權限密碼後，呈現供輔導老師及諮商師參考之結果，並在本地資料夾中以優先級順序分類，以供參考。目前本系統 YOLOv4 之 12 個標籤全類平均準確度 (mAP) 為 58.15%，房子的平均準確度 (AP) 最高為 83%，樹的平均準確度 (AP) 最高為 53%，人的平均準確度 (AP) 最高為 63%。本研究根據此數據，判定上述的準確度結果與物件特徵之多樣性和樣本數有關，房子之樣貌不像樹和人一樣多變，蒐集到之特徵也較充足，不像樹和人在果實或是脖子等特徵不一定會出現在圖畫中，也不像樹冠和五官等多變，故房子有較優的準確率，樹和人需要更多樣和大量的數據才能將準確率提升，目前正持續訓練中，數值可望再提升。

**討論與建議：**未來將預計優化模型與辨識系統，增加資料擴增之數量及詳細之特徵種類，以擴展辨識物件之多元性及房樹人繪畫測驗之結果符合性。期望未來房樹人繪畫測驗 AI 辨識系統能與校內合作測試，逐漸開發成熟，進行臨床測驗後，能正式成為一項可以幫助大眾的心理量測輔助系統，讓需要使用房樹人繪畫測驗之心輔專業人士能更有效率地判讀房樹人繪畫測驗之畫作，瞭解繪圖者的心理狀況，以即時採取措施為他們提供協助。

**關鍵詞：**房樹人繪畫測驗、人工智慧、YOLOv4、資料擴增

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# Remote Psychometric Assistance System for Understanding Teenagers' Psychological Status after the COVID-19 Epidemic

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## Abstract

**Aims:** The "JAMA Pediatrics", the American medical journal, pointed out that the COVID-19 may cause the mental health problems of teenagers to worsen or increase. At the same time, students need to be distanced or remote education. Therefore, teenagers can't access the counseling resources that are most used in psychological counseling. Our research is to develop an AI recognition system for House, Tree, Person Projective Drawing Test that uses artificial intelligence to recognize pictures and generate results. This system can be used as reference by mental assistance organizations such as school counseling rooms to quickly understand the mental health of group members (such as students in schools) and give immediate assistance.

**Methods:** This system mainly consists of three stages. The first stage is preparation in advance. The 1,658 samples of House, Tree, Person Projective Drawing Test paintings were collected from seventh graders, and the "Gold Standard Test" was formulated with experts to select the common feature and explanation of houses, trees, and people. The second stage is the training of the YOLOv4 model of artificial intelligence. 80% of the collected paintings are used as the training set and the rest are used as the test set. After the data in the training set is augmented, a total of 4546 pictures are obtained. There are 12 labels in total, including three objects, which are houses, trees, and people, and the nine features. Refer to the opinions of experts for feature labeling and then training models. The final stage is system integration. The trained models are processed through the DNN module of OpenCV, and the recognition system, and render the system on the web page with Python Flask, HTML and CSS.

**Results:** The system can be tested on the webpage by means of drawing board or input file. The result will be displayed on the screen to identify the painting and simple results. At the same time, the detailed results can also be displayed on the webpage for experts after entering the authorization password. The results of the counselor's reference and sorted in priority order in the local folder for reference. At present, the mean average accuracy (mAP) of the 12 labels in this system is 58.15%. The average accuracy (AP) for the house was the highest at 83%, the average accuracy (AP) for the tree was the highest at 53%, and the average accuracy (AP) for the person was the highest at 63%. Based on this data, this study determines that the above accuracy results are related to the diversity of object features and the number of samples. The appearance of houses is not as varied as trees and people, and the collected features are more sufficient. Features such as fruit or neck do not necessarily appear in the picture and the features of houses are not as changeable as tree crowns and facial features, so houses have better accuracy. Trees and people need more diverse and large amounts of data to improve the accuracy. Currently in continuous training, the value is expected to increase further.

**Discussion and Suggestions:** In the future, it is expected to optimize the model and the identification system. Increase the amount of data expansion and the detailed feature types, to increase the diversity of the identified objects and the consistency of the results of the House, Tree, Person Projective Drawing Test. It is hoped that in the future, the AI recognition system of House, Tree, Person Projective Drawing Test can be tested in cooperation with the school, and gradually developed and mature. After the clinical test, it will officially become a psychological measurement assistance system that can help the public, so that experts who need to use House, Tree, Person Projective Drawing Test can more quickly interpret the feature of the paintings, understand the psychological state of the painters, and take immediate measures to provide them with assistance.



*Keywords : House, Tree, Person Projective Drawing Test, Artificial Intelligence, YOLOv4, Data Augmentation*

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# 訊息的證據類型與立場對態度變化之調節效果： 以疫苗通行證與安樂死為例

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## 摘要

**目的:** 網路的興盛使得同溫層與團體極化的現象愈發嚴重，身處同溫層的人不但難以聽到對立意見，也不易接受不同訊息而改變態度。針對訊息類型與態度改變之關聯，本研究認為：當人們接收到與自身立場相同的訊息時，因為敘事類型的訊息較容易被編碼與提取，會比數據證據的訊息更能增強態度，使態度前後測差異越大。再者，當人們接收到與自身立場相反的訊息時，數據證據的訊息因為提供較強的案例統計作為證據，會比敘事證據的訊息更有說服力，使態度前後測差異越大。綜合而言，本研究的假設是：訊息的證據類型與個人原本立場會對態度變化具有調節效果。**方法:** 本研究參與者共 251 人（平均年齡 23.2 歲，女性 196 人）。本研究在網路平台招募參與者與進行實驗，並採用貼近時事之新冠肺炎「疫苗通行證」以及長期受爭論的「安樂死合法化」，作為研究議題。參與者被隨機分配到「敘述證據組」或「數據證據組」，並且須在閱讀主張支持「疫苗通行證」與「安樂死合法化」的兩篇文章前後，填答態度量表。**結果:** 變異數分析結果顯示，在「疫苗通行證」議題上，訊息證據類型與原本立場對態度變化具有調節效果 ( $F = 15.07, p < 0.05$ )，但在「安樂死合法化」議題上並無調節效果 ( $F = 8.791, p = 0.988$ )。**討論與建議:** 本研究結果部分支持研究假設，可能原因是本研究採用的兩項議題具有不同性質。未來可針對特定議題性質對態度說服之影響做進一步檢驗。

**關鍵詞:** 訊息立場、訊息證據類型、說服訊息、態度變化

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**The moderating effect of evidence type  
and original position on attitudinal change:  
Taking the issues of COVID-19 green pass and euthanasia for examples**

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**Abstract**

**Aims:** The prosperity of the Internet has made the phenomenon of group polarization more and more serious. It is difficult for people in the so-called echo chamber to hear the voice of different opinions, and even receive information and change their attitudes. The aim of the study is to investigate the moderating effect of evidence type of message and people's original position on their attitudinal change toward social issues. We argued that the pro-attitudinal message with narrative evidence could make people change their attitudes more than the message with statistical evidence. It is because that the narrative evidence is more easy to be encoded and retrieved than statistical evidence. On the other hand, the counter attitudinal message with statistical evidence could make people change their attitudes more than the message with narrative evidence. It is because that the statistical evidence provides more persuasive information than narrative evidence. **Methods:** A total of 251 participants (mean age =23.2, 196 females) were recruited online and the experiments were conducted on the web platform. Participants were randomly assigned to the narrative evidence or statistical evidence group. We adopted the current affairs of the "COVID-19 green pass" and long-debated "legalization of euthanasia" as study issues. Two short articles, one advocated the policy of green pass and another supported legalization of euthanasia, were presented to both groups with different types of evidence. Participants were asked to rate their attitudes toward these issues before and after they read these articles. **Results:** The results of ANOVA showed that, on the issue of green pass, the evidence type of message and participants' original position moderated their attitudinal change ( $F = 15.07, p < 0.05$ ). However, there was no moderating effect on the issue of euthanasia ( $F = 8.79, p = 0.988$ ). **Discussion and Suggestions:** The results partially supported our hypothesis. It is possible that the two issues adopted in the study contain different properties. Future studies could investigate the influences of specific properties of social issue on the effects of persuasive message.

*Keywords : attitude change, message evidence type, message position, persuasive message*

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# 輔導實習生新冠疫情間遠端輔導經驗之初探

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## 摘要

**簡介/背景：**馬來西亞輔導局在新冠肺炎期間允許輔導實習生為因行動管制令而無法進行輔導的案主以線上或遠端方式進行輔導服務。**目的：**這項初步研究旨在瞭解馬來西亞輔導實習生在新冠疫情期間提供遠端輔導的經驗。多數研究以輔導實務工作者的能力、遠端輔導之利與限制和倫理議題為主。針對輔導實習生提供遠端輔導服務之研究則相對缺乏。因此這項研究以輔導實習生如何看待和體驗遠端輔導服務進行初步探究。**研究方法：**此研究以質性研究作為理解輔導實習生提供遠端輔導之體驗。九名輔導實習生以立意抽樣法招募參與此研究。研究參與者必須正在進行或已經完成輔導實習的實習生。除此之外，研究參與者也必須曾擁有提供遠端輔導的經驗。本研究於 2022 年 3 月至 2022 年 6 月，共四個月內通過 Zoom 等線上平臺就九位輔導實習生進行了半結構訪談。研究者把訪談對話進行逐字騰稿，並藉助 NVIVO 12 軟體進行主題分析。布勞恩和克拉克主題分析方式需要研究員反復進行反思。以六個基本步驟分析文稿，即為熟悉訪談內容、創建初始代碼、識別主題、修訂主題、命名和定義主題以及最後完成報告。分析中進行反復思考與反思有助於研究員更深層的分析文稿。此研究採用了詮釋法來了解實習生在提供遠端輔導方面的體驗。訪談內容分析確定了六個主要主題。大多數實習生對提供遠端輔導服務持積極態度。他們視遠端輔導為一種替代線下輔導的服務模式，不僅提供更自由，簡易並有助減少最初焦慮和交通時間。雖然實習生認可遠端輔導的好處，但由於面對來自案主所處環境的干擾，他們在建立虛擬界限方面遇到了挑戰。來自上述案主的干擾也是多方面的，其中不穩定的互聯網為主要問題，其次是案主無法投入於輔導過程以及在輔導期間出現第三方的干擾。面臨不同形式的挑戰，輔導實習生仍意識到履行職責的重要性。他們採取積極主動以確保他們在觀念和心理上做更好準備，並積極尋求督導以確保案主的福祉得以保障。**討論與建議：**遠端輔導被認為是提供給尋求心理支援的人士之替代性方案。遠端輔導不僅增加了獲得輔導服務的機會，更靈活的方便服務提供者和接受者。然而，大多數輔導實習生認為在促進遠端輔導服務上沒有足夠的接觸和培訓。由於其獨特的服務功能，需要特定的培訓和指南來確保服務品質。這項研究證明遠端輔導作為面對面輔導的替代方案受到實習生的歡迎。有趣的是，調查結果顯示，實習生們尚未準備好提供遠端輔導。他們需要額外的培訓和督導，以便為實踐遠端輔導服務做好心理準備。建立虛擬基礎設施的無障礙環境，以加強輔導實習生進行遠端輔導的培訓和學習是需要進一步開展的工作。

**關鍵詞：**遠端輔導、輔導實習生、新冠疫情、馬來西亞

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# A Preliminary Study on Counselling Trainees' Provision of Tele-Mental Health Services During Covid-19 Pandemic

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## Abstract

**Intro/background:** The Board of Counsellor Malaysia consented counselling trainees to provide Tele-Mental Health services to their clients when face-to-face counselling were not possible due to strict implementation of movement control order during Covid-19 pandemic. Tele-Mental Health service was not fully introduced to counselling trainees therefore such implementation requires further investigation. **Aim:** This preliminary study aimed to understand the perception and experience of counselling trainees towards Tele-Mental Health services. There appeared to be a lack of research evidence relating to this alternative service surrounding counselling trainees. Most of the research was on counsellors' competencies, benefits, limitations and ethical concerns towards Tele-Mental Health. Therefore, it is important to focus on counselling trainees' perception and experience of Tele-Mental Health services as a part of their practicum and internship practices. **Method:** Qualitative research is used to understand counselling trainees' experiences while providing Tele-Mental Health services. Purposive sampling was used to recruit nine counselling trainees. The informants were counselling trainees who are undertaking or had completed counselling practicum or internship. In addition to this, they must have prior experience in providing Tele-Mental Health services. All counselling trainees were interviewed through semi-structured interviews. The interview data was collected over the span of four months from March 2022 until June 2022 via online platform such as Zoom. All recorded interview sessions were transcribed and thematically analyzed with the aid of NVIVO 12 software. Braun and Clarke's approach was applied to analyze the data in which required researchers to be reflective. Six fundamental steps which comprise of data familiarization, initial codes generation, themes identification, themes revision, naming themes and definition, and report generation. Being reflective in this analysis allowed researchers to interpret the data at a deeper level. With that, basic interpretive approach was adopted to understand informants' experience in Tele-Mental Health. **Findings:** There were six main themes identified. Majority of informants had positive perspectives toward Tele-Mental Health services. Most counselling trainees perceived Tele-Mental Health positively. Tele-Mental Health is seen as an alternate service that provides more freedom and easiness, as well as able to decrease initial anxiety and travelling time. While the informants reaped the benefits of providing their services online, they also encountered difficulties in establishing virtual boundaries due to unexpected disruptions primarily from their clients. The said disruptions from clients were diverse where unstable internet is the primary issue, followed by the inattentiveness of the clients and having third party interruptions during the session. Despite facing different forms of challenges, counselling trainees were aware of the importance of upholding their duties. They were constantly taking initiative to ensuring their mental and psychological readiness, as well as seeking supervision to ensure their clients' welfare were being protected. **Discussion and Suggestion:** Tele-Mental Health is perceived as a viable alternative for providing psychological support and addressing mental health of people in need. Tele-Mental Health increases accessibility to counselling services and offers flexibility to both service provider and receiver. However, most counselling trainees reported not having sufficient exposure and training when facilitating Tele-Mental Health sessions. Due to its unique features of services, specific training and guidelines are needed to ensure the service quality. This study proved that having Tele-Mental Health as an alternative to the face-to-face counselling is well received by counselling trainees. Interestingly, the findings imply that the informants are unready to provide Tele-Mental Health. Additional training and supervision are required to mentally and practically prepare counselling trainees for Tele-Mental Health service. Further

work is required to establish the accessibility of virtual infrastructures that will enhance the training and learning process of counselling trainees.

*Keywords : Tele-Mental Health, Counselling Trainees, Covid-19 Pandemic, Malaysia*

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# 《我們還需要婚姻嗎？》馬來西亞年輕華裔女性婚姻面面觀

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## 摘要

本文探討馬來西亞（簡稱大馬）年輕華裔女性對於婚姻之觀點。有關比較 1970 年代和 2000 年代的數據顯示，介於 30 至 34 歲的未婚男女比例有明顯倍增跡象，未婚女性從 6% 上升至 12%，未婚男性則從 12% 上升至 25%，不婚主義似乎成爲這個時代普遍的現象。這項調研是爲闡明大馬年輕華裔女性對婚姻的看法和其相關挑戰。在這項調研中，研究者採用了選擇性和滾雪球的抽樣方式，以在綫問卷形式包括定性和定量元素，集合了四十名年齡介於 25 至 40 歲之間的大馬華裔女性對婚姻的看法，並將此數據進行了綜合整理和分析。研究結果顯示，61% 的參與者表示不一定要在特定年齡結婚，其中大部分參與者認爲婚姻只是生活中的一種選擇，並不是自我完整的象徵。普遍促使結婚意願的原因包括陪伴、傳宗接代、以及法律保護和經濟支持等實際利益。大多數西方研究也表示，愛情是促使女性決定步入婚姻的主要因素。然而，大馬華裔女性則認爲生活中要有人陪伴是決定走入婚姻殿堂的重要因素。與此同時，大多數女性對婚姻持猶豫不決的態度，主要是對婚姻的恐懼，害怕無法找到符合自己期待的伴侶（合適的人選）。其中的恐懼也包括了對婚姻的不確定性、婚姻可能失敗的結果（他們更傾向於一夫一妻制）、對於家庭的期待未能被滿足，以及害怕面對潛在的不健康家庭關係，特別是那些曾經面對來自原生家庭或已知其他家庭的創傷性經歷。大多數參與者表示寧可不結婚，也要避免陷入類似失敗婚姻的惡性循環。部分女性也表示有限的社交圈子以及認爲婚姻不是目前人生階段的首要任務，阻礙了她們積極地尋找婚姻伴侶。儘管如此，參與者們提出主動擴大社交圈是提高步入婚姻機會的其中一項有效的措施，並可以通過參加一些愛情配對活動或使用交友應用程式來實現。其它重要的步驟也包括了加強個人意願和準備好自己把握機會，以及更好地愛自己、照顧好自己的生活。當然，其中也有約 12% 的參與者表示對如何讓自己展開一段關係，感到毫無頭緒。總括而言，此調研顯示對於年齡介於 30 歲左右的大馬華裔女性而言，婚姻並不是人生唯一絕對必要的選擇，這也意味著對於當下的大馬年輕華裔女性對婚姻並沒有太多執著。經濟與精神獨立相對而言，對她們更爲重要。作者認爲大馬年輕華裔女性傾向於“麵包”多過愛情的看法，主要來自經濟和教育體系的提升，加上近年來的女權運動，讓女性們更願意在生活中獨當一面，但這同時顛覆了男尊女卑的傳統。目前的調研只是研究者對大馬華裔年輕女性婚姻觀點的一個初步概述，未來需要更多更深入的相關研究以瞭解本土女性遲婚或不婚現象。

**關鍵詞：**婚姻面面觀、華裔女性、馬來西亞

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# Perspective on Marriage Among Young Chinese Women in Malaysia

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## Abstract

**Aims:** This paper is based on the subjective views of young Chinese women in Malaysia. The percentage of 30 to 34-year-olds who had never been married doubled, rising from 6% to 12% for women and from 12% to 25% for men over three decades from the 1970s to the 2000s. The aim of this survey is to shed light on young Chinese Malaysian ladies' perspectives and challenges related to marriage. **Methods:** Forty participants between the age of 25 to 40 participated in this study using a selective sampling and snowball method. The data was collected using an online questionnaire consisting of both qualitative and quantitative elements. **Results:** The findings demonstrated that 61% of participants felt it is not necessary to get married at a specific age. Most of them believed that marriage is an option in life and it does not symbolize the completeness of self. Among the more common reasons for getting married are companionship, the formation of a family that symbolized the continuity of a family line, and practical benefits such as legal protection and financial support. Contrary to most western studies in which love is a major factor in facilitating their decision to get married, Malaysian Chinese ladies cited companionship being a crucial reason. Most women hesitated to commit to a marriage mainly because of fear and failed to find a partner that meets their expectations (the right person). The fears include fear of uncertainties, fear of bad outcomes (a preference for monogamy), fear of unmet family expectations, and fear of commitment to potential unhealthy family dynamics especially those with previous traumatic experiences from original or other known families. They preferred to avoid involving in such vicious cycles, e.g., the strained relationship between two families or extended families. Having limited social circles and perceiving that marriage is not the top priority in present life had hindered the ladies from actively seeking a life partner for marriage. Participants also suggested ways to improve their situation if they were to get engaged in marriage. One of the possible practicable steps is to expand their social circle. This could be done by attending some love matching activities or with the use of social apps. An increase in personal willingness and readiness to grab the opportunity, and practice more self-love and self-care are other important steps. Approximately 12% of them were clueless about how to involve themselves in a relationship in the future. **Discussion and Suggestions:** Marriage is perceived as a not-the-only option and is obligatory for young Malaysian Chinese ladies in the age range of 30s. The authors opined that young Malaysian Chinese ladies are more concerned about quality of living rather than marriage, and preferred to be self-dependent, mainly due to the exponential growth of the economic and educational system, in addition to the advocacy for the women rights in recent years. This is contrary to the traditional Chinese culture of male superiority. The current study only allows us to have an overview of the group's perspective and an in-depth interview shall be conducted for further understanding.

*Keywords : Perspectives on Marriage, Chinese Women, Malaysia*

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# 馬來西亞華人繼父的為父歷程：解釋現象學分析研究

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## 摘要

**目的：**繼父經歷是一個複雜的問題，經常與各種社會背景下的誤解和迷思交織在一起。在育兒問題的研究中，繼父仍然是一個邊緣化群體。過去對重組家庭的研究主要集中在核心家庭意識形態上，其中組間研究設計顯示出繼家庭中存在缺陷的偏見。從繼父的角度對馬來西亞的重組研究很少，這使得研究缺陷更加嚴重。本研究以布朗芬布倫納的 PPCT 模式為基礎，旨在探討馬來西亞華人繼父在家庭中的真實繼父經歷、與繼子女和大家庭成員的關係。本研究也探討繼父如何在重組家庭中自我定位。**方法：**使用解釋現象學分析法，選擇了四位馬來西亞華人繼父，並通過半結構化訪談、日記、繪畫、和現場筆記採集資料。**結果：**本研究產生了三個發現。首先，大多數參與者都面臨著角色的模糊性，因為他們帶著“核心家庭的父親角色”的概念進入重組家庭。其中的角色包括父親、提供者、保護者、照顧者、次要紀律者、朋友、教練和安慰者等角色。這顯示了繼父角色的模糊性和異質性。大多數的參與者認為自己“像父親一樣”，在管教繼子女上面對掙扎。其次，影響繼親子關係發展的因素，可分為個人、人際關係、背景和繼子女的接受度。所有這些因素都是相互關聯的，不是一成不變的，並且會不時地繼續發展。這些因素影響繼父的角色選擇，進而帶來個人性的繼父歷程。第三，馬來西亞華人家庭的繼親子關係受到來自其他家庭成員的直接和間接的影響。這些家庭成員包括配偶、繼子女的生父、自己的親生子女、直系親屬和姻親。繼父有意識或無意識地與其他家庭成員互動，以回應他們的干擾。**討論與建議：**基於這些發現，本研究開發了解釋性繼父經驗生態透視分析模型，同時討論專業諮商人員、家庭教育者在面對華人重組家庭的考量以及未來重組家庭研究的可能性。

**關鍵詞：**繼父、馬來西亞華人、重組家庭、解釋現象學分析

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# Stepfathering Experience of Malaysian Chinese Stepfathers: An Interpretative Phenomenological Analysis Study

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## Abstract

**Aim:** Stepfathering experience is a complicated issue, often interwoven with misunderstandings and myths in various social contexts. Stepfathers remain a marginalized group in research on parenting issues. Past research on stepfamilies focused a lot on the nuclear family ideology where the between-group research design shows a bias of a deficit that exists in the stepfamilies. Scarce research in the Malaysian context through a stepfather's perspective made the deficiency even greater. Anchoring on Bronfenbrenner's PPCT model, this study aims to explore the real-life stepfathering experiences of Malaysian Chinese stepfathers in their family, relationships with their stepchildren and extended family members. This study also

explores on how they position themselves within the stepfamily. **Methods:** Using the Interpretative Phenomenological Analysis, four Malaysian Chinese stepfathers were selected, and the data collected through semi-structured interviews, diaries, drawing, and field notes.

**Results:** Three findings are produced in the study. First, most participants faced ambiguity in their roles as they carried with them the idea of "roles of nuclear family's father" into the stepfamily. Roles like father, provider, protector, caregiver, non-primary disciplinarian, friend, coach, and consoler showed the ambiguity and heterogeneity of a stepfather's roles. Most of them saw themselves "like a father" but struggled in disciplining their stepchildren. Second, factors that influenced stepfather child relationship development were explored and can be categorized into personal, interpersonal, contextual, and stepchildren's receptiveness. All these factors are interconnected, not static and continue to develop from time to time. These factors shape who the stepfather is. The stepfather deploys what he perceives from his experiences by making sense of it, integrating and expressing them outwardly in his step parent-child relationship. The stepfather does this through observable roles that contribute to his exclusive and personal stepfathering lived experiences. Third, step parent-child relationships in Malaysian Chinese families experience interference from other family members. These family members include the spouse, the stepchild's biological father, own biological children, own immediate family and in-laws as well. Stepfathers consciously or unconsciously interact with other family members as a response to their interference.

**Discussion and suggestions:** Based on these findings, Interpretative Stepfathering Experience Bioecological Perspective Analysis Model was developed. Implications of this study on helping professionals, family educators, as well as on future research are discussed.

*Keywords : Stepfathers, Malaysian Chinese, Stepfamilies, Interpretative Phenomenological Analysis*

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# 主題論壇 A-3 論文發表

主題：世界華語教學

主持人：余伯泉

朝陽科技大學華語中心主任

發表人（一）：阮氏玉梅

論文名稱：越南芹苴市華語教學的研究

發表人（二）：范琳琳

論文名稱：菲律賓幼兒華語主題式教材編寫與教學研究

發表人（三）：慈恩義、施令慈

論文名稱：台中市觀光華語行銷研究：以泰文做華語音標

發表人（四）：蔡玲玲、蔡政達

論文名稱：華語為第二語言教學：沉浸式教學與雙語教學之探究

發表人（五）：黃昕婷、余伯泉

論文名稱：汶萊華語教學產業個案研究

評論人（一）：張加佳

大葉大學華語教學中心主任

評論人（二）：蔡喬育

台中教育大學語文教育學系副教授兼系主任

**Forum A-3**  
**Paper Presentation:**  
**World Chinese Teaching**

**Host: B.C. Yu**

*Director, Chinese Learning Center, Chaoyang University of Technology*

**Presenter I: Nguyen Thi Ngoc Mai**

**Title:** The Current Status of Chinese Teaching in Can Tho City, Vietnam

**Presenter II: Lin-Lin Fan**

**Title:** Research and Development of Thematic Mandarin Chinese Teaching Materials for Children in the Philippines

**Presenter III: Wanatsanan MANEESANG, Ling-Tzu Shih**

**Title:** A Marketing Study on Mandarin Tourism about Taichung City: Thai alphabet Phonetic Transcription for Chinese

**Presenter IV: Ling-Ling Tsai, Chen-Da Tsai**

**Title:** Teaching Chinese as a Second Language: Research on Immersion Teaching and Bilingual Teaching

**Presenter V: Hsin-Ting Huang, B.C. Yu**

**Title:** A Case Study of Brunei's Chinese language teaching industry

**Commentator I: Jia-jia Chang**

*Director, Chinese Language Center, Da-Yeh University*



## **Commentator II: Qiao-Yu Cai**

*Associate Professor & Director, Department of Language and Literacy  
Education, National Taichung University of Education*



# 越南芹苴市華語教學的研究

\*阮氏玉梅<sup>1</sup>

## 摘要

在現今的越南，華語文教育是極受關注的議題，不僅是因為越南華人華語教育的傳承，亦受到中國經濟快速發展形成全球的「華語熱」影響，已經成為越南國家外語教育政策探討的重點。

越南華語教育發展歷史悠久，南部城市自古就有許多華人移民，所以相對來說華文教育發展較為發達，早期華人會館兼具語言與文化傳承的作用。自從 1975 年越南南北統一後華語文教育發展隨之改變。南部第二大城芹苴市 (Cần Thơ) 唯一歷史最悠久且最具規模的華文學習場所是芹苴華文夜校。研究調查發現，過去芹苴華文夜校曾經是華校，後來隨著社會的演變，現在提供華族子弟學習民族語言，成為芹苴市重要的華語教學機構。

本研究以芹苴華文夜校為研究對象，研究目的有三：1.了解過去從 1975 年到目前越南當地的華語教育政策，芹苴華文夜校在國家語言教育政策下進行華語教育的轉變。2.芹苴華文夜校華語文教學現況和問題。3.探討芹苴華文夜校及芹苴市的華語教育未來發展與展望。

本研究採取田野調查、實地觀察與訪談的方法，結果發現目前在越南華語教育政策仍在變動，華文教學面臨嚴重師資不足的問題，而且相較於英語教育，華語教育推動方面仍有若干不足之處。根據本研究結果，建議越南政府積極推動華語師資培訓，並提供台灣新住民子女學習華語文的據點以配合台灣跨國銜轉教育之推動。

**關鍵詞：**越僑教育、越南華語文教學、芹苴華文夜校、越南芹苴市

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# The Current Status of Chinese Teaching in Can Tho City, Vietnam

\* Nguyen Thi Ngoc Mai<sup>1</sup>

## Abstract

In today's Vietnam, Chinese language education in Vietnam is a state-focused issue. Chinese is not only a language has passed down Chinese generation to generation, but also because of a global "Chinese learning fever" created by the rapid expansion of China's economy. It is considered by Vietnamese government as a key foreign subject for its national language education policy.

The development of Chinese language in Vietnam has a long history because there have been many Chinese immigrants to southern cities of the country since ancient times. Therefore, the development of Chinese language education is relatively developed. The early (Cantonese) Chinese Gathering Hall had the functions of both language and cultural exchanging and conserving for this community in Vietnam. Since the reunification of the North and South Vietnam in 1975, the revolution of Chinese language education has been happening. The oldest and largest Chinese language learning venue in Can Tho, which is claimed as the second largest city in the south, is Can Tho Chinese Language Continuing School. The researchers found that in the past, Can Tho Chinese Language Continuing School used to be an official school specified for Chinese Vietnamese. Later on, along with the evolution of Vietnam society, it has been providing Chinese children the opportunity to learn their native language, and has becoming an important teaching institution for Chinese language learning in Can Tho City.

This study takes Can Tho Chinese Continuing School as the research object. The purpose of the study is threefold: 1. Understand the local Chinese language education policies, situations in Vietnam from 1975 to the present and the transformation of Chinese language education in Can Tho Chinese Continuing School under the national language education policy. 2. Investigate the current situations and challenges of Chinese language teaching in Can Tho Chinese Continuing School and 3. Finally, to explore the future development and prospects of Chinese language pedagogy in Can Tho City as well as in the Can Tho Chinese Language Continuing School.

The research project employs the survey method including site visiting, interviewing and distributing questionnaires to collect actual data. It is found that Chinese language education policy of Vietnam has been still in the adjusting and changing phases. Chinese education faces the problem of serious shortage of human resources for teaching. Compared with English education, the government's promotion for Chinese language education still has many shortcomings.

The research results suggested that the Vietnamese government should actively work on Chinese education and training, and at the same time strengthen the second-generation Chinese Vietnamese children by giving them a better Chinese learning environment. Besides, cooperating with Taiwan government to promote Chinese learning for new immigrations' children so that they to inherit the succession and conversion of education effectively.

*Keywords : Chinese Vietnamese Education, Chinese Language Education in Vietnam, Can Tho Chinese Language Training Continuing School, Can Tho City*

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# 菲律賓地區幼兒華語主題式教材的編寫與教學研究

\*范琳琳<sup>1</sup>

## 摘要

目的: 本研究主旨在設計幼兒華語主題式教材與教學研究。對象為菲律賓馬尼拉地區，非以華語為母語的幼兒(5-7 歲)。以幼兒需求為基準來設計華語教材及課程，根據幼兒教材編寫理論，對現行菲律賓幼兒教材進行評選分析。並訪問菲律賓幼兒華語教師對教材的需求，作為編寫設計教材參考，歸納發展出適合菲律賓幼兒華語學習的教材和教學。研究透過實際幼兒華語教材的編寫，並於試教及評估後做出結論，希望能帶給編寫幼兒華語教材一個參考方向。方法：本論文採用發展型研究法，搭配問卷調查及訪談法，試教後與教師訪談以收集教師意見，確認本研究教材及課程設計之成效，最後，根據試驗回饋修正。研究者參考「美國加州外語規準」第一階段選出主題，發展成主題概念網，再以多元智能的活動設計方式編寫出三個主題教材：「我的身體」、「形形色色」、「交通工具」，經過專家驗證後，到菲律賓幼兒園實施教學實驗。結果：根據研究成果指出，以主題式教材來整合語言、學科知識、文化；以多元智能的活動設計來顧及幼兒的個別差異，可以豐富教學活動，增強幼兒學習華語的興趣和維持幼兒的專注力。討論與建議：主題式教學加上主題式教材並配合多元智能的活動，對菲律賓 5-7 歲幼兒是最有效且最適合的教學法。

**關鍵詞：**越僑教育、越南華語文教育、芹苴華文夜校、越南芹苴市

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# Research and Development of Thematic Mandarin Chinese Teaching Materials for Children in the Philippines

\* Lin-Lin Fan <sup>1</sup>

## Abstract

**Aims:** The purpose of this thesis is to design a thematic Mandarin Chinese teaching materials for children. Targeted at non-Mandarin-speaking children (5-7 years old) Manila, Philippines. The Mandarin Chinese teaching materials and courses are designed based on the needs of children. And based on the theory of the analysis of children's teaching materials. And to interview the Philippine 's kindergarten Mandarin teachers of the demand for teaching materials, as a reference for the preparation of design materials. Try to find the best teaching materials and teaching which is suitable for Philippine children's Chinese learning. The study was based on the preparation of Chinese language teaching materials for children and made conclusions after the trial teaching and evaluation. It is hoped that they will provide a reference direction for the preparation of Chinese language teaching materials for children.

**Methods:** This thesis adopts a developmental research method, with questionnaires and interviews. To interviews with teachers after the trial to collect the opinions of teachers, confirm the effectiveness of the teaching materials and curriculum design, and finally, based on experimental feedback correction. The researcher selected the theme in the first phase of the "California's Foreign Language Standards in the United States" and developed the topic concept network. Then compiled three thematic materials and combine with the multiple-intelligent activities design method "My body", "Various colors," and "Transportation". After expert verification, the researcher went to the Philippine to implement teaching experiments.

**Results:** According to the research results, the thematic teaching materials are used to integrate language, subject knowledge and culture. The multiple-intelligent activities design to take into account the individual differences of children. Combined these two can enrich teaching activities, enhance the children's interest in learning Chinese and maintain the children's attention.

**Discussion and Suggestions:** Thematic teaching combined with theme-based teaching materials and multi-intelligence activities are the most effective and suitable teaching method for children aged 5-7.in the Philippines.

*Keywords : Mandarin Chinese teaching for children, Thematic Mandarin Chinese teaching materials, Multiple Intelligences*

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# 台中市觀光華語行銷研究：以泰文做華語音標

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## 摘要

**目的：**本研究設計泰文符號做為華語音標，讓華語零程度的泰國學生得以輕鬆掌握華語發音，並藉此引發學生學習興趣，讓學生以熟悉的母語字符掌握發音之餘，也能透過觀光華語教材更加瞭解台中市的知名觀光景點，增加學生來台旅遊與留學的意願。

**方法：**泰國佛教「華宗」傳統中，會根據經文旁邊註釋的「泰文音標」來幫助課誦「潮州音（祖師音）」的佛教經典。本研究以此為靈感使用泰文字符建立觀光華語教材，以泰文符號做華語音標，針對泰國零程度的學生編寫合適的觀光華語文教材，配合每一課的主題提供簡單的文章與句型，輔以泰文音標與泰文翻譯，協助華語零程度的泰國學生學習華語發音。並以內容分析法、調查研究法及專家評鑑作為研究方法進行本研究。**結果：**研究者以此發音系統編寫教材並進行教學試驗後，邀請台灣華語專家擔任口試官進行成效測驗，同時調查滿意度。研究發現泰國學生的口試平均成績高達 8.9 分（10 分為滿分），滿意度方面，華語課程的整體滿意度 4.5 分（5 點量表），有興趣來台中旅遊 4.7 分，有興趣來台中學華語 3.8 分，有興趣來台中讀大學 3.4 分。因此本教材與泰文音標系統可以使華語零程度的泰國學生容易理解並能快速掌握語法重點與華語發音。**討論與建議：**本研究係以零程度的泰國學生為主要學習對象，因此以泰文字符作為華語音標的內容亦集中為初級教材。未來期待可依據學習者的需求及不同學習者的層級豐富並拓寬教材的主題性，並以此繼續發展編寫學習者感興趣的華人文化或其他地區的觀光華語教材。

**關鍵詞：**台中、觀光華語、華語教材、泰文音標、華語音標

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# A Marketing Study on Mandarin Tourism about Taichung City: Thai alphabet Phonetic Transcription for Chinese

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## Abstract

**Aims:** In this study, Thai alphabet Phonetic Transcription for Chinese, for Thai students with zero level of Chinese can easily learn Chinese pronunciation, and through this, students are interested more, can learn Chinese with familiar native language characters, and can also learn more through sightseeing Chinese textbooks about the famous tourist attractions in Taichung City, increase the willingness of students to travel and study in Taiwan. **Methods:** In the "Hua Zong" tradition of Thai Buddhism, the "Thai phonetic symbols" annotated next to the scriptures will be used to help the class recite the Buddhist scriptures of "Chaozhou Yin (Zu Shi Yin)". Inspired by this, this research uses Thai Alphabet to build tourism Chinese teaching materials, uses Thai Alphabet as Chinese phonetics, and compiles suitable tourism Chinese teaching materials for zero-level students in Thailand. It provides simple articles and sentence patterns according to the theme of each lesson. With Thai phonetic transcription and Thai translation, help Thai students with zero level of Chinese to learn Chinese pronunciation. And the content analysis method, survey research method and expert evaluation are used as research methods to carry out this research. **Results:** After compiling Chinese teaching materials with Thai Alphabet pronunciation for Chinese system and conducting teaching experiments, the researchers invited Taiwanese, Chinese experts to serve as oral examiners to conduct effective tests, and at the same time surveyed their satisfaction. The study found that the average score of Thai students in the oral test was as high as 8.9 points (10 points out of 10). In terms of satisfaction, the overall satisfaction of Chinese courses was 4.5 points (5-point scale), 4.7 points they were interested in visiting Taichung, 3.8 points interested in learn Chinese, and 3.4 points interested in studying in Taichung University. Therefore, this Chinese teaching materials and the Thai phonetic transcription system can make Thai students with zero level of Chinese easy to understand and can quickly grasp the key points of grammar and Chinese pronunciation. **Discussion and Suggestions:** This research takes zero-level Thai students as the main study objects, so Therefore focused on primary teaching materials use the Thai alphabet as the Chinese phonetic symbols. In the future look forward to enriching and broadening the subject matter of the teaching materials according to the learners' needs and the learners' levels of differentiation, continue to develop and compile Chinese language teaching materials for tourists in Chinese culture or other regions that are of interest to learners.

*Keywords : Taichung, Tourism Mandarin, Chinese materials, Thai Phonetic Symbol, Chinese Phonetic Symbol*

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## 摘要

自 2016 年始，教育部致力新南向政策，外籍學生逐年激增，目前甚至有華語師資不足的現象。而即便具有對外華語教學證照，各華語教師教學策略不一而足。且不談任務導向、問題導向、議題導向等等動態教學法，僅就教室內的講授教學 (lecture) 而言，有些教師完全以華語授課，有些教師在必要時使用英語解說，有些教師甚至以英文為主要媒介。全華語的沉浸式教學或以英語為媒介的教學型態何者成效較高？教師觀點如何？學生觀點如何？可以如何做補救教學？與專業科目的學習成就有無顯著關聯？單一華語上課或雙語輔助哪一種成效佳？在在都值得探討。

以英語教學為研究目的的論文如：第二語言習得、心理語言學、教材教法、聲韻學、句法學等範疇的研究舉世都在大量進行，然而華語教學的研究則相對較少。文獻上大多偏向以目標語單一語言教學，或基於 Whole Language 設定目標語環境，幫助學生直接以華語思考，也增加練習機會。然而，本校外籍生的反應是：完全聽不懂，無法學習或自學。當提出疑問時，華語老師以華語回答，更是更加困惑。教師也說：談論語法、文化、語境或深入一點的議題，無法引起共鳴。

本研究透過實證紀錄，研究在華語聽力課程中使用單一華語和以英語輔助的雙語方法之間的教學成效差異距離。這項研究的目的是調查在華語聽力課程中使用單一華語在短期、長期內能改善或阻礙外籍生的華語學習嗎？華語程度高者與程度低者分別對雙語教學的態度、對專業科目的成就影響。由學生訪談及教師觀察，探討以下研究問題：

1. 以單一華語授課(沉浸式教學)的外籍學生表現與以雙語(英語和華語)授課的相同內容的外籍學生表現有無差異？
2. 以英語為媒介的學生在華語聽力課程中的教學觀如何？
3. 老師對在課堂上純華語教學的利弊有何看法？
4. 在何種情況下，教師使用英語解說更能幫助學生學習？

在資料處理與分析方面，本文先做質性研究，第二年有另一個班級可做對比時，再執行量化研究。訪談內容含學生對教材、教法、事件類別的反應、自學時間，以編碼分類編輯之。第二方面是教學者的回顧札記：依項目、身分別編碼及事件別、回答內容別等編碼，以利製表統計。本研究希望透過專業對話、典範學習、實務探討、教學觀察、省思檢討與回饋修正等多元方式，持續精進華語教學成效。

**關鍵詞：**華語教學、浸潤式教學、雙語教學

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# Teaching Chinese as a Second Language: Research on Immersion Teaching and Bilingual Teaching

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## Abstract

Researches on English teaching for research purposes, such as second language acquisition, psycholinguistics, teaching materials, phonology, syntax, etc., are being conducted in large numbers all over the world, but there are relatively few studies on Chinese language teaching. Most of the literatures tend to use the target language as a single language for teaching, or set the target language environment based on Whole Language to help students think directly in Chinese and increase practice opportunities. However, the response of foreign students in our school is: they don't understand at all, and they can't study or learn by themselves. When questions were raised, the Chinese teacher answered in Chinese, even more confused. Teachers also say: Talking about grammar, culture, context, or deeper issues doesn't resonate. This research explores which of the teaching strategies is more effective, using Chinese only or English as the medium (bilingual)? What are the teacher's point of view and student's point of view, etc.? In a class that uses immersive Chinese language teaching, when students obtain information beyond their comprehension abilities, may there be an affective filter that excludes learning? Conversely, will classes that use bilingual teaching rely too much on English and not think in Chinese or will this deprives students' opportunity to practice Chinese? Four research questions are listed as,

1. In the class taught in a single Chinese language (Immersion Teaching), is there any difference in the performance of foreign students who are taught in bilingual (English and Chinese) with the same content?
2. What is the view of English-medium students in Chinese listening courses?
3. What do teachers think about the advantages and the disadvantages of Chinese-only classroom?
4. Under what conditions can teachers use English explanations to help students learn better?

This paper will do qualitative research first, and then perform quantitative research when there is another class for comparison in the second year. The interview content includes students' reactions to teaching materials, teaching methods, event categories, and self-study time, and is edited by coding and classification. The second aspect is the teacher's retrospective notes: coding by item, body, event, and answer content, etc., to facilitate tabulation and statistics. This study hopes through professional dialogue, model learning, practical discussion, teaching observation, reflection review and feedback correction, etc. to expose the advantages and disadvantages of Chinese only or English-based (bilingual) teaching styles.

*Keywords* : teaching Chinese as a second language, immersion teaching, bilingual teaching

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# 汶萊華語教學產業個案研究

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## 摘要

汶萊華人約佔總人口 10%，約 4 萬 6 千多人，是汶萊第二大族群。1910-1950 年代間先後創立八間華校，幾經汶萊政策變化，汶萊華語教學從以華語作為教學媒介語，轉變為目的語的第二語教學。本研究旨在探究汶萊的華語教學產業發展與問題，以馬來奕中華中學為研究個案。採參與觀察、半結構式訪談和文獻分析法。

初步研究結果顯示：1.受汶萊雙語教育政策影響，華校教學媒介語轉變為英語，華語文課程時數大量縮減，華校學生面臨三語學習時，因華語不是官方重視之語言，也並非會考必修科目，學生普遍缺乏明確且積極的學習動機。2.汶萊華校華裔學生使用新加坡華文教材，非華裔學生則使用中國教材學習華語，無本土化華語教材。學生雖已先以種族和華語程度分班，但程度差異大。3.校內華語課程師資幾乎是外籍教師，雖然部份受過專業中文或華語為第二語教學之培訓，但在考試導向的氛圍下，教學模式仍偏向傳統讀寫的填鴨式教育，注重對學生知識的灌輸。可能的改善方法包括：1.華校和台灣交流合作，增強學生的學習動機。2.編寫本土化華語補充教材，讓華語更貼近學生日常生活。3.培養本土華語教師，舉辦海內外工作坊，提升教師專業知能。

**關鍵詞：**汶萊、華語教學產業、個案研究

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# The Current Status of Chinese Language Education in Vietnam: A Case Study on One Continuing Chinese Training school, Can Tho City

\* Hsin-Ting Huang<sup>1</sup> B.C. Yu<sup>2</sup>

## Abstract

Brunei Chinese had accounted for 10% of the total population, about 46,000 people, and are the second largest ethnic group in Brunei. There are eight Chinese schools were established successively from the 1910s to the 1950s. After several changes in Brunei's policies, the teaching of Chinese in Brunei changed from using Chinese as the medium of instruction to the second language teaching of the target language. The purpose of this study is to explore the development and problems of the Chinese language teaching industry in Brunei, taking Chung Hua Middle School Kuala Belait as a case study. Participant observation, semi-structured interview and document analysis were used.

Preliminary research results show that: 1. Influenced by Brunei's bilingual education policy, the medium of instruction in Chinese schools has been changed to English, and the number of Chinese language courses has been greatly reduced. When students in Chinese school are faced with trilingual learning, because Chinese is not an official language, nor is it a compulsory subject for exams, students generally lack a clear and positive learning motivation. 2. There are no localized Chinese textbooks in Brunei. Chinese students use Singapore Chinese textbooks, while non-Chinese students use Chinese textbooks to learn Chinese. Although students have been divided into classes based on ethnicity and level of Chinese, the level varies greatly. 3. The teachers of the Chinese language courses in the school are mostly foreign teachers. Some of them have received professional training in teaching Chinese or Chinese as a second language, but in an exam-oriented atmosphere, the teaching model is still inclined to the traditional cramming education of reading and writing, focusing on the instillation of students' knowledge.

The possible solutions of improvement include: 1. Exchange and cooperation between Chinese schools and Taiwan to enhance students' learning motivation. 2. Compile localized Chinese supplementary textbooks to make Chinese more relevant to students' daily life. 3. Train local Chinese teachers, hold workshops at home and abroad, and enhance teachers' professional development.

*Keywords* : Brunei Darussalam, Chinese Language Teaching Industry, Case Study

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# 主題論壇 B-1 論文發表

主題：衝突與困境轉化：  
與自我與關係的普世性理論之對話

主持人：夏允中

高雄師範大學諮商心理與復健諮商研究所教授／中華本土社會科學會秘書長／世界本土諮商心理學推動聯盟秘書長

發表人（一）：盧怡任

論文名稱：家庭衝突轉化之論述分析：從儒家關係主義看家庭衝突

發表人（二）：鍾昆原

論文名稱：二代接班衝突轉化分析：既要權力遊戲，也要聖賢智慧

發表人（三）：劉淑慧

論文名稱：生命生涯轉化之現象學描述：曼陀羅自我模式與辯證存在生命生涯模式的應用

評論人：黃光國

臺灣大學心理學系榮譽教授／國家講座教授／中華本土社會科學會榮譽理事長／世界本土諮商心理學推動聯盟榮譽主席



## **Forum B-1**

### **Paper Presentation:**

# **Conflict and Dilemma Transformation: A Dialogue with Universal Theory of Self and Relationship**

**Host: Yung-Jong Shiah**

*Professor, Graduate Institute of Counseling Psychology and Rehabilitation  
Counseling, National Kaohsiung Normal University*

**Presenter I: Yi-Jen Lu**

**Title:** A discourse Analysis of Family Conflict: Viewing Family Conflict from the perspectives of Confucian Relationalism

**Presenter II: Kuen-Yung Jone**

**Title:** Succession Conflict Management in the Second Generation of Enterprises: It Seems That Both Power Games and Sage Wisdom are Needed

**Presenter III: Shu-Hui Liu**

**Title:** A Phenomenological Description of Transformation of Lifecareer: The Applications of Mandala Model of Self and Dialectic Existential Lifecareer Model

**Commentator: Kwang-Kuo Hwang**

*Honorary Professor, Department of Psychology, National Taiwan University/  
Honorary President of Chinese Indigenous Social Science Association/  
Honorary President of World Indigenous Counseling Psychology Alliance*

# 家庭衝突的論述分析：從儒家關係主義看家庭衝突

\*盧怡任<sup>1</sup>

## 摘要

**目的：**家庭衝突是諮商與心理治療的常見議題，西方家庭治療理論雖然強調系統觀點，但廣為流傳的家庭界線、次系統與自我分化等概念，仍反映了西方重視個體獨立的個人主義文化脈絡。而華人社會久受儒家觀念所影響，視家庭為生活的基本單位，個人與家庭之間密不可分。對於遭受家庭衝突之苦的華人當事人而言，其家庭衝突所呈現的樣態與解決，也須從華人儒家文化的角度來探究，方能貼近華人社會的家庭思維，並能以適切之方法進行諮商協助。本研究目的在於從兩位受訪者家庭衝突的敘說中，分析家庭衝突與因應的文化論述，進而探討儒家文化對華人家庭衝突與互動的影響。

**方法：**盧怡任與劉淑慧（2015）對於兩位遭受家庭衝突議題的受訪者，在兩年中進行了三次訪談，收集其從遭遇家庭衝突到解決衝突的過程。受訪者皆為女性，年紀約四十歲，家庭衝突分別來自原生家庭與婆家。本研究以論述分析（discourse analysis）針對兩位受訪者在兩年過程中的三次文本，進行次級分析，探究家庭衝突文本中的文化意涵。

**結果：**（1）在家庭衝突中，出現以下的論述衝突：家庭衝突 vs 家庭和諧；尊長 vs 小輩；家庭需求 vs 個人需求；（2）在衝突轉變的過程中，出現論述的逐漸轉變，家庭衝突的論述轉變為對家庭情感的描述，對家庭情感的描述也讓尊長 vs 小輩、家庭需求 vs 個人需求的論述出現轉化，家庭從責任與重擔轉變為敘說者所需回應的家庭需求；（3）衝突的解決在於家庭情感的強調與家庭序列的歸位，對家庭的新觀點與自身新角色的形成對受訪者而言是學習的過程。

**討論：**家庭從衝突到平息的歷程包含對家庭衝突、成員角色與家庭序位的重新認定，儒家倫理觀念在其中扮演重要角色，本研究也將結果與黃光國（2009）自我曼陀羅模型以及人情與面子理論相對話，並以夏允中（2020）儒家自性覺醒修養心理治療模式探討諮商介入的可能方向。

**關鍵詞：**家庭衝突、論述分析、儒家關係主義

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# A discourse Analysis of Family Conflict: Viewing Family Conflict from the perspectives of Confucian Relationalism

\*Yi-Jen Lu<sup>1</sup>

## Abstract

**Aims:** Family conflict is a common issue in counseling and psychotherapy. Although Western family counseling theories emphasize a systemic perspective, the widely circulated concepts of family boundaries, sub-systems, and differentiation of self still reflect the Western cultural context of individualism that values individual independence. The Chinese society has been influenced by Confucianism for a long time and regards the family as the basic unit of life. The individual and the family are inseparable. For the Chinese parties who suffer from family conflicts, the appearance and resolution of their family conflicts must also be explored from the perspective of Chinese Confucian culture, to be close to the family thinking of the Chinese society, and to carry out appropriate assistance. The purpose of this study is to analyze the cultural discourse on family conflict and coping from the narratives of two narrators and then to explore the impact of Confucian culture on Chinese family conflict and interaction. **Methods:** Lu and Liu (2014) conducted three interviews with two narrators who suffered from family conflicts over two years, and collected the narrative data from encountering family conflicts to resolving them. The narrators were all female in their forties. The family conflicts came from their original and in-laws' families respectively. The current study conducted a secondary analysis of three texts from each interviewee using discourse analysis to explore the cultural impact of family conflict. **Results:** (1) In the narratives, the following conflicts of discourse appear family conflict vs family harmony; superior vs junior; family needs vs personal needs; (2) In the process of conflict transformation, there is a gradual change in discourse. The discourse of family conflict has transformed into a description of family emotions. Family emotions have also transformed the meanings of elders vs. juniors, and family needs vs. personal needs. Thus family as Burdens and duties are transformed into caring for family needs; (3) The resolution of conflicts lies in the emphasis on family emotions and the repositioning of family orders. The formation of new perspectives on family and their new roles is a learning process for narrators. **Discussions:** The family's journey from conflict to pacification includes the re-identification of family conflict, member roles, and family orders, in which Confucian ethics plays an important role. This study also compares the results with Huang's self-mandala model and the theory of face and favor (Huang, 2009), and uses the Confucian self-awareness and self-cultivation psychotherapy model (Xia, 2020) to explore the possible ways of counseling intervention.

*Keywords: Confucian Relationalism, discourse analysis, family conflict*

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## 二代接班衝突轉化分析：既要權力遊戲又要聖賢智慧

\*鍾昆原<sup>1</sup>

### 摘要

**目的：**正向人際關係最能預測一個人的健康、幸福與事業的成功，然而，家人間無法溝通是台灣企業接班的痛點，緣此，有別於多數從財稅或策略轉型的二代接班研究與實務，本研究專注在二代接班衝突的轉化分析。**方法：**研究採用重要事例法訪談，受訪公司總計 17 家，其中四家公司的二代因能力、意願或衝突等因素，離開接班行列。**結果：**針對 13 家已進入接班梯隊的訪談資料分析發現：1.兩代間擁有正向關係對衝突化解有調節作用，若從小到大兩代間始終維持正向關係，二代較能接受一代的嚴格調教或任務指派，一代也較能接受二代的直接建言；2.若兩代間沒有正向關係基礎，面對衝突時通常都是由二代忍辱負重並設法維持和諧；3.建立戰功與真情付出是衝突轉化與最後獲得正向接班乃至維繫正向關係的關鍵。**討論與建議：**上述結果顯示實務應用的意涵為：正向人際關係發展是二代接班衝突順利轉化的關鍵，也是二代能兼顧順利接班與家庭美滿的關鍵；在理論意涵上，二代忍辱負重、維持和諧、建立戰功以及真情付出等關鍵行動正呼應了『人情與面子模型』中關係判斷與交換法則匹配的重要，也呼應了『自我曼陀羅模型』中適切的智慧與行動才能逐漸向上成為理想的社會人。換言之，透由黃光國的兩個重要理論模型，顯現二代接班衝突轉化的關鍵為：既要權力遊戲，又要聖者智慧。

**關鍵詞：**二代接班衝突轉化、人情與面子模型、自我曼陀羅模型

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# Succession Conflict Management in the Second Generation of Enterprises: It Seems That Both Power Games and Sage Wisdom are Needed

\*Kuen-Yung Jone<sup>1</sup>

## Abstract

**Aims:** Research confirms that positive relationships best predict one's health, happiness, and career success. However, a recent survey revealed that the inability to communicate among family members was a pain point for Taiwanese enterprises's ssuccessions. For this reason, unlike most second-generation succession studies and practices that have transitioned from finances, taxes or strategies, this study focuses on the conflict management analysis of second-generation succession. **Methods:** Therefore, this study uses CIT interviews. A total of 17 companies were interviewed. Among them, the second generation of four companies left the succession due to factors such as ability, willingness or conflict. **Results:** Analysis of the interview data of 13 companies that have entered the succession echelon found that: 1. The positive relationship between the two generations has a moderating effect on conflict resolution. If the positive relationship is maintained between the two generations, the second generation is more able to accept the strict training or task assignment of the first generation, and the first generation is also more able to accept the voice from the second generation. Direct advice; 2. If there is no positive relationship foundation between the two generations, usually the second generation bears the burden of humiliation and tries to maintain harmony; 3. Establishing key merits and sincere dedication is the key to finally obtaining a positive succession and even maintaining a positive relationship. **Discussion and Suggestions:** The above results show that the implication of practical application is: positive interpersonal relationships are the key to the smooth resolution of succession conflict, and it is also the key to the successful succession and family happiness. The key actions such as the establishment of key merits and sincere devotion are echoing the importance of matching the relationship judgment and exchange rules in the " Model of Face and Favor ", and also echoing the appropriate wisdom and actions in the " Mandala Model of Self ". In other words, through Huang 's two important theoretical models, it shows that the key to the succession conflict management is not only the power games, but also the sage wisdom.

*Keywords: Succession conflict management, Model of Face and Favor, Mandala Model of Self*

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# 生命生涯轉化之現象學描述： 曼陀羅自我模式與辯證存在生命生涯模式的應用

\*劉淑慧<sup>1</sup>

## 摘要

**目的：**源自東方文化的曼陀羅自我模型（The Mandala Model of Self, MMS），乃本土且普世之自我理論；辯證存在生命生涯模式（Dialectic Existential Lifecareer Model, DELM）則是融合東西方文化智慧的本土且普世之生命生涯理論。本文以 DELM 和 MMS 為例說明源自本土的新觀點可以如何催化更整全的普世理論之發展。**方法：**DELM 援用西方現象學和東方《易經》作為後設理論架構，以轉化與應用西方生涯論述與實務運作，形成一套以「在世存有」、「和諧辯證法」、「安身立命」為核心關切的生命生涯發展本質與輔導諮商運作之論述。DELM 揭露出在生涯發展所展現出的共通本質中的 4 種辯證現象（空間性、時間性、可能性、循環性）以及在生涯籌劃與實踐展現出的個人特色中的 4 種辯證現象（目的性、趨向性、方法性、律動性）。《生涯錦囊：變的力量》是奠基於 DELM 的 18 單元生命生涯輔導活動。本文焦於其中 5 個聚焦於生涯挑戰之活動（秘笈）。秘笈 12《開創舞台》綜合未來趨勢與個人特色創造新興職業，秘笈 13《行走中道：》將個人正負向特色與處境一起轉化為個人理想生涯的環節，秘笈 14《打造品牌》應用個人專長改變社會以追求自我與他者共好，秘笈 17《超越衝突：創造雙贏》從我他理解、尊重與關照開始創造雙贏的提升契機、秘笈 18《管理時間》透過當前行動的改變使得未來的生命可用時間增加。本文針對這 5 個秘笈的使用者導引文稿和影片，進行使用者經驗之現象學分析，以窺見蘊含其中的預期生命生涯轉化成效。**結果：**預期生命生涯轉化成效包括下列環節：(1) 豐富自我理解；(2) 滲透自我邊界；(3) 轉化自我認同；(4) 增加生涯選擇；(5) 擴大生涯行動；(6) 延展籌劃邊界。其終極目標，在以 DELM 辯證觀打破既有框架、界線，開啟更有創意而多元的可能性，既求安身（在物質與社會世界中建立夠好的位子與連結）以法以和，也求立命（在心理和精神世界活出夠良善的修養境界）以智以德；既求為我（滿足一己之需或活出屬己意義），也求為他（承擔他人之苦或活出我他共好）。**討論與建議：**前述環節彰顯出 DELM 和 MMS 作為本土且普世之理論可以為既有西方生涯理論帶來獨特貢獻：(1) DELM 洞悉生命生涯中的在世存有本質，關切其空間性、時間性、方法性；(2) DELM 洞悉生命生涯中的持續變動本質（可能性、循環性、律動性）；(3) DELM 洞悉生命生涯中的和諧辯證現象；(4) DELM 中的安身立命、為我為他，以及立體 MMS 的置身力場、追求至善，兩相呼應，讓生命生涯的介入處理焦點超越了俗世生活的處理。

**關鍵詞：**生命生涯介入處理、生命生涯轉化之經驗結構、存在現象學分析、曼陀羅自我模型、辯證存在生命生涯模式

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# A Phenomenological Description of Transformation of Lifecareer: The Applications of Mandala Model of Self and Dialectic Existential Lifecareer Model

\*Shu-Hui Liu<sup>1</sup>

## Abstract

**Aims:** The Dialectic Existential Lifecareer Model (DELM) is an indigenous and universal lifecareer theory combining both eastern and western wisdom; whereas the Mandala Model of Self (MMS) originated from oriental wisdom serves to explain the nature of self in DELM. This paper takes DELM and MMS as examples to demonstrate how new ideas from eastern culture (as indigenous psychology) can benefit the development of a more comprehensive universal psychology. **Methods:** A meta-framework for the DEL model is constructed based on both western phenomenology and eastern Classic of Changes (Yi Jing). The framework serves to review and organize western career theories and practice into a set of arguments about the nature of lifecareer development and corresponding guidance and counseling, with core concerns of “being-in-the-world”, and “dialectic of harmonization”, and “self-cultivation toward supreme goodness”. The DELM indicates four dialectical phenomena (spatiality, temporality, possibility, and cyclicity) within the common nature of lifecareer development as well as four dialectical phenomena (purpose, direction, approach, and rhythm) within personal characteristics of lifecareer projecting and actualizing. “Lifecareer Kits: the Power of Change” contains 18 secret tips based on the DELM. Out of the 18 secret tips, this paper focuses on the 5 secret tips dealing with lifecareer challenges. The secret tip 12, creating a stage, synthesizes future trends and personal characteristics to create new occupations. The secret tip 13, going on the middle way, makes both positive and negative personal and circumstance characteristics parts of a personal ideal lifecareer. The secret tip 14, building a personal character brand, applies personal strength to change society and to pursue the common good for oneself and others. The secret tip 17, transcending conflicts, starts with mutual understanding, respect, and caring between oneself and others to create a better turning point with win-win solutions. The secret tip 18, managing time, changes current actions to create more available time for future life. A phenomenological analysis is conducted with users’ guides and self-help films of these 5 secret tips to describe users’ experience structure, as expected outcomes of lifecareer transformation. **Results:** Expected movements of lifecareer transformation include the followings: (1) enriching self-understanding, (2) permeating self-boundary, (3) converting self-identity, (4) increasing career options, (5) augmenting career action, and (6) enlarging projecting boundary. Breaking through existed framework and boundaries, the ultimate purpose for these 5 secret tips is to open up creative and multiple possibilities for people to settle down on earth (establish a good enough position and connection in material and social lifeworld) with ways and harmony as well as to pursue a spiritual goal (accomplish enough goodness in terms of self-cultivation in psychological and spiritual lifeworld ) with mind and virtue. Also, it’s for people to do for themselves (to satisfy their needs and to live out their meaning) as well as to do for others (to take others’ suffering and to live out the common good between oneself and others). **Discussion and Suggestions:** the abovementioned movements indicate the following contributions that the indigenous and universal DELM 和 MMS bring to existing western career theories. (1) DELM sees through the existential nature of lifecareer development and concerns about spatiality, temporality, and approach. (2) DELM sees through the ever-changing nature of lifecareer development and concerns about the possibility, cyclicity, and rhythm as well as encourages quick-witted adjustment. (3) DELM sees through the dialectical nature of lifecareer development and applies the dialectic of harmonization to lifecareer interventions. (4) “Settling-down-on-earth vs. pursuing-spiritual-goal in purpose” and “doing-for-oneself vs. doing-for-others in direction” within DELM echo “dealing-with-all-forces-on-

earth vs. pursuing-supreme-goodness” within MMS. DELM and MMS’s spiritual concerns make lifecareer interventions take care of both arranging mundane-life-arrangement and self-cultivation.

*Keywords : Dialectic Existential Lifecareer Model, existential phenomenological analysis, experience structure of lifecareer transformation, lifecareer intervention, Mandala Model of Self*

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# 主題論壇 B-2 論文發表

**主題：在疫情下數字化生活的心理狀態與行為**

**主持人：羅琨瑜**

澳門社會及行為科學研究學會會長

**發表人（一）：何鍾建、羅琨瑜**

論文名稱：疫情下澳門社會服務與大數據應用之策略與效能

**發表人（二）：黃匡忠**

論文名稱：老年人在 covid-19 期間的心理反應和韌性

**發表人（三）：梁文龍**

論文名稱：疫情下數位化下的創新音樂治療

**發表人（四）：鄭春美**

論文名稱：疫情期間藝術療愈在女性心理個人成長中的應用研究

**Forum B-2**  
**Paper Presentation:**  
**Mental state and behavior of**  
**digital life under the epidemic**

**Host: Dr. Kuan-U Lo**

*President, Society of Social and Behavioral Sciences Research of Macau*

**Presenter I: Jacky Ho, Kuan-U Lo**

**Title:** Strategies and effectiveness of social services and big data application in Macao under the pandemic

**Presenter II: Johnston HC Wong**

**Title:** Psychological reactions and resilience of Older People during COVID-19

**Presenter III: Men-Long Leong**

**Title:** Innovative music therapy under the digitalization of the epidemic

**Presenter IV: Zheng Chunmei**

**Title:** Research on the application of art healing in female psychological personal growth during the epidemic

\*何鍾建<sup>1</sup> 羅琨瑜<sup>2</sup>

## 摘要

新型冠狀病毒肺炎 (Covid-19) 自 2019 年爆發以來，對全球的經濟、市民的身心健康帶來巨大的衝擊及負面影響，經濟下滑，市民焦慮情緒增多，澳門也不例外。澳門特區政府一方面全面執行疫情防控措施外，同時也推出了不少民生政策應對疫情所帶來的社會問題，務求減少因 Covid-19 對澳門地區所造成的影響，當中包括經濟、社會民生、社會服務等不同的層面上。本文主要探討社會服務機構如何有效利用市民的各種數據作為身心健康監控及增加市民的求助渠道。自疫情爆發期間 (2019 年至 2022 年)，已有不少的研究調查證實在疫情期間市民的情緒及焦慮增加，影響較嚴重的人士包括學生或青少年、男士、長者及婦女。澳門特區政府衛生局、社會工作局及有提供心理支援的社福機構都有在不斷留意疫情下市民的心理健康，並呼籲市民如發現有心理困擾問題時需主動求助，雖然在某些社會服務機構在疫情期間求助數字有所增加，但有不少研究及調查發現市民願意去求助者相對較少。為了應對市民的身心出現困擾的情況，澳門有不少的社服機構在疫情期間都有推出不少的身心健康圖文包，讓市民能習得自我照顧和提升市民的衛生教育，但社服機構各有各做，當中不少圖文包內容是具有重覆性，可能會讓市民造成資訊泛濫，而對資訊產生恐懼和排斥。在數字化時代，數據可以促進人與人之間的聯繫，也可以減少市民求助被污名化的情況出現，當我們能夠收集到求助者的實時數字和在不違反個人資料保護法下，利用這些數字來進行監察這些人群的身心轉變，並作出即時介入和應對措施。但綜觀澳門目前大部分政府或是社服機構的做法是在網頁上貼出有關身心健康求助的方法，多數以熱線輔導為主，而網上輔導也只局限於網路上預約和以網路留言的方式處理，做法非常被動和間接。因此建議本文提出三點建議：一、澳門特區政府可利用「一戶通」平台中的醫療系統裡的我的醫療進行大數據的呈現，視乎市民的特殊情況進行觀測或定期透過視象進行檢查。其次利用大數據時代建立求助平台，讓市民可以在這平台中找出他們想求助的社會服務機構或單位，並進行預約，市民也可就求助平台給予評價，以便社會服務機構完善其服務。二、澳門各社服機構統一製作或發放具有一致內容的圖文包，減少類同的出現，同時可以有效使用網路數據資訊。三、在疫情不斷反覆的情形下，社區封控對任何人士都會造成不同程度的影響，建議政府將來可以考慮增設網路諮詢、視象諮詢或人工智能社服人員，給予需隔離的市民或出行不便的長者多一個求助的渠道。

**關鍵詞：**新型冠狀病毒肺炎、社會服務、大數據、澳門

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# **Strategies and effectiveness of social services and big data application in Macao under the pandemic**

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## **Abstract**

Since the outbreak of COVID-19 in 2019, it has brought a huge impact and negative impact on the global economy and the physical and mental health of citizens. With the economic downturn, citizens' anxiety has increased, and Macao is no exception. On the one hand, the Macao SAR government fully implemented epidemic prevention and control measures, but also introduced a number of livelihood policies to deal with the social problems caused by the epidemic, in order to reduce the impact of COVID-19 on Macao, including the economy, social livelihood, social services and other aspects. This paper mainly discusses how social service organizations can effectively use various data of citizens to monitor their physical and mental health and increase the channels for citizens to seek help.

Since the outbreak of the pandemic (2019-2022), a number of studies have confirmed that the mood and anxiety of the public increased during the pandemic, which affected students or young people, men, the elderly and women more severely. The Macao SAR government health bureau, the bureau of social work and offer psychological support social welfare institutions have been wary of the outbreak of public mental health, such as found that psychological distress and called on citizens to take the initiative to help, although in some social service agencies for help during the outbreak Numbers increased, but there are plenty of people willing to research and survey to the patient is relatively small. Appears in response to people's physical and mental problems, macau has many club suit institutions during the outbreak has launched many packages on the physical and mental health, and enables people to acquire self-care and the promotion of health education of citizens, but club service agencies, each have each do many graphic package of content are repetitive, may cause information overload, let people fear and repulsion for information.

In the digital age, the data can promote the connections between people, can also reduce citizens is turning stigmatized, when we are able to the patient's real-time digital collection and not in violation of personal information protection law, use these Numbers to monitor these people's body and mind change, and make a real-time involvement and response. But at present, most of the government or social service agencies in Macao post help methods for physical and mental health on their web pages, most of which are mainly hotline counseling, while online counseling is only limited to making an appointment on the Internet and leaving messages on the Internet, which is very passive and indirect. Therefore, three suggestions are suggested in this paper:

- 1.The Macao SAR Government can make use of the "One-Family Access" medical system in the medical system to present big data. Depending on the special situation of the citizens, the Macao SAR government can conduct observation or regular inspection through visual inspection. Secondly, in the era of big data, a help-seeking platform is established so that citizens can find out the social service organizations or units they want to seek help from on this platform and make an appointment. Citizens can also give comments on the help-seeking platform, so that social service organizations can improve their services.

2. All social service agencies in Macao shall uniformly produce or distribute graphic and text packages with the same content, so as to reduce the occurrence of similar content and make effective use of network data and information.



3. In the context of the repeated epidemic, community lockdown will affect everyone to varying degrees. It is suggested that the government may consider adding network consultation, visual consultation or artificial intelligence social service personnel in the future, so as to provide more channels for the citizens who need to be isolated or the elderly who are unable to travel.

*Keywords : covid-19, big data, social services, Macau*

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# 老年人在 covid -19 期間的心理反應和韌性

\*黃匡忠<sup>1</sup>

## 摘要

安東尼·吉登斯曾表示，不僅新冠肺炎疫情改變了世界，數字時代的世界也改變了新冠肺炎疫情。這就是為什麼他稱這場大流行為數字流行病。在大流行期間，老年人最脆弱。他們因身體孤立和社會脫節而經受了嚴重的心理壓力。本文旨在研究武漢、米蘭、倫敦和香港四個城市的老年人在疫情嚴重時的心理反應。研究表明，當老年人被迫獨立時，他們會通過數位手段和數位平臺尋求說明。他們中的一些人能夠通過網路上的健康資訊克服對疾病的恐懼心理，以及通過與朋友和家人的數位通信克服因社交距離而產生的孤獨感。調查結果顯示，老年人正在適應數位世界，因為網路上也有文化和娛樂活動。

**關鍵詞：**反應、復原力、老年人、新冠肺炎

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# Psychological reactions and resilience of Older People during COVID-19

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## Abstract

Anthony Giddens has mentioned that it is not only that the COVID-19 Pandemic has changed the world, but the world in its digital age has also changed the Pandemic. This is why he called the Pandemic the Digidemic. Older people are most vulnerable during the Pandemic. They have undergone serious psychological stress caused by physical isolation and social disconnectedness. This paper aims to study the psychological reactions of older people in four cities that of Wuhan, Milan, London and Hong Kong when these places were hard hit by the disease. Studies showed that older people when forced to stand alone, they seek help with digital means and from the digital platforms. Some of them are capable to overcome psychological feelings of fear towards the disease with health information online and feelings of loneliness due to social distancing by means of digital communications with friends and family members. Findings showed older people were adapting to the digital world when culture and entertainments were also available online.

*Keywords : reactions, resilience, older people, covid-19*

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# 疫情下數位化下的創新音樂治療

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## 摘要

當今社會是一個數位化的年代，手機網路是人們必須的生活用品，人與人之間因為科技的發達，縮短了人與人之間的溝通距離。數位化使人不太會面對面溝通，加上電磁波藍光的影響，根據研究，手機螢光幕每分鐘跳一百二十次以上，螢光幕上的藍光使視網膜退化，造成眼睛及大腦的影響。由於長期獨自一人看手機，使人容易陷入一個意志消沉的心理狀態，空虛與寂寞的孤獨感因此產生，本研究是希望用數位元化的方式做音樂療癒，由治療師帶領他如何跟人互動，如何用音樂發揮自己的音樂潛能，反而得到更好的效果。研究方法是用個案觀察法，用聲音或其他音樂協助思覺失調的個案恢復身心健康，目前在研究中沒有成果，但有進步的案例。

本次議題談論疫情對個案情緒和治療中的障礙，例如建立家庭療養院實際行動，幫助思覺失調症的患者走出陰霾，用實際的案例來詮釋，使個案在慢慢的回復健康中。由於病人本身不認為自己有任何問題，也拒絕就醫，我們父母不忍心把孩子關到療養院中，怕孩子有一種被放棄的傷害。我們認為心理病本身就是在受傷中，我們不想把傷害擴大。家庭療養院的院長是本人，照顧者是自己的大兒子，在辛苦的大半年中，分享如何克服種種困難及如何調整自己及太太的心態，看到兒子天天的進步，父母卻是一種說不出的喜樂，心情就像浪子回頭的故事一樣，本人希望這報告能給予有同樣困境的父母，做一個很好的支持與鼓勵，透過這個機會改善自己，我們也在學習做一個懂孩子、愛孩子的父母。同時也跟大家介紹幾個用數位化的音樂程式，如何協助心理健康，做簡單的音樂療癒，達到身心健康的效果。

**關鍵詞：**音樂治療、家庭療養院、思覺失調症

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# Innovative music therapy under the digitalization of the epidemic

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## Abstract

Today's society is an era of digitization, and the mobile phone network is a necessary daily necessities for people. Due to the development of science and technology, the communication distance between people has been shortened. Digitization makes people less able to communicate face-to-face, coupled with the influence of blue light electromagnetic waves, according to research, the mobile phone screen jumps more than 120 times per minute, the blue light on the screen degenerates the retina, and affects the eyes and brain. . Due to the long-term use of mobile phones alone, it is easy to fall into a depressed mental state, resulting in a sense of emptiness and loneliness. This research hopes to use digital methods to do music therapy, and the therapist will guide him on how to interact with people. , How to use music to play your musical potential, but get better results. The research method is to use the case observation method, and use sound or other music to help the patients with schizophrenia recover their physical and mental health. At present, there is no result in the research, but there are progress cases.

This topic talks about the obstacles of the epidemic to the individual's mood and treatment, such as the establishment of a family nursing home to help patients with schizophrenia get out of the haze, and explain it with actual cases, so that the case can slowly recover to health. Because the patients themselves do not think they have any problems and refuse to seek medical treatment, our parents cannot bear to put their children in nursing homes, fearing that the children will be hurt by abandonment. We think that mental illness itself is in the injury, and we don't want to amplify the injury. The director of the family sanatorium is himself, and the caregiver is his eldest son. During the hard half year, he shared how to overcome all kinds of difficulties and how to adjust his and his wife's mentality. Seeing his son's progress every day, his parents were unable to tell. The joy is like the story of the prodigal son. I hope this report can be a good support and encouragement for parents who are in the same predicament. Through this opportunity to improve ourselves, we are also learning to be a child who understands and loves children. 's parents. At the same time, I will also introduce to you several digital music programs, how to help mental health, do simple music healing, and achieve the effect of physical and mental health.

*Keywords : Music Therapy, schizophrenia, home nursing home*

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# 疫情期間藝術療癒在女性心理個人成長中的應用研究

\*鄭春美<sup>1</sup>

## 摘要

**目的:** 2020年1月，武漢疫情爆發，人們的身心健康都受到了不同程度的影響。1月25日，國家重要部門召開專門會議部署防疫工作，緊接著國家衛生健康委辦公廳1月26日發佈了《關於印發新型冠狀病毒感染的肺炎疫情緊急心理危機幹預指導原則的通知》，用於指導全國開展危機幹預工作。通知明確了幹預方案的目的、工作內容、工作方式，隊伍構成等。這不僅僅是一場衛生防疫戰，更是一場突發危機事件下的心理保衛戰，全國各地的心理工作者都參與到這場戰爭中，而且一戰就三年了。在這場防疫戰中，對於心理工作者也是一種考驗，特別是對於學校的女性心理工作者來說更是前所未有考驗。研究目的和意義 為了緩解疫情期間給民眾帶來的消極影響，不同層級的單位、部門開展了各種形式的心理援助工作。筆者作為一名高校心理工作者，在這次疫情期間除了承擔學校心理熱線服務和線上諮詢以及學校學生線上心理團體輔導工作外，還負責學校心理諮詢師的個人心理成長，期間發現很多心理老師在處理工作與家庭關係中遇到困難，特別是家中有孩子的老師，因網課等也遇到前所未有的挑戰，因孩子的問題夫妻關係也遇到新的阻力。特別是處在一線的心理老師自己也存在較多的負面情緒，處在事業與家庭的兩難全境地。基於心理老師的特殊性。2020年3月份，經由上海市悟誠心理教育創始人心雅老師（國家二級心理諮詢師、兒童青少年心理諮詢專家）組織提案，經過兩周的準備，我和心雅老師便策劃組織了由我主導、梅紫老師（華師大心理老師、身心靈指導師）輔助，以“修己安人”為指導思想，開闢了繪畫與心理課程組，課程形式：線上授課，導師引領+團體互動分享，帶領老師們進行“心畫+冥想”系列課程。筆者採用了繪畫、冥想、後現代敘事整合療法對心理老師們在自我成長，特別是既作為老師又作為家長的焦慮有了非常好的效果。三年多的時間裡，讓我們放下與疫情的抗爭，不被現實的負面裹挾，而是更多地去創造逆境中的機會，從向外求的世界中心回歸，去照見向內的自己，有平靜、平和來啟動身心的免疫系統。從而在工作與家庭中也獲得了平衡。而繪畫和冥想正是修己的好工具，它是純淨自我的通道之一，更是喚醒覺知的一道光。cissaforyou@gmail.com。**方法:** 本研究在心理諮詢師中開展繪畫與冥想團體輔導。由一名主持心理老師、一名主講心理導師、一名助理心理老師組成。一期不超過45人，招募物件是中小學以及高校女性心理老師。跟隨四季的進行，一年開展四期，時間為三年。長期目標是解決心理老師的個人心理成長，短期目標，每一期都會有一個主題，通過繪畫創作的形式，在團體內進行交流和分享，通過“看畫增智慧”“冥想”“藝術創作”“分享互動”“每日打卡”“五個環節進行”生命影響生命“來解決團體中發現以及需要特別解決的問題。採取的方式是相信“人本俱足”，主要方法是沉浸式體驗，透過藝術的創造與冥想的靜心，潤物細無聲地讓參與者變得更精微從而獲得內在平衡。

**結果:** 45名參與者，其中有兩三名中途因各種原因進進出出，其他面員一直堅持跟進，三年時間全部達到預期效果，獲得事業家庭的平衡。（具體見團體成員回饋）

**討論與建議:** 藝術療癒與冥想在疫情期間對於女性心理成長有特別的作用。特別是藝術創作對於心理諮詢師的個人成長、自我表達、蛻變和健康的益處。很多參與者回饋藝術創作能夠舒緩情緒、減輕壓力，是一種應對困境或生活難題的好方法。有些參與者分享感受到視覺形象如何說明她們解決問題，如釋放強烈的或令人困擾的情緒、克服令人悲痛的喪失感或創傷性經歷、緩解疼痛或其他身體症狀等。有些參與者在團體中學會了把藝術創作作為一種治療形式，比如為了放鬆、獲得滿足和自我表達而繪畫或冥想，甚至於在與來訪工作中也可以運用自由並獲得意想不到的效果，特別是參與者中的小學老師，覺得不管是自己的工作還陪伴孩子的過程中讓她們覺得繪畫是一個

非常方便而實用的工具。通過藝術治療強烈的情緒可以宣洩、緩解，疫情期間遭遇的重大危機或創傷會得到修復，筆者發現參與者在今年上海疫情封控期間都沒有發生過關於情緒波動很大的情況，反而變得很沉穩、提高工作效率，甚至有不少老師藝術創作突飛猛進，達到創作高峰，讓日常生活變得更豐富充實。有很多老師回饋家中的另一半也越來越支持自己的事業，孩子也越來越不用操心，獲得了事業與家庭的平衡。藝術治療是一種通過行動與體驗來探索自我、獲得成長的方式。我對藝術治療效果的瞭解，大多數來自於我作為心理工作者和藝術家自己的實踐。我在進行藝術治療的個人經歷讓我認識到它能改變人，且具有治癒人的特性。在近十多年藝術治療實踐中，我幫助過許多受虐待或受過創傷的孩子、患有嚴重疾病的人（包括我自己）、有過創傷或失去親人的家庭，也在藝術治療工作坊和工作室中教授過很多人。在此過程中，我一再認識到藝術創作的過程與健康之間存在著重要關係。這些經歷證明，藝術創作是一種無論任何年齡、具有任何能力水準的人都能運用的自我表達方式，每個人都能從藝術創作的恢復中獲益。藝術治療在幫助人們保持健康、療癒疾病和保持人生完整性上發揮著重要的作用。

**關鍵詞：**藝術、女性

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# Research on the application of art healing in female psychological personal growth during the epidemic

\*Zheng Chunmei<sup>1</sup>

## Abstract

**Aims:** In January 2020, Wuhan epidemic outbreak, People's physical and mental health have been affected to varying degrees. On January 25, important state departments held a special meeting to deploy epidemic prevention work, then, on January 26, the General Office of the National Health Commission issued a circular on issuing guiding principles for emergency psychological crisis intervention in cases of pneumonia with novel coronavirus infection, to guide crisis intervention throughout the country. The notice clarifies the objectives, work contents, work methods and team composition of the intervention program. This is not only a health and epidemic prevention war, but also a psychological defense war in the event of a sudden crisis. Psychological workers all over the country are involved in this war, and the First World War has been for three years. In this epidemic war, for the psychological workers is also a test, especially for the school's female psychological workers is an unprecedented test.

The purpose and significance of the study. As a university psychologist, the author took on the work of school psychological hotline service, online counseling and on-line psychological group counseling for students during the epidemic period, he was also responsible for the personal psychological development of school counselors, during which he found that many of them had difficulties in dealing with work and family relations, especially those with children at home, internet classes and other unprecedented challenges, because of the problem of children couples also encounter new resistance. Especially in the front line of the psychological teachers themselves there are more negative emotions, in career and family dilemma. Based on the particularity of psychology teachers. In March 2020, with the guiding ideology of "Self-cultivation and peace of mind," psychological teachers can achieve career and family balance through art therapy. Let's put down the fight against the epidemic and not be burdened by the negative reality, it is more about creating opportunities in adversity, to return from the center of the outward-looking world, to see your inward self, to have peace and serenity to jump-start your body and mind's immune system.

**Methods:** This study conducted group counseling on painting and meditation among counselors. By a chair psychology teacher, a chair psychology teacher, an assistant psychology teacher. A period of no more than 45 people, recruitment targets are primary and secondary schools and universities female psychology teachers. The way to do this is to believe in a "Human-centered approach," which is based on immersive experiences, in which participants are subtly refined to achieve inner balance through artistic creation and meditative meditation.

**Results:** The results of the study of 45 participants, have achieved career and family balance. (see group member feedback for details)

**Discussion and Suggestions:** Art healing and meditation have special healing effect on women's psychological growth during the epidemic. For counselors' personal growth, self-expression, emotional relief, and stress reduction, coping with difficult or life-threatening situations, releasing strong or disturbing emotions, overcoming distressing feelings of loss or traumatic experiences, relieving pain, and major crises or traumas encountered during an outbreak can all be repaired.

*Keywords : Art, Women, Personal growth*

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# 主題論壇 B-3 論文發表

主題：語言 X 權力 X 文化主流價值的侵襲或交流

主持人：陳惠如

國立宜蘭大學外國語文學系副教授

發表人（一）：李珮綺

論文名稱：運用五大人格特質預測產業移工留任意願

發表人（二）：張瑜芬

論文名稱：隱/不隱？融合教育下，隱性障礙學生的生命史

發表人（三）：陳佳偉、梁竣凱

論文名稱：宴客東道主以仁取義利之心之模型

發表人（四）：蔡孟珊、陳惠如

論文名稱：素養導向的雙語教學設計與中學生線上英語溝通意願之案例探討

發表人（五）：杜冠霖、溫兆禾、陳雀倩

論文名稱：〈時代之刃與歷史傷痕——比較戴思杰《巴爾扎克與小裁縫》電影與小說之形式與意義〉

評論人：陳雀倩

宜蘭大學通識教育中心助理教授



## Forum B-3

### **Paper Presentation: Language, Power, and Inversion or communication of mainstream culture**

**Host: Hui-Ju Chen**

*Associate Professor, Department of Foreign Languages and Literature,  
National Yilan University*

**Presenter I: Pei-Chi Li**

**Title:** Using Big Five Personality Trait to Predict Industrial Migrant Workers' Intention to Stay

**Presenter II: Yu-Fen Chang**

**Title:** Conceal or Reveal? Life Histories of Students with Invisible Disabilities in Inclusive Education

**Presenter III: Chia-Wei Chen, Jyun-Kai Liang**

**Title:** Confucian Model of Mind of the Host of Feast

**Presenter IV: Meng-Shan Tsai, Rosa Huiju Chen**

**Title:** A Case Study of Competency -based Bilingual Education and Willingness to Communicate among Junior High School Students

**Presenter V: 杜冠霖、溫兆禾、陳雀倩**

**Title:** 〈時代之刃與歷史傷痕——比較戴思杰《巴爾扎克與小裁縫》電影與小說之形式與意義〉

**Commentator: Chueh-chien Chen**

*Assistant Professor, Center for General Education, National Ilan University*

# 運用五大人格特質預測產業移工留任意願

\*李珮綺<sup>1</sup>

## 摘要

近年在台灣人口結構快速老化的推波助瀾下，工作人口萎縮。2021年新進入職場者為32.08萬人，卻有32.91萬人退休，未來勞力缺口勢必加劇擴大，愈來愈需仰賴移工（內政部，2021）。根據勞動部統計資料結果發現，截至2021年5月抵臺不到三個月隨即消失的移工高達三成。本研究旨在於了解產業移工五大人格特質是否與未來留任意願具有關連性。本研究採問卷調查法，蒐集31位產業移工填答的問卷，其中男性20人（64.5%）和女性11人（35.5%），64%為越南人，36%為菲律賓人，年齡分布從19歲到43歲不等（ $M = 26.6$ ， $SD = 6.7$ ），來臺工作12個月到114個月（ $M = 37.8$ ， $SD = 29.67$ ）。使用Cronbach  $\alpha$ 係數作為衡量量表信度的標準進行檢測，確定量表內部一致性，並採用迴歸分析確定五大人格特質與留任意願之間的關係。研究結果顯示，五大人格特質中的責任感影響留任意效果最為顯著（ $r = .432$ ， $p < 0.5$ ），而其他四種構面包含神經質、經驗開放性、外向性和親和性均無顯著相關。其原因推測是因為研究參與者的工作性質，產業移工的工作大多在工廠進行重複性的例行政務，例如對產品進行分類、將產品包裝在紙箱和容器中以供運輸或儲存以及組裝產品或零件並將其發送到下一站，這表示他們在工作上不需要運用創新的思維與解決問題的能力。此外，他們傾向於獨立工作，大多數人在工作中不與他人交流和合作。然而，臺灣移工人格特質與人力資源相關研究相當缺乏，本研究建議未來研究可以進一步探討的移工留任的原因或五大人格特質與工作績效之間的關係。臺灣的雇主更傾向於以家庭背景和健康狀況為標準來挑選產業移工。本研究指出人格特質可以作為篩選移工的標準之一，協助雇主於招募過程中篩選合適人選。

**關鍵詞：**產業移工、五大人格特質、留任意願

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# Using Big Five Personality Trait to Predict Industrial Migrant Workers' Intention to Stay

\* Pei-Chi Li<sup>1</sup>

## Abstract

The study is conducted to examine the main effects of personality of migrant workers in Taiwan on their intention to stay. In 2021, due to the impact of the epidemic, as of the end of May, a total of 27,000 migrant workers were introduced, but 9,041 people missed. That is to say, after arriving in Taiwan, there are about 68% migrant worker lost contact with their employers within six months. Therefore, the field of human resources plays an important role in the environment of labor shortage. This study assesses personality traits in predicting retention for industrial migrant worker in Taiwan. Data were obtained on migrant workers' big five personalities and in order to learn more about factors influencing their intention to stay and the possibility of identifying more effective ways to retain migrant workers. Questionnaire was designed to collect data from sample of 31 real industrial migrant workers by using non-probabilistic convenience sampling method. Principal component analysis with varimax rotation was used to determine construct validity and Cronbach's coefficient alpha to determine the scale internal consistency. Regression analysis was used to determine the relationship between the Big personality and intention to stay. Among the influencing factors identified by regression analysis, the result indicates that intention to stay in the organization was found to be significantly positively correlated with Conscientiousness ( $r = .432, p < 0.5$ ) which explains 18.7 percent of total variance in explaining intention to stay, while the other four dimensions of Neuroticism, Openness to experience, Extroversion and Agreeableness are without significantly association. These four personalities traits are without significantly association because the participants of this study were industrial migrant workers. They perform repetitive routine in the factory such as sorting products, packing products in standard boxes and containers for shipment or storage purposes and assembling products or parts and send them to the next step, which means they do not think innovatively or solving the new problems while working. Besides, they tend to work independently and most of them do not communicate and cooperate with others, which mean it is not necessary to get along with others. Therefore, their duties and job content may affect the results of this study. So far, however, there has been little discussion about the selection and evaluation of migrant workers in Taiwan. The results of the present study proved the industrial migrant workers intention could be predicted and suggested to find other causes of intention to stay or the relationship between their personalities and performance. Moreover, the employers in Taiwan tend to select the industrial workers based on their shape, background and health status which are the basic criteria. The implication is that when select an industrial migrant, his or her conscientiousness should be set as an important criterion because they have more willing to stay.

*Keywords : Migrant worker, Big-Five personalities, Intention to Stay*

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# 隱／不隱？融合教育下，隱性障礙學生的生命史

\*張瑜芬<sup>1</sup>

## 摘要

本研究旨在探討融合教育下，隱性障礙學生的生命史，探索隱性障礙學生的人際、學習、生活、生涯等歷程，了解社會文化脈絡對隱性障礙學生的自我概念與身份認同的影響，並探究隱性障礙學生揭露／不揭露障礙的考量因素。本研究採取生命史的取徑，訪談具有隱性障礙的六位研究參與者，包含聽力障礙、心臟肥厚、急性淋巴性白血病、亞斯伯格症、強迫症、及 ADHD 併發情緒障礙和學習障礙的參與者，所得結論如下：

一、在融合教育下，隱性障礙對於學生人際、學習、生活、生涯層面的影響

(一) 人際層面：因他人不理解的症狀而在人際上不被接納，自我揭露後卻未必被理解或接納，在遇到人際挫折後，試圖建立人際連結可能順利融入，也可能仍遇到挫折。

(二) 學習層面：課業表現受到障礙的限制，隱性障礙學生的學習需求可能未被注意到或受到消極對待，也有可能誤解或部分滿足學習需求。

(三) 生活層面：身體類型的隱性障礙學生，需要特別注意身體的健康與安全，心理類型的隱性障礙學生則是會面臨生活適應困擾。

(四) 生涯層面：升學層面可能因無身心障礙證明而未獲升學保障，若有身心障礙身份而獲得多元升學機會可能順利適應也可能面臨挑戰。職業發展與生涯選擇受到障礙對能力的限制，也受到障礙污名的限制。

二、在融合教育下，隱性障礙對於學生自我概念與身份認同層面的影響，依學生身份分為三類，分別是在「正常人」和身心障礙者之間擺盪的認同、認同身心障礙身份及不受到「正常人」和身心障礙者的身份所限制的超越身份認同。

三、隱性障礙學生揭露障礙的意願受到他們的親身經歷所影響，在人際互動的經驗中，考慮揭露身份是否可以獲得他人的理解、接納、體諒和配合。在學習歷程中，考慮揭露身份是否有助於滿足學習需求或改善障礙對學習的限制。在生活適應上，考量是否需要透過揭露身份來尋求他人的協助。在生涯上，考慮揭露身份是否有助於得到機會和保障。身份認同上，是否能接納自己的障礙身份也會影響揭露的意願。這些考量最主要都是因為擔心揭露身份後必須承擔身心障礙身份的污名。

**關鍵詞：**隱性障礙、融合教育、揭露、污名

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# Conceal or Reveal ?

## Life Histories of Students with Invisible Disabilities in Inclusive Education

\*Yu-Fen Chang <sup>1</sup>

### Abstract

This study is to investigate life histories of students with invisible disabilities in inclusive education, especially focusing on their interpersonal relationship, learning, life adaptation and career planning. Moreover, this study also explores how the social contexts in which they grew have influenced their self-concept and identity, as well as the factors influencing their will to disclose their own disabilities. For this purpose, this study adopts a life history approach, interviewing six participants with invisible disabilities which include hearing impairment, heart disease, Acute Lymphoblastic Leukemia (ALL), Asperger Syndrome, Obsessive-Compulsive Disorders (OCD), as well as Attention Deficit /Hyperactivity Disorder (ADHD) with emotion impairment and learning disability. The following are the findings of this study:

1. The influence of invisible disabilities on six participants' interpersonal relationship, learning, life adaptation and career planning:
  - (1) Interpersonal relationship: students with invisible disabilities were often misunderstood by others because of their symptom. They have tried to disclose but they were still not understood or accepted. When they suffered from interpersonal frustrations, only some of them could find solutions and keep good relationships with others.
  - (2) Learning: six participants' academic performances were limited by their invisible disabilities. Their learning needs were often not noticed, treated passively, misunderstood or met partially.
  - (3) Life adaptation: whereas students with physical invisible disabilities must pay more attention to their own health conditions, students with mental invisible disabilities often had difficulties in life adaptation.
  - (4) career planning: participants having disability identification could obtain more chances to advance to a higher education. However, some of them might face challenges in a new environment. Their career planning was also limited by invisible disabilities and stigma of disability.
2. The influence of invisible disabilities on six participants' self-concept and identity: three different kinds of identity were found in this study: (1) identity between "the normal" and the disability; (2) identifying with the disability (3) identity beyond "the normal" and the disability.
3. Their will to disclose their invisible disabilities were influenced by their life experiences. The factors they would take into account include: whether the disclosure could gain other people's understanding, acceptance and consideration; whether the disclosure could make their learning needs met; whether they needed to disclose to get others' help in life adaptation; whether the disclosure could bring them more chances in their careers. Finally, their will to disclose disabilities was also influenced by their self-concept and identity. All these factors were related to the stigma of disability after their disclosure.

*Keywords* : invisible disabilities, inclusive education, disclosure, stigma

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# 宴客東道主以仁取義利之心之模型

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## 摘要

**目的：**台灣的酒駕問題仍然嚴重。交通部民國 110 年統計，酒駕造成死亡人數 318 人，較 109 年再增加 10%，交通部已經將防制酒駕列為道路安全重點，除重罰外並公布酒駕及拒測累犯。然而，多數酒駕研究結果是在行為發生後，也因此酒駕的嚴懲方案多以酒後駕駛人為對象，雖具有遏阻成效但治標不治本，如果能夠從酒駕前就進行防制，將有機會達到酒駕預防的效果。若要達到此目的，酒駕教育除了將酒駕當事人列為重點外，宴席的東道主（包含供應者，如餐廳業者）也需盡其道德義務以防制酒駕。在宴席進行的過程中，酒精的作用會削弱人的行為能力與判斷能力，酒醉前的人對於酒駕防制概念或嚴重後果非常了解，但是黃湯下肚後早已拋諸腦後，因此東道主在宴席之前的態度就非常重要。在一場宴席之中，東道主扮演著資源分配者的角色，若能在宴席前就能履行其道德義務，採取具體的酒駕防制行為，才是一個具有道德的宴席主人。

本研究以宴席的東道主為對象，融合儒家思想、道德意識及社會責任，讓東道主能有此思維，以仁為本行忠恕之道謀利求義，同時利他、互惠、利己並兼顧安全，成為一個「心安」的東道主。

**方法：**我們以結構主義為方法，試圖建立一個以仁為核心、兼顧義（公利）與利（私利）的東道主心之模型。

**結果：**在模型之中，東道主在情感觀分別採取忠與恕的觀點，忠是為積極義務（盡己），以自利（利）為動機，其追求的義利合一結果與個人相關，是為得面子與心安。恕是為消極義務（推己及人），以公利（義）為動機，其追求的義利合一結果與他人相關，是為賓主盡歡與公眾安全。

**討論與建議：**本研究認為，酒駕防制教育應加強道德層面以形成社會規範，其對象不僅包含酒駕當事人，宴席的東道主掌握宴席的資源，更是重要的教育對象。若東道主能以仁心開展宴會，達成自利利他，則能有效地預防酒駕憾事發生。本研究之模型除可供酒駕教育政策發展參考之外，亦可作為後續實徵研究之理論基礎。

**關鍵詞：**忠恕之道、酒駕、宴客東道主、義利合一

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# Confucian Model of Mind of the Host of Feast

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## Abstract

**Aims:** The problem of drunk driving in Taiwan remains serious. According to the Ministry of Transportation and Communications (MOTC), there were 318 fatalities caused by drunk driving in 2021, a further 10% increase from 2020. The MOTC has listed drunk driving prevention as a critical road safety project. In addition to imposing heavy penalties on offenders, the MOTC has also announced recidivists who drive drunk or refuse to take drink tests. However, most drunk driving penalties are aimed at drunk drivers, and while effective in deterring them, they do not address the symptoms. Therefore, it would be more effective to prevent drunk driving before it happens. To achieve this goal, in addition to making drunk driving education a priority for those involved, hosts of feasts (including suppliers, such as restaurant owners) also need to do their part to prevent drunk driving. In the banquet, alcohol will weaken people's ability to act and judge. People who are not drunk are very aware of the severe consequences of drunk driving, but they forget about it when they are drunk. Therefore, the attitude of the host before the banquet is critical. At a meal, the host plays the role of a resource distributor. An ethical host fulfills their moral obligations before the feast by taking specific actions to prevent guests from drinking and driving.

This study considers the feast hosts as the target group and incorporates Confucianism, moral consciousness, and social responsibility in the model. Suppose the hosts can think in this way and adopt the way of Zhong-Shu (忠恕) based on benevolence (Ren, 仁) in order to seek righteousness (public interest, Yi, 義) and profit (private interest, Li, 利). If the hosts have this mindset, they can achieve altruism, reciprocity, self-interest, and social security and thus become a host with a clean conscience.

**Methods:** We adopt a structuralism approach and try to build a model of mind of the host with benevolence as the core, considering righteousness and profit.

**Results:** In the model, the hosts take the view of Zhong and Shu, respectively. Zhong is a positive duty (self-exertion), motivated by private interest (profit), and the result of its pursuit is to gain face and a clean conscience, which is related to the individual. Shu is a negative duty (putting oneself in the place of others), motivated by public interest (righteousness), and the result of its pursuit is related to others, for the pleasure of both hosts and guests and the public safety.

**Discussion and Suggestions:** We believe that drunk driving education should strengthen the moral aspect to form social norms. It is important to educate not only the people involved in drunk driving but also the hosts of the banquet. If a host can conduct a banquet with Benevolence, it will benefit himself and others. Therefore, it can effectively prevent the occurrence of drunk driving regrets. The model in this study can be used as a reference for the development of drunk driving education policies and as a theoretical basis for subsequent empirical studies.

*Keywords* : drunk driving, host of feast, Righteousness and Profit, Zhong-Shu

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# 素養導向的雙語教學設計與中學生線上英語溝通之案例探討

蔡孟珊<sup>1</sup> \*陳惠如<sup>2</sup>

## 摘要

素養導向的雙語教學是當今國中小教育頗受矚目的議題，本案例研究旨在藉由雙語數位學習環境的教學場域，來探討國中階段學生的線上外語溝通意願(Willingness to Communicate)。本案例中的教學端為東部某國立大學外文系四年級的學生，學習端為七位來自東部兩所國中八到九年級的學生，學生英文程度為中上，課程實施時間為2022年夏天，為期兩週，共計540分鐘。教學目標以英語繪本內容結合聯合國SDGs之議題，並融合素養導向之教學設計。課堂學習過程中教學者與學習者皆須使用英語進行溝通。研究方法為透過課堂觀察及學習問卷來檢視學習者在使用英語溝通時的意願及英語表達能力。研究資料顯示，學生在雙語數位課程中能夠勇敢地以英語表達意見及回答問題且不會害怕犯錯，可見其對於利用英語和他人線上溝通感到自在。因此，根據本案例發現可以推論，英語程度中上的中學生較能接受雙語教育，且有頗高的溝通意願，其前提首重素養導向之互動性教學設計才能有效引發學生的學習意願及成效。

**關鍵詞：**外語溝通意願、雙語教育、素養導向教學

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# A Case Study of Competency-based Bilingual Education and Willingness to Communicate among Junior High School Students

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## Abstract

Competency-based bilingual instruction has gained increasing attention in primary and secondary school education nowadays. This case study aims to explore high school students' willingness to communicate (WTC) in a context of online bilingual teaching and learning environment. The instructor involved in this study is a senior student majoring in foreign languages of a national university in eastern Taiwan, and the learners are seven eighth to ninth grade students from two junior high school from eastern Taiwan. The students' English proficiency levels are intermediate-high. The study was conducted in the summer of 2022, which lasts for two weeks and a total of 540 minutes. The teaching objective is to combine the content of English picture books with the topics of the United Nations SDGs with the framework of a competency-based bilingual education. Both the instructor and the learners use the target language English during the whole lessons. Classroom observation and questionnaire were used to examine learner's willingness to communicate in English and quality of oral expression. The results of this study show that learners can express their opinions and to answer questions in English without being afraid of making mistakes, indicating that they were comfortable using English to communicate in the online bilingual lessons. Therefore, it can be inferred that junior high school students with intermediate-high level English proficiency are likely to accept the challenges of competency-based online bilingual lessons. Obviously, it is proved that the instructional design of competency-based online bilingual teaching and learning model can effectively trigger the students' willingness to communicate and learning outcomes.

*Keywords* : Willingness to Communicate (WTC), Bilingual Education, Competency-based Teaching

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〈時代之刀與歷史傷痕——  
比較戴思杰《巴爾札克與小裁縫》電影與小說之形式與意義〉

杜冠霖<sup>1</sup> 溫兆禾<sup>1</sup> \*陳雀倩<sup>2</sup>

摘要

命運以時間為刀，在「物品」上留下名為歷史的傷痕。眾神居住的山峰、外星生命沉眠的深溝、守護千年的古城，看似堅不可摧的事物，在時間面前顯得毫無意義，更何況是身為皮肉之區的人類呢？萬人景仰的暴君、千夫所指的清官又或是無人知曉的君子，哪一位不是曾經立於時代的刀尖，隨著命運起舞，鐫刻在名為「人類」的琴弦上——此乃啟發自《巴爾札克與小裁縫》之哲思。

上山下鄉是我們人類歷史上的一段插曲，但在某些人心中，它卻是一道不可抹滅的傷痕，戴思杰導演在《巴爾札克與小裁縫》中所講述的故事，就是以他當時擔任知青時的狀況所改編的，而在本文我們將藉由分析電影與小說兩個版本中的人物和敘事之異同和意象形式，探討導演如何透過分鏡、運鏡、構圖與人事物的意象來表現鏡頭語言，亦即如何藉由它們來達到對觀影者的明示及暗示，藉此達到小說無法實現的「立體」。

**關鍵詞：**戴思杰、巴爾札克與小裁縫、上山下鄉、時代之刀、歷史深痕

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# 主題論壇 C-1 論文發表

主題：遊戲治療的在地化實踐與反思

主持人：黃宗堅

國立彰化師範大學輔導與諮商學系教授兼教育學院院長

發表人（一）：蘇桂慧、黃宗堅

論文名稱：親子遊戲治療運用於 ADHD 兒童之經驗與成效研究：  
在地家庭文化之視框

發表人（二）：李蓉蓉、黃宗堅、張芳庭

論文名稱：從榮格取向之遊戲治療論一位本土重鬱症女性離苦  
得樂之經驗

發表人（三）：蔡毅樺

論文名稱：台灣自閉症兒童的母親參與親子遊戲治療其親職壓力  
變化之實踐與反思

發表人（四）：何美雪

論文名稱：看見冰山一角～跨場域遊戲治療實務中的反思

**Forum C-1**  
**Paper Presentation:**  
**Play therapy in Taiwan: Application and Reflection**

**Host: Tsung-Chain Huang**

*President, Department of Guidance and Counseling & Dean, College of Education, National Changhua University of Education*

**Presenter I: Kuei-Hui Su, Tsung-Chain Huang**

**Title:** Experience and Effectiveness of Filial Therapy on Children with ADHD: the Perspective of Local Family Culture

**Presenter II: Jung-Jung Li, Tsung-Chain Huang, Fang-Ting Chang**

**Title:** On freedom from suffering: An Jungian play therapy analysis of a depressive indigenous woman

**Presenter III: Yi-Hua Tsai**

**Title:** Applications and reflections upon the parenting pressure change of autistic children's mother who had participated in Landreth 10-Week Filial Therapy Model in Taiwan

**Presenter IV: Mei-Hsueh Ho**

**Title:** A tip of the iceberg: Reflections in practice of cross-field play therapy



# 親子遊戲治療運用於 ADHD 兒童之經驗與成效研究： 在地家庭文化之視框

\*蘇桂慧<sup>1</sup> 黃宗堅<sup>2</sup>

## 摘要

**目的：**注意力不足過動症(Attention Deficit Hyperactivity Disorder, 簡稱 ADHD)是一種生理疾病與神經發展障礙，其核心症狀群含注意力不足、過動與衝動等三大類，影響生活、社交、學習、學校與家庭等面向，家長擔負教養 ADHD 兒童需面臨許多困難與挑戰。特別是華人家庭深受父系文化規範與價值觀影響，當 ADHD 兒童出現症狀或外顯行為時，家長須承受許多的社會與家庭文化帶來的壓力與焦慮，進而影響 ADHD 親子關係與教養方式。因此，本研究運用 Garry L. Landreth 短期兒童中心親子遊戲治療模式之原則，讓家長運用兒童中心遊戲治療的教養技巧，促進親子關係成長與改變的成效，並且探究家庭文化帶給家長教養 ADHD 兒童的潛在框架。**方法：**本研究採線上與實體合併進行共計六次，每次 60 分鐘，前兩次為每週家長接受線上遊戲治療訓練模式之技巧與原則，後四次進行親子遊戲治療單元訓練模式(前 30 分鐘為親子遊戲時間，後 30 分鐘為進行家長的親子遊戲治療訓練模式時間)。本研究參與者為一對親子(母親與一位 ADHD 兒童為 9 歲)，研究者擔任親子遊戲治療訓練模式的帶領者。本研究採個案研究法進行，依據帶領參與者在親子遊戲治療經驗作為蒐集，謄寫逐字稿後進行編碼與資料分析。研究者撰寫帶領紀錄，於親子遊戲治療模式進行後邀請家長、兒童進行個別訪談，亦提供家長回饋表單，輔助參與者經驗的資料蒐集，另邀請協同分析者共同討論。**結果：**本研究以在地家庭文化視框探討 ADHD 親子遊戲治療之成效經驗，發現家庭文化視框影響分別為：(1)「望子成龍」的文化期待成為家長教養 ADHD 孩子的學業成就壓力。(2)家庭文化重視「群體乖巧順從」少「個體獨特」教養框架帶給家長教養 ADHD 孩子莫大焦慮。(3)「母以子為貴」觀點影響 ADHD 孩子與母親關係的緊密與矛盾。(4)家庭性別角色由母職擔負更多 ADHD 兒童教養責任，害怕 ADHD 孩子異常內外壓力遽增。(5)媳婦與公婆代間關係引發雙重矛盾與焦慮，影響婚姻與親子關係，加深 ADHD 孩子的教養壓力。進行親子遊戲治療模式後發現四項轉變：(1)協助母親辨識家庭文化影響，並將內在焦點從 ADHD 孩子外顯行為轉移為學習教養策略。(2)協助家長理解，降低教養焦慮，以及如何持續敏銳練習。(3)母親能充分被理解與鼓勵，進而能減少焦慮性指導與情緒性話語。(4)ADHD 孩子從遊戲中能練習多表達、學自控少抗拒焦慮，在生活中顯露穩定。**討論與建議：**整體而言，親子遊戲治療模式對家長帶領 ADHD 兒童具有持續性幫助，但隱含於家庭文化視框的影響不容小覷。綜上所述，家庭為本土家庭文化重要凝聚傳遞的根本，但唯有體察 ADHD 兒童的家長存在於家庭文化下之極大焦慮、無奈與矛盾的心情，有助於減低母職之內外壓力，進而影響 ADHD 兒童的情緒穩定、提升表達力與自控因應能力。

**關鍵詞：**ADHD、注意力不足過動症、親子遊戲治療、家庭文化

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# Experience and Effectiveness of Filial Therapy on Children with ADHD: the Perspective of Local Family Culture

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## Abstract

**Aims:** Attention Deficit Hyperactivity Disorder (ADHD) is a physiological disease and a neurodevelopmental disorder. Its core symptoms, including inattention, hyperactivity and impulsiveness affect the patient's relationships with others, learning capability, and his family in particular. Parents responsible for raising ADHD children face great difficulties and challenges, especially in the Chinese family culture, deeply influenced by patriarchal cultural norms and values. When ADHD children show symptoms or explicit behaviors, parents would bear pressure and anxiety coming from the Chinese society, thus impacts the relationship with their ADHD children and their parenting. Therefore, this study adopted the principles of the Garry L. Landrerh short-term child-centered filial therapy to allow parents to use the parenting skills of child-centered play therapy to promote the growth and change of the parent-child relationship, and to explore the effects of family culture on parenting children with ADHD. **Methods:** The study combines online and physical filial therapy for a total of six courses, each for an hour. The first two courses are designed to instruct parents of the rules of online game therapy; while the next four courses are scheduled for conducting the therapy (parent-child game and filial therapy, each for half an hour). Participants in this study are a mother and a 9-year-old ADHD child (the researcher served as the leader of the filial therapy). This study adopts a case studying method, in which the data collection was based on the treatment experience of leading participants in the filial therapy, and was coded and analyzed after transcribing verbatim transcripts. The researcher wrote leading records, and invited parents and children to conduct individual interviews after the filial therapy. The researcher also provided parent feedback forms to assist in collecting data about the participants' experiences, and invited co-analysts to discuss together. **Results:** This study explored the effectiveness of ADHD filial therapy from the perspective of local family culture, and found that the effects of the family cultural perspective are as follows: (1) the cultural expectation of "holding high hopes for one's child" becomes the academic achievement pressure of parents with ADHD children. (2) Family culture emphasizes "group obedience" instead of "individual unique" in teamwork, bringing great anxiety to parents in parenting ADHD children. (3) The view of "the mother's honor increases as her son's position rises" affects close yet contradictory relationship between ADHD children and their mothers. (4) From the viewpoint of family gender roles, mothers take more responsibility for upbringing ADHD children, and they are worried that ADHD children will experience abnormal internal and external pressure. (5) The intergenerational relationship between the in-laws leads to double contradictions and anxiety, affects marriage and parent-child relationship, and deepens the parenting pressure. Four shifts were found after implementing the filial therapy: (1) Assisting mothers in identifying family cultural influences and shifting the internal focus from explicit behaviors of ADHD children to learning parenting strategies. (2) Assisting parents in understanding, reducing parenting anxiety, and learning how to continue to practice sharply (3) Mothers can be fully understood and encouraged, reducing anxiety and emotional discourse. (4) ADHD children can practice more expression, learn self-control and less resistance to anxiety from games, and show stability in life. **Discussion and Suggestions:** Overall, the filial therapy provides continuous help for parents to raising ADHD children, but the impact of the implicit family cultural perspective should not be underestimated. To sum up, family is the foundation of the important cohesion and transmission of the local family culture. However, only by understanding the great anxiety, helplessness and contradictions of parents with ADHD children in the family culture, can the pressure of motherhood be reduced, the emotional stability of ADHD children be raised, and the ability of expression

and self-control be improved.

*Keywords* : ADHD, Attention Deficit Hyperactivity Disorder, Filial Therapy, Family Culture

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# 從榮格取向之遊戲治療論一位本土重鬱症女性離苦得樂之經驗

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## 摘要

**研究目的**為瞭解有自殺傾向之重度憂鬱症困擾的個案，透過榮格取向遊戲治療之個體化歷程。**研究方法**採用個案研究，以質性為主量化為輔方式進行榮格心理分析取向釋夢、沙遊治療、超越功能及童話解析，研究者與個案進行每周一次的會談，總共有 12 次個別治療及 1 次父女親子會談，另外並有轉介單位紀錄、家庭會談紀錄及簡式健康量表(BSRS-5)在會談前後施測進行檢驗。**研究結果**得知個案童年長期遭受父母婚姻問題所造成的身心靈的陰影，以至於個案成年後經常自我懷疑存在的意義及價值，在會談中多次聽到個案因為承受來自家族中光宗耀祖或是盡孝道的壓力，而就在個案自覺達不到自身要求或不如人時崩潰痛哭，而有痛不欲生的想法，如此研究者也深刻體會個案罹患重鬱症問題與家庭關係中愛與要求間矛盾的情感，影響個案自我成長及親子關係造成惡性循環。個案在進行沙遊治療中看見兩極對立與渴望被了解的需求；在超越功能上可以體會個案所承受被吞噬且憂鬱的情緒，並且漸漸走向共融；在夢的解析上看見個案面對問題能夠出現彈性及鬆動固著無望的念頭及協助個案辨識家庭文化影響；在童話解析中個案選擇的童話都投射了對家人濃厚的情感，尤其在“最後一片葉子”的故事中，更顯露出個案內心狀態歷經死亡後重生的議題，而親子會談中更是父女雙方打破僵局，建立深化關係的關鍵時刻。個案簡式健康量表前後測，在感覺憂鬱心情低落及有自殺想法分數，從 4 分降為中等程度 2 分及 0 分；總分由 15 分降為輕度情緒困擾 9 分。**研究結論**顯示榮格取向之遊戲治療對於嚴重情緒困擾之個案有明顯的療效，在個案的困境中提供涵容的空間，使得個案內在兩極對立以及陰影逐漸整合，在個體化歷程中個案產生存在感及意義感，頗有死後重生的意境，在現實生活脈絡中個案的確重新出發，尋找新的人生目標及重心。在諮商歷程中也可以感受到個案所承受本土文化中盡孝觀念之影響以及家庭文化在重要凝聚家人情感上所扮演的角色，更可以貼近個案的憂鬱情緒及壓力來源，並且透過諮商的進行，個案學習取得平衡而非過與不及的愛，適當的安排加入親子溝通會談的機會，如此之方式更有助於個案及案家多重的改變。

**關鍵詞：**榮格取向、遊戲治療、重鬱症

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# Application and Development of Interactive Observation in Smart Technology Classroom

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## Abstract

The purpose of this study is to understand and portrait the individualization process through Jungian sand tray play therapy of a clinical client suffering from major depression and suicidal ideation. Case study was methodically adopted, using primarily qualitative and partially quantitative Jungian analysis on dream, sandplay therapy, transcendent functional objects, and fairy tales. The researcher and the client completed 12 individual sessions and one father-and-daughter family session, additional references include doctor's referral, family interview records, and 5-item Brief Symptom Rating Scale (BSRS-5) pre-therapy and post-therapy scores. Results have shown the shadow from the client's childhood chronic parental conflicts overcast the client's ego, throwing the client in constant self-doubt, existential crisis, and lack of self-worth. Sandplay therapy revealed an adversarial polarization and black or white binary thinking pattern draws others away yet concealing the wishes to be understood and accepted by others. The three transcendental objects reflect the overabundant melancholy gradually transform into a glorious unity. Dream analysis unveiled cognitive fixation and hopeless thoughts were transmittable into flexibility and alternative resolutions. The selection and analysis of the client's fairy tales disclosed a projection of deep bonding toward family, especially when the client has chosen "The last leaf" story, which divulges her symbolic rebirth after the deathlike experience of mental termination. Finally the father- and- daughter therapeutic session was a groundbreaking move that established a rebinding and deep-seated bond. The pre- and post-test of BSRS-5 total score decreased from 15 points to 9 points, with the depressive mood changed from 4 to 2, and ideation score changed from 4 to 0, indicating a severe distress turning into a mild distress after the therapy. In conclusion, this study implies significant therapeutic effect of Jungian play sessions on a client suffering from severe mood disturbances and suicidal ideation. The containing capacity in the therapy enabled the client to transform and integrate through black or white dichotomy and shadows from the past ; within the individualization process, personal meaning and existence were propagated and outgrew, symbolizing a reborn after the mental death, a restart on the life journey, and a revitalization of goal, priorities and modalities. During the counseling process, filial piety was an influential yet implicit indigenous obligation on the client's well-beings, that often depleted her mental resources, instead of rejecting the filial piety concerns, adopting a familial therapeutic session that facilitates the communication to her father enhanced multifaced changes, both individually and systematically.

*Keywords* : Jungian analysis, play therapy, major depression

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# 台灣自閉症兒童的母親參與親子遊戲治療其親職壓力變化之實踐與反思

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## 摘要

過去親子遊戲治療的研究，以不同對象之效果研究為主，鮮少探討參與親子遊戲治療團體家長之親職壓力變化，更少見以本土化觀點進行親子遊戲治療適用及限制之探究與反思。本研究採質量整合研究，從本土化觀點探討二位自閉症兒童母親參與親子遊戲治療十週模式（Landreth 10-Week Filial Therapy Model）的母職壓力變化，並以文化敏覺性反思親子遊戲治療在台灣實踐之文化調適現象與議題，期能形成台灣親子遊戲治療本土化實踐與發展之參考。

本研究結果：親職壓力量表（Parenting Stress Index）前後測中，二位自閉症兒童母親之整體親職壓力在參與團體後下降，並提升照顧自閉症孩子之效能感。其中親職角色投入壓力的變化因二位母親原先之教養型態而異。特別的是二人在社會孤立壓力均未有明顯改變。此外，二位自閉症兒童母親在子女增強父母與面對兒童之情緒壓力均明顯下降。但因自閉症兒童之過動、不專注等不就序特質，讓家長在教養上普遍、持續與存在著高於一般家長之壓力。進一步以詮釋現象學針對十周親子遊戲治療團體之三階段歷程分析發現：苦媽在團體初期所出現之本土實踐的現象與議題有：傳統女性侍親、教養、家務得一肩扛；社會比較增憂鬱與社會孤立；不同取向課程間須整合與轉化；神聖母職，犧牲自我，成就子為幸福來源；無共親職形成不一致教養負擔。虎媽初期之現象為：不將焦點兒童視為問題人物提升教養效能；覺察、放下標準並允許孩子可以不同。苦媽在團體中期出現讓兒童作主的知易行難；擔心追蹤、回應行為會強化孩子固著反應；不習慣非語言互動，仍盼孩子口語互動而失落；玩具適時調整創造替代性；覺察原生家庭親子關係更理解自閉兒獨特性；關係與個人需求兼顧。虎媽中期為：放下傳統標準，學習信任孩子；覺察與期許要和孩子無話不說；傳統好孩子不能破壞玩具的標準，偶仍浮現；「不引導，不教，這樣就可以嗎」的疑惑；三重效益，也消除手足競爭；親子遊戲治療協助孩子情緒穩定，也促進親子關係。團體後期苦媽有：丟不掉的侍親之責，角色排序與啟動自我照顧；覺察才能不當虎媽；實踐能減少問題行為、促親子關係；重關係下要創造三贏；見證孩子進步，堅定要實踐與學習。虎媽後期為：反思適合自己的親職知能；堅定一致的設限，創造自律與穩定；覺察虎媽是代間傳遞，改變要讓孩子有好情緒。

最後形成結論與建議，以供後續學術研究及實務之參考。

**關鍵詞：**自閉症、親子遊戲治療、親職壓力、文化調適

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# **Applications and reflections upon the parenting pressure change of autistic children's mother who had participated in Landreth 10-Week Filial Therapy Model in Taiwan**

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## **Abstract**

Past researches on Filial Therapy have mainly focused on the effects of different subjects. Few of them have discussed the changes in parenting pressure of parents participating in Filial Therapy groups, and even less have concerned and reflected on the application of Filial Therapy from an acculturative indigenous viewpoint.

The study adapted quantitative-and-qualitative-mixed design to explore the parenting pressure change of autistic children's mother who had participated in Landreth 10-Week Filial Therapy Model in Taiwan. The study also reflects on the cultural adjustment phenomenon and issues in the practice Filial Therapy, and hoping to develop the indigenous of Filial Therapy model in Taiwan.

Results of this study: In the pre- and post-test of the Parenting Stress Index, the overall parenting stress of the two mothers of autistic children decreased after participating in the group, and the efficacy of caring for the autistic children was improved. Changes in parental role attachment pressures are related to the original parenting patterns of the two mothers. Both mothers showed no significant change in social isolation stress. Two mothers of autistic children significantly decreased their parental stress and solved children's emotional problems in reinforces their parents and facing their children. Due to the disordered characteristics of children with autism, such as distractibility/hyperactivity, parents are generally, persistently and under higher pressure than others parents in parenting. An analysis of the three-stage process of a ten-week Filial Therapy group used interpretive phenomenological research methods. In the first stage, the cultural adjustment phenomenon and issues in the practice Filial Therapy of "the bitter mother" has: traditional female role has a lot of stress from family care, upbringing, and household chores; social depression and social isolation have increased; integration and transformation between courses with different theory; sacrifice oneself and achieve children as a source of happiness; no co-parenting creates a burden of education. The first stage of "the tiger mothers" has: not treating the focal child as a problem person to improve her parenting effectiveness; be self-awareness and let go of standards, and allow children to be himself. In the second stage, "the bitter mother" has: the Child-centered theory is easier said than done; worried that tracking and responding behavior will reinforcement the child's stereotypic behaviors; not used to non-verbal interaction; used different toys to create many kinds behavior alternatives program; self-awareness promotes understanding of children's uniqueness; balancing personal and family relationship needs. In the second stage, "the tiger mother" has :let go of traditional standards and learn to trust children; self-awareness and learning to talk to children; the traditional view that good children cannot destroy toys; doubts about "do not guide, do not teach, is this all right?"; triple benefits, also eliminate sibling competition; Filial Therapy helps children emotionally stabilize and also promotes parent-child bonding. In the third stage, "the bitter mother" has : with the responsibility of caring for the elderly, choose and prioritize among the multiple roles of the family and initiate self-care ; because of awareness and reflection, you can not become a tiger mother; practice Filial Therapy can reduce children problem behaviors and promote parent-child relationships; Taiwanese attach importance to relationships in theory and technology practice, creating a triple win for mother and child and other family members; witness the progress of the child, and insist on practicing child-centered and continuous learning. In the third stage, "the tiger mother" has: reflect on the parenting knowledge that suits you; set limits firmly and consistently to create children's self-discipline and emotional stability; "tiger mother" was the result of intergenerational transmission, from

awareness and transformation, children must have a good mood.

Finally, conclusions and suggestions are put forward for reference in future academic research and practice.

*Keywords : Autism Spectrum Disorder, Filial Therapy, Parental Stress, Cultural Adaptation.*

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# 看見冰山一角：跨場域遊戲治療實務中的反思

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## 摘要

近幾年社區自行開業的諮商所明顯的快速成長，對諮商專業人員而言，這似乎代表著諮商的市場化愈來愈能被社會所重視與接受，相較於以往諮商人員較多侷限於在學校與機構服務，這意味著諮商人員可增加另一可選擇的工作場域。但對於多數是從學校、機構與醫療體系為培訓背景，且多以非自費案場域為專業實踐起點的心理師們而言，不可忽略的是諮商市場化下，對專業所帶來的隱微衝擊，特別是遊戲治療師需面對的是非個案付費的兒少個案。

本文研究者將從自我在遊戲治療的跨場域服務經驗為起點，以案例闡述在轉換服務場域之反思與調適歷程。相較於非自費案，在自費案服務過程，心理師面臨較特殊的挑戰是「不成熟結案」的現象較容易發生。不成熟結案在此以廣義涵蓋：約定卻未能開案、個案的不告而別與非預期性結案等。影響不成熟結案因素主要涵蓋：個案、心理師、機構、諮商互動與關係等，但不成熟結案有時對心理師而言，就可能出現的是被拋棄、無法被信任感受，但卻又可能永遠無法找到真正答案，我們可能藉著與督導、同儕的專業對話，甚至接受諮商療癒自己，在挫折中看見自己專業的成長。

另外，研究者因經歷「錯過」而開始思考「費用」在諮商中之影響向度：一.「諮商費之高低決定心理師專業價值程度？」：諮商架構一致很重要，而費用是諮商架構重要之一環，透明化討論費用關係到療程；二.「無法成熟結案的懊惱」：市場化形成之消費者與服務關係，影響心理師由外而內之感受，因之忽略關注付費者情緒需求下的結案；三.更需親子諮商的強迫症少女～系統合作與忠誠關係都很重要，但兒少諮商中的付費者卻常也是需要改變者；四.想繼續但又想結束諮商的懼學少女～面對心中的道德尺，當付費者有經濟困難時，在個案最佳利益下，盡力無損專業立場地延續服務。

藉由研究者之案例經驗與在實務中之反思，分享予實務工作者與心理師養成過程之訓練與督導這做為參考。

**關鍵詞：**遊戲治療、諮商費用、不成熟結案

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# A tip of the iceberg: Reflections in practices of cross-field play therapy

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## Abstract

There is rapid increasing of the counseling centers in Taiwan in recent years. It may mean more and more people regard positive psychological counseling as positive and there will more field therapist would transfer their work field from school, social welfare institution and hospital to private. It may indicate some adaption for therapist result from pay by client himself. It may be more difficult for play therapist work with children and pay by caregivers. The purpose of this research are some practice and reflection of researcher from cross-field play therapy.

In comparison to pay by government in those public and semi-public institution, the marketization of counseling result in paying by client. And it brings more immature termination which make therapist feel abandoned, untrusted and the answer is unknown. The immature termination includes breaking the contract, leaving without saying goodbye and unexceptional closing. Facing these frustrations caused by immature termination, therapist need to heal himself through supervising by supervisor, professional dialogue between peers, even accepting counseling.

Based on the practicing of paying play therapy of research, there are four reflections caused by “counseling fee”. First, “the amount of counseling fee determines the professional degree of therapist.” Second, “the annoy of immature termination.” Third, “the much more necessary therapy for the person who pay the fee.” Fourth, “to do the best to afford the continue therapy when the payer facing financial difficulty.

These four reflections can provide therapist in practice, process of therapist training and supervising of supervisor.

*Keywords* : play therapy, immature termination, counseling fee

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# 主題論壇 C-2 論文發表

## 主題：AI 倫理的中西文化異同

本場論壇目的是探索 AI 人工智能科技的倫理議題，並透過情境式評量，邀請台灣與七大工業國的大學生與研究生，回應在面試、醫療、購物與照護四種情境中，引入 AI 做出決策時，會面臨的倫理議題。這次的論壇是分析在不同文化中（台灣 vs 七大工業國；英語系國家 vs 非英語系國家；亞洲國家（台灣與日本）vs 歐美國家），對於這些在不同情境中，面臨使用 AI 時思考的倫理準則相同處與差異。

**關鍵詞：**人工智能、文化異同、倫理、高等教育、情境式測量

### 主持人：李思賢

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### 發表人（一）：趙恩

論文名稱：醫療服務在人工智能的倫理考量：英語系國家 vs 非英語系國家

### 發表人（二）：劉湘瑤

論文名稱：年輕民眾對購物情境中人工智能應用之隱私性考量：台灣與七大工業國之比較

### 發表人（三）：張璫勻

論文名稱：人工智能應用於升學面試之倫理考量：以臺灣與七大工業國年輕民眾為例

### 發表人（四）：曾瓊儀

論文名稱：青年在健康照護情境下對 AI 倫理之思考：台灣與已開發國家的對照

發表人(五): 廖英凱

論文名稱: 邁向成年族群對人工智能問責制的跨應用情境與跨國比較





## **Forum C-2**

### **Paper Presentation:**

# **Cultural similarities and differences of AI ethics between Asian and G7 cultures**

This forum aims to explore ethical issues in relation to artificial intelligence (AI). Four situations (interview, medical diagnosis and treatment, shopping, and health care) involving AI technology were designed to measure decisions made with respect to ethical concerns amongst university and post graduate students from G7 and Taiwan. We will present how participants respond to ethical concerns while facing the AI products and examine whether there are cultural differences by comparing respondents from Taiwan vs. G7, Asian culture (Taiwan and Japan) vs. Europe and America, as well as Native English spoken countries vs Non-English spoken countries.

*Keywords: Artificial intelligence, Culture, Ethics, Similarities and differences, Situational assessments*

**Host: Tony Szu-Hsien Lee**

*Distinguished Professor, Department of Health Promotion and Education,  
National Taiwan Normal University*

**Presenter I: En Chao**

**Title:** Ethical considerations of medical services in artificial intelligence: English speaking countries vs non-English speaking countries

**Presenter II: Shiang-Yao Liu**

**Title:** Young people's concerns about the privacy issues of artificial intelligence applications in the shopping situations: Taiwan versus G7 countries

**Presenter III: Li-Yun Chang**

**Title:** Ethical concerns of applying artificial intelligence in the

interview situations: a comparison of emerging adults from Taiwan and G7 countries

**Presenter IV: Li-Yi Zeng**

**Title:** Young adults' ethical views on the use of artificial intelligence robot carers: A Comparison of Taiwan and Developed Countries

**Presenter V: Ying-Kai Liao**

**Title:** The Study of the Emerging Adulthood View on AI Accountability: A Cross-context and International Comparison



# 醫療服務在人工智能的倫理考量： 英語系國家 vs 非英語系國家

\*趙恩<sup>1,2</sup>

## 摘要

**目的：**各國醫療服務相繼導入人工智能以提升醫療品質或降低成本，伴隨的倫理問題益顯重要。本研究採用跨國調查問卷中的醫療服務情境為主要的分析資料，此情境命題是醫療院所應用人工智能系統於病人就醫歷程的各項服務，包括優化看診行程、疾病風險評估、治療方案建議和用藥安全警示等，比較各國 18-25 歲族群對於 AI 倫理各向度看法。**方法：**此情境問卷共計 14 題，包含 10 題李克特 6 點量表有關安全性、隱私性、人為控制、公平性、促進人類價值、透明度與可解釋性等倫理各向度考量題目及 4 題有關責任歸屬、專業責任等題目。其餘變項為性別、居住國家、教育程度等基本資料和對人工智能的整體態度。分析方法先針對倫理考量執行潛在類別分析 (Latent Class Analysis, LCA)，將研究對象分組後，觀察與其居住國家、責任歸屬、專業責任及對人工智能的整體態度分布情形。**結果：**填答者共計 665 人、女性較多 (71%)、大學程度為主 (72%)、居住於非英語系國家者較多 (72%)。研究對象對倫理考量看法經 LCA 分析後，區分為「兩極化 (38%) 及中庸 (62%) 2 組。進一步與居住國家交叉分析顯示，居住英語系國家者相較非英語系國家者對於人工智能的倫理各向度考量看法較多屬於兩極化組；若 AI 系統分析病人疾病診斷、藥物種類及劑量後，未能提供用藥安全警示，造成病人產生不當反應時，兩極化組較不會將責任歸屬於醫師及銷售商；若醫院 APP 聊天機器人主動提醒病人用藥資訊發生錯誤時，兩極化組較不會將責任歸屬於銷售商；除了開發者，兩極化組認為銷售商更需要參與醫療相關的 AI 系統設計；對人工智能的整體態度，兩極化組表示非常不能接受及非常能夠接受之比例均較中庸組佔比高。**討論與建議：**居住英語系國家者相較非英語系國家者對於醫療服務情境在人工智能的倫理考量看法呈現兩極化。是否因為居住在不同語系國家的文化背景或求醫經驗之差異，進而影響其對人工智能的整體態度，未來值得進一步探討。

**關鍵詞：**人工智能、文化異同、倫理、醫療服務情境

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# Ethical considerations of medical services in artificial intelligence: English speaking countries vs non-English speaking countries

\*En Chao<sup>1,2</sup>

## Abstract

**Aims:** As medical services in various countries have introduced artificial intelligence to improve medical quality or reduce costs, the associated ethical issues have become increasingly important. The main analysis data for this study are the medical service scenarios from the cross-country questionnaire. The context proposition is the use of artificial intelligence systems in medical institutions to provide various services related to the patient's medical treatment process, such as optimizing the medical treatment schedule, disease risk assessment, treatment plan recommendations, and drug safety warnings, to compare the perspectives of 18-25-year-old ethnic groups in different countries on AI ethics. **Methods:** This situational questionnaire contains 14 questions, including 10 on a 6-point Likert scale about security, privacy, human control, fairness, promoting human values, transparency and interpretability, and other ethical considerations, and 4 about attribution of responsibility and professional responsibility. The remaining factors include demographic data such as gender, country of residence, educational level, and overall attitude toward AI. The analytical approach begins with a Latent Class Analysis (LCA) for 10 ethical items. Observe the distribution of their country of residence, assignment of responsibility, professional accountability, and general attitude toward AI after grouping the research subjects by LCA. **Results:** There were a total of 665 responders, with more women (71%), college graduates (72%), and persons residing in non-English-speaking countries (72%). Following LCA analysis, the research respondents' perspectives on ethical issues were classified into two groups: polarized (38%) and moderate (62%). Further chi-square analysis with the country of residence revealed that, as compared to non-English-speaking nations, persons residing in English-speaking countries were more interested in the ethical issues of artificial intelligence; after analyzing the patient's disease diagnosis, drug type, and dosage, the AI system fails to provide medication safety warnings, causing the patient to react inappropriately, the polarized group is less likely to assign responsibility to physicians and sellers; if the hospital APP chatbot reminds patients that medication information is incorrect, the polarized group is less likely to blame the sellers; aside from developers, the polarized group believes that sellers should be more involved in medical care relevant AI system design; for overall attitude toward artificial intelligence, the proportion of the polarized group expressing very unacceptable and very acceptable is higher than the proportion of the moderate group. **Discussion and Suggestions:** People in English-speaking countries have more polarized views on the ethical consideration of medical service situations in artificial intelligence than people in non-English-speaking countries. It will be interesting to see how differences in cultural background or medical experience of people living in different language countries affect their overall attitude toward artificial intelligence in the future.

*Keywords: artificial intelligence, cultural similarities and differences, ethics, medical service scenarios*

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# 年輕民眾對購物情境中人工智能應用之隱私性考量： 台灣與七大工業國之比較

\*劉湘瑤<sup>1</sup>

## 摘要

**目的：**本研究採用跨國調查問卷中的購物情境為主要的分析資料，此情境命題是賣場應用人工智能系統提供消費者購物歷程中的各類服務，包括投放廣告、推薦商品、優化商品搜尋和售後服務等，往往牽涉到收集消費者個人資料而引發隱私性的倫理議題。  
**方法：**此情境問卷共設計九題李克特氏 6 點量表題目，原試題設計涵蓋隱私性、安全性、透明度等倫理構面，因素分析結果則區分成兩個主構面，分別命名為「關切隱私受侵害」與「願意犧牲隱私而獲得好處」。個人背景變項包含性別、國家、教育程度和對人工智能的整體態度。資料分析方法除一般性描述性統計，另使用潛在組群分析 (LCA) 探討作答類型特徵，特別是國家之間的差異。  
**結果：**台灣 (n=381) 與七大工業國 (n=411) 年輕民眾 (18 至 25 歲) 相比，對購物情境中隱私性受侵害的關心程度較低，但又傾向不願意犧牲隱私而獲得科技所帶來的好處。LCA 分群結果顯示，台灣與同為亞洲國家的日本，在判斷倫理議題時的作答特徵傾向循著中庸之道，選擇模稜兩可的立場，其他西方國家受測者的作答則傾向於極端立場。女性受測者較男性更傾向不願意犧牲隱私，且有較高比例的作答類型是採極端立場。教育程度的背景變項沒有呈現顯著差異。對購物情境的隱私倫理考量受到個人對使用 AI 科技的整體態度所影響。  
**討論與建議：**台灣受測樣本數明顯較多，可能影響跨國比較結果的詮釋，將可討論不同分析方法的應用。不同情境的作答特徵是否也受到語言和文化的影響，值得進一步探討。

**關鍵詞：**人工智能、情境式問卷、隱私性

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# Young people's concerns about the privacy issues of artificial intelligence applications in the shopping situations: Taiwan versus G7 countries

\*Shiang-Yao Liu <sup>1</sup>

## Abstract

**Aims:** This study mainly analyzed the data in response to the shopping situation involving AI technology. The contextualized survey questions encompassed the application of artificial intelligence systems in the store for providing various consumer services, including advertising, recommending products, optimizing product search and after-sale consultant, etc. These AI technologies could involve the collection of consumer personal data and raise ethical issues of privacy. **Methods:** Data was collected from nine 6-point Likert-type scales, which were originally designed to cover ethical issues such as privacy, safety, and transparency. Two factors were then extracted by applying the factor analysis (PCA), named “factor 1: concern about privacy violation” and “factor 2: willingness to sacrifice privacy to gain benefits.” Demographic variables included gender, country, education level and overall attitude towards AI. In addition to descriptive statistical analyses, the latent class analysis (LCA) was used to explore the response patterns as data-driven evidence for the comparisons between different characteristics. **Results:** Compared with young people (18 to 25 years old) in the G7 countries (n=411), Taiwan’s respondents (n=381) were less concerned about privacy violations in shopping situation, but tended to be reluctant to sacrifice privacy for the benefits of AI technologies. The LCA results show that Taiwan and Japan, both Asian countries, tended to follow “the doctrine of the mean” and choose an ambiguous position when judging ethical issues, while respondents in other Western countries were inclined to take extreme positions. Female respondents were more inclined to be unwilling to sacrifice privacy than males, and a higher proportion of female respondents were taking extreme positions. The background variables of educational attainment did not show significant differences in concern about privacy. In general, ethical considerations of privacy in shopping situations were influenced by individuals’ overall attitudes towards the use of AI technologies. **Discussion and Suggestions:** Taiwan’s sample size is significantly larger than that of other countries, which may affect the interpretation of cross-country comparison results. Therefore, the application of different analysis methods needs to be discussed. Whether the response characteristics among different AI application situations are related to language and culture deserves further exploration.

*Keywords: artificial intelligence, contextualized survey, privacy*

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# 人工智能應用於升學面試之倫理考量： 以臺灣與七大工業國年輕民眾為例

\*張璣勻<sup>1</sup>

## 摘要

**目的：**本研究目的在探索使用人工智能（Artificial Intelligence, AI）於人才甄選時，不同文化之年輕民眾對倫理準則考量的相同與相異之處，以呼應大會論壇主題：AI 倫理的中西文化異同。此跨國問卷中，人才甄選情境設定為升學面試，該情境描述大學使用 AI 系統於高三學生申請入學的各项環節，包含由 AI 系統審查自傳內容、分析申請者高中學習歷程檔案、搜尋申請者發布於社群網站之公開訊息作為評估參考、對資料內容形成評估並提供給學系老師審閱、紀錄申請者於面試之語言與非語言訊息等，環節設計涉及隱私、透明、公平、安全以及責任歸屬等倫理構面。**方法：**透過線上問卷調查平台，抽樣來自臺灣與七大工業國之成人初顯期族群（年齡介於 18 到 25 歲；男性 203 人；女性：532 人），了解其對 AI 倫理準則之考量。面試情境問卷共 15 題，皆採李克特氏六點量表反應個人的正負向態度資料；統計分析以描述統計呈現態度資料之集中與分散趨勢，以變異數分析考驗臺灣與七大工業國的平均數差異，並以潛在類別分析(latent class analysis, LCA)探索樣本之整體答題反應並進行分群、觀察各群與背景變項（如：性別、國家）對應之分布情形。**結果：**在問卷所描述之面試情境，臺灣（ $n = 311$ ）與其他國家（ $n = 424$ ）年輕民眾對倫理議題的意見依倫理準則而有異同；相同之處在於對 AI 演算法之透明與安全的關注程度，相異之處在於對公平、隱私與責任歸屬之考量。與七大工業國相較，臺灣樣本有以下趨勢：較不同意面試環節運用 AI 系統會比人工審閱更公平，較反對使用申請人在社群網站的公開資訊於人才甄選、較支持政府制定法律來規範 AI 系統之開發、應用以及問責。LCA 結果顯示：居住於歐美地區者傾向將面試衍生之公平性議題究責於 AI 系統開發者，而非歐美地區者傾向究責於決定使用 AI 系統的大學，此分群於其他倫理準則之差異較不明顯。**討論與建議：**對於應用 AI 系統於升學面試情境之相關倫理考量，臺灣與其它國家年輕群眾的正負意見與異同之處是否可能受到升學經驗或文化的影響，值得與其它情境之跨國比較進一步討論。

**關鍵詞：**人工智能、情境式問卷、人才甄選、面試、倫理準則

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# Ethical concerns of applying artificial intelligence in the interview situations: a comparison of emerging adults from Taiwan and G7 countries

\*Li-Yun Chang<sup>1</sup>

## Abstract

**Aims:** The aim of this research was to explore the similarities and differences in ethical concerns of emerging adults in different cultures, especially in applying artificial intelligence (AI) to personnel selection. The scenario in this contextualized survey was set to be a university entrance examination interview for high school students. The scenario described how AI systems were applied in various events during the interview process, including using AI to review the applicants' autobiography, analyze their academic portfolios, search for their public posts on social networking sites as evaluation references, to form a preliminary evaluation report for professors to review, and to record verbal and non-verbal information of the applicants during the interview, etc. These contexts were designed to be related to ethical principles: *privacy*, *transparency*, *fairness*, *nonmaleficence*, and *accountability*. **Method:** Using the online survey tool SurveyMonkey, 735 emerging adults (aged between 18 and 25 years old; 203 males; 532 females) from Taiwan and the G7 countries were sampled to understand their ethical concerns toward the interview involving AI systems. The contextualized survey comprised 15 questions; each was measured on a 6-point Likert scale, from strongly disagree (1) to strongly agree (6), asking the respondents to specify their level of agreement. For data analysis, descriptive statistics was used to reveal trends of concentration and dispersion; variance analysis was used to test the difference in means among Taiwan and G7 samples. In addition, based on item response patterns, latent class analysis (LCA) was performed to classify respondents into a set of latent groups to observe their characteristics associated with background variables (e.g., country). **Results:** The comparisons between Taiwan ( $n = 311$ ) and other countries ( $n = 424$ ) showed similarities and differences in terms of different ethical principles. All respondents shared the same concerns about *nonmaleficence* and *transparency* regarding AI algorithms. As for *fairness*, *privacy*, and *accountability*, the Taiwan sample seemed to less agreed that using AI systems would be fairer than human interviews, more opposed to use applicants' public information on social networking sites, and more tended to support a government to formulate laws for development, application, and accountability. The LCA results suggested that the respondents living in European and American regions tended to attribute the fairness issues to AI developers, whereas the other respondents considered that the university should take responsibility. **Discussion and Suggestions:** Regarding the ethical concerns of applying AI in university entrance interview, we discussed whether the patterns found in emerging adults across different countries might be influenced by admission experiences or culture. Echoing the theme of the forum: the similarities and differences between Chinese and Western cultures in AI ethics, moreover, whether the respondents' opinions toward AI vary by different scenarios merits further discussion.

*Keywords: artificial intelligence, contextualized survey, entrance examination interview, ethical principles, personnel selection*

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# 青年在健康照護情境下對 AI 倫理之思考： 台灣與已開發國家的對照

\*曾璿儀<sup>1</sup>

## 摘要

**目的：**AI 領域日新月異的發展讓衍生的倫理議題討論近來越見端倪，本文採用 AI 倫理情境式問卷，命題情境設定為若在各個場域開發並使用 AI 機器人，其對開發者、對使用者與對其關係人可能衍生之責任、安全性、隱私性等等議題。受訪者皆為來自世界各地的 18-25 歲青年，此次擷取健康照護情境的資料，了解青年人於倫理上的抉擇和對 AI 的看法。**方法：**問卷分有多項情境，「健康照護」情境命題共 16 題，為李克特式 6 點量表，題項倫理構念包括責任歸屬、安全性、隱私性、資料透明度、人為操控股度及價值觀等。另有背景資料調查 4 題，並詢問受訪者整體對 AI 科技的接受態度。使用潛在類別分析 (Latent Class Analysis, LCA) 針對研究對象分組，探討其對各倫理向度的態度差異。**結果：**進入分析的青年來自台灣及加拿大、法國、日本等國，對在健康照護情境中應用 AI 照護型機器人的看法上，青年普遍對 AI 接受度較高，但 LCA 分群的兩組有態度上的歧異，一組對新科技的看法較為積極正向，願意接受風險；一組內有近 6 成台灣人，本組則多持懷疑態度，認為應該更加謹慎。在安全性、隱私性與資料收集的倫理上，懷疑組青年較偏向不信任，尤為重視資料透明度和個人隱私；對於該科技所造成危害之責任歸屬方面，雙方皆偏向由開發商與開發者負起責任；在照護型機器人與人之價值關係上，積極組較肯定機器人能為照護體系創造之價值，懷疑組更偏向應由人主導這段關係。對於發展照護型機器人應該由誰來扮演重要角色，雙方都認為照護者代表和決策者應被重視，積極組重視 AI 機器人的銷售商，懷疑組更為在乎被照護者代表。**討論與建議：**由於來自台灣的樣本佔半數，其他國家樣本數較小、分布較零散，或許可嘗試使用更多資料探勘的方式，探索區分更多文化情境。

**關鍵詞：**人工智慧、倫理準則、健康照護

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# Young adults' ethical views on the use of artificial intelligence robot carers: A Comparison of Taiwan and Developed Countries

\*Li-Yi Zeng<sup>1</sup>

## Abstract

**Aims:** In recent years AI has been used in medical and health care applications. The rapid development of this technology may raise complex ethical issues in healthcare. In recent years AI has been used in medical and health care applications. The rapid development of this technology may raise complex ethical issues in healthcare. In this paper, the authors use an AI ethics contextualized survey. It assumes that we are developing and using AI robots in various fields. The questions in the survey were about our views on privacy, accountability, safety and security and many more issues. Respondents were young people aged 18-25 from around the world. This analysis draws on data from the health care section to understand young people's ethical choices about AI and their perceptions of AI. **Methods:** The questionnaire is a 6-point Likert-type scale that consists of 4 sections, one of which is Robot Carers. This section contains 16 questions. All questions cover 8 constructs, such as Privacy, Accountability, Safety and Security, Transparency and Explainability, etc. The questionnaire also included four questions about respondents' background information and asked about their attitudes towards the acceptance of AI technology. This analysis used Latent Class Analysis (LCA) to explore the differences in attitudes towards the ethical dimensions by grouping the study participants. **Results:** All respondents were from Taiwan, Canada, France, Germany, Italy, Japan, UK, USA, and Australia. These young people generally have a high level of acceptance of AI. Based on the LCA analysis, the respondents can be divided into two groups according to their attitudes. One group has a more positive view of new technologies and is willing to accept risks. The other group, containing nearly 60% of Taiwanese, are skeptical about AI and believe we should be more cautious about the application of new technologies. On the issues of security, privacy and data collection, the skeptical group is more inclined to mistrust, with particular emphasis on data transparency and personal privacy. In terms of Accountability for the harm caused by AI, both groups favored that developers should take more responsibility. In terms of promotion of human values, the positive attitude group was more positive about the value that robot carers could create for the health care system, while the skeptical group placed more importance on the role of humans in this relationship. In the design of the robot carers, both groups agreed that the professional medical care representative and decision makers should play an important role in the development of the robots. The positive attitude group valued the distributor of the AI system, while the skeptical group cared more about the patient representative. **Discussion and Suggestions:** The limitation of this study was the sample composition. Half of the sample came from Taiwan, and the sample size from other countries was small. Perhaps we can try to use more data mining methods to analyze these data. Researchers could use different cultural backgrounds to group respondents differently.

*Keywords: Artificial Intelligence, Ethics, Robot Carers*

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# 邁向成年族群對人工智能問責制的跨應用情境與跨國比較

\*廖英凱<sup>1</sup>

## 摘要

**目的：**當代社會已意識到人工智慧對個人和社會的影響或傷害，而促成對人工智慧迅速增加的倫理擔憂與規範訂定與問責制需求。然而針對公眾的人工智慧倫理觀點調查與規範討論，多以工業先進國家為主，也欠缺台灣與重點國家的比較研究，本研究旨在了解公眾對人工智慧的問責制偏好，是否受參與者國家或地區的影響，以及是否有應用情境的差異。**方法：**為填補此研究上的空缺，本研究在台灣與 7 個世界主要工業國家，針對 18-25 歲之邁向成年族群進行了民調，以了解社會對人工智慧及其責任歸屬的看法。調查問題涵蓋問責制與透明、公平、隱私等倫理構面，並分為人才徵選、購物、醫療決策、健康照護四種不同的應用情境設計。本研究以涉及問責制的調查結果，利用潛在組群分析 (LCA)，與描述性統計進行了分析。**結果：**分析結果顯示不同應用情境有國家與地區上的分群歧異。人才徵選情境中，台灣較其他國家更強調規範的必要、學校的責任與設計時學生與教師的參與，購物情境中則更強調消費者自我責任，其他國家則更強調銷售商的責任與參與。醫療與照護情境中，英語系國家傾向由醫療照護決策者和銷售商負責，並相對重視照護者的意見，非英語系國家則傾向由開發者負責，相對重視決策者和銷售商的意見。**討論與建議：**本研究分析成果揭示台灣文化與英語系文化圈可能在不同情境導致責任歸屬的偏好差異，需要進一步探討原因。

**關鍵詞：**人工智能，民意調查，問責制

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# The Study of the Emerging Adulthood View on AI Accountability: A Cross-context and International Comparison

\*Ying-Kai Liao<sup>1</sup>

## Abstract

**Aims:** The impact or harmful of artificial intelligence (AI) on individuals and society leads to rapidly increasing ethical concerns and the demands for norm and accountability-setting. However, the investigation studies of the public awareness of AI ethics were focused on advanced industrially countries. And there is also a lack of comparative studies between Taiwan and indicator countries. **Methods:** To fill this gap, this research conducted a public opinion poll of emerging adulthood in Taiwan and seven major industrially countries to investigate societal views on AI and its accountability issues. The survey questions include four different application scenarios: interview, shopping, medical diagnosis and treatment, and health care. The descriptive statistics the latent class analysis (LCA) was used to explore the pattern of the response.

**Results:** The results of the analysis show that there are country and regional group differences in different application scenarios. In the context of interview, Taiwan's respondents were more emphasis on the necessity of norms, the responsibility of schools and the participation of students and teachers than other countries. In the context of shopping, Taiwan emphasizes the self-responsibility of consumers, while other countries emphasis on the responsibility and participation of sellers. In the context of medical and health care, the Native English spoken countries tend to be in charge of decision-makers and sellers, and pay more attention to the opinions of caregivers, while non-Native English spoken countries tend to be in charge of developers and pay more attention to the opinions of decision-makers and sellers. **Discussion and Suggestions:** The analysis results reveal that Taiwanese culture and English-speaking cultural circles may lead to differences in the preference of accountability in different application context, and the reasons need to be further explored.

*Keywords: Artificial intelligence (AI), public opinion poll, accountability*

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# 主題論壇 C-3 論文發表

主題：工作的設計與體驗

主持人：許書瑋

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發表人（一）：林志信、許書瑋

論文名稱：工作分析實踐：教科書內容分析

發表人（二）：廖偉傑、許書瑋

論文名稱：共同創業家的工作設計：行動演出觀點

發表人（三）：許書瑋

論文名稱：職場犯小人：他者化與其反制敘事分析

主持人：周佳敏

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**Forum C-3**  
**Paper Presentation:**  
**Work design and experience of work**

**Host: Ryan Shuwei Hsu**

*Associate professor Department of Business Administration, National Chengchi University, Taiwan*

**Presenter I: Chih-Hsin Lin, Ryan Shuwei Hsu**

**Title:** Job Analysis as Practice: A content analysis

**Presenter II: Ryan Wei-Chieh Liao, Ryan Shuwei Hsu**

**Title:** Cofounders' team work design: An enactment perspective

**Presenter III: Ryan Shuwei Hsu**

**Title:** Counter-othering the unvirtuous coworkers: A narrative analysis

**Commentator: Sophia Chia-Min Chou**

*Assistant Professor, Institute of Management, College of Management, National Taiwan Normal University*

# 工作分析實踐：教科書內容分析

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## 摘要

組織中，好的人力資源管理實踐可以促進組織的績效表現，而工作分析是組織人力資源管理實踐的重要基石，透過工作分析的結果，可以作為組織許多人力資源管理規劃的參考。要做好工作分析，首先必須先瞭解如何進行工作分析，有非常多的方式可以學習工作分析的技術，例如：大專院校的管理課程、組織內外部的教育訓練等。教科書是所有課程中非常容易取得，也是最常被使用的一種教材。因此本研究希望以教科書為內容分析的文本，探討人力資源管理教科書中工作分析的作法與步驟。上述的分析至關重要，主要是因為可以讓我們透過統整性的方式，理解市面上使用率較高的教科書，如何進行工作分析，協助我們建構教科書中工作分析的概念。

本研究採用質性研究的內容分析法，以教科書作為分析的文本。研究者從全臺灣149所公私立大專院校中篩選出27所學校，蒐集近四學年度（107-110），課程名稱包含「人力資源管理」之課程，並排除無直接相關之課程，共獲得325門課程。研究者以325門課程為基礎，分析課程教科書使用之狀況，將同一本教科書不同版次進行合併，最終以每學期至少有一門課使用的教科書為條件，篩選出12本人力資源管理教科書，做為本研究之文本，進行內容分析。

研究結果發現此次分析的12本教科書中，有4本教科書並未提及該如何進行工作分析及工作分析的步驟，其餘8本教科書都以前置作業、工作核心資料蒐集、資料分析與產出三個部分呈現如何進行工作分析。唯一的差異點在於工作資訊的蒐集方式，一種是廣泛的蒐集所有關於工作的詳細資訊最後再根據取得的資料產出工作說明書與工作規範，另一種方式是先確定工作說明書及工作規範表單的欄位，再根據需要的欄位進行資料蒐集。目前在教科書中看到的工作分析作法都有明確的操作流程。即便透過許多不同的方式來蒐集資料，最終的目的都是產出工作說明書與工作規範，這樣的說明僅能讓學習者知道工作分析的流程，卻無法從中獲得更具體的操作技巧，例如：要問什麼問題、要如何觀察、要觀察什麼等，對於實際從事工作分析的工作者，無法有實際的幫助。

**關鍵詞：**工作分析實踐、人力資源管理、教科書、內容分析

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# Job Analysis as Practice: A content analysis

\*Chih-Hsin Lin<sup>1</sup> Ryan Shuwei Hsu<sup>2</sup>

## Abstract

A good human resource management practices can promote organizational performance, and job analysis is an important base of organizational human resource management practices. The results of job analysis can be used as a reference for human resource management planning in an organization.

To do a better job analysis, people must understand how to perform job analysis. There are many ways to study job analysis techniques, such as management courses in colleges and organization's internal or external training classes. In all classes, textbooks are most used in teaching materials and are very easy to obtain. Therefore, this research hopes to reference from the textbook as the analysis text to explore the methods and steps of job analysis in the human resource management textbook. Why the above analysis is very important, mainly because it allows us to understand the high used rate of textbooks in the market, and how to conduct job analysis, and helps us construct the concept of job analysis in textbooks.

This research adapts the content analysis method and uses textbooks to be analysis base text. This study filtered out 27 out of 149 colleges to collect 4 school years of classes (2018-2022), there are total of 325 classes named "Human Resource Management" and excluding irrelevant classes. Based on the 325 classes, author analyzed the textbook using conditions and combined different versions of the same textbook, and by the textbook has been used once in a class each semester as final condition to filter out 12 "Human Resource Management" textbooks for analysis in this research.

The results of the study found that 4 of the 12 textbooks did not mention how to conduct job analysis and the steps of job analysis. The remaining 8 textbooks were based on pre-work, job data collection, data analysis and output of three sections showing how to conduct a job analysis.

The only difference lies in the way of collecting job information. One is to extensively collect all the detailed information about the job and to produce the job description as well as job specification. The other way is to first determine the columns of the job description and job specification form, and then collect data according to the required fields.

The job analysis practices that are currently seen in textbooks have clear operating manuals. Even if data is collected in many ways, the final goal is to produce job instructions and job specifications. Such instructions can only let learners know the process of job analysis but cannot obtain more specific operational skills/techniques from them, such as: What questions to ask, how to observe, what to observe, etc., it cannot be of practical help to the analyst who is engaged in job analysis.

*Keywords: job analysis as practice, human resource management, textbook, content analysis*

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# 共同創業家的工作設計：行動演出觀點

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## 摘要

既有文獻已提出創業家的工作設計對新創事業具有重大的影響，因為新創事業所提供的產品、服務和價值並非「無中生有」，而是創業家在其設計給自己的工作中所創造出來的。工作設計包含了關於工作中的任務、活動、人際關係與責任的內容與組織。我們透過行動演出（enactment perspective）觀點切入創業家的工作設計議題。既有的文獻認為創業家的工作設計包含了動盪（unsettled）與穩定（settled）兩種狀態：在動盪的工作設計中，創業家的工作設計保持相當地彈性，常因應新創事業所需而重新設計自身的工作內容與組織方式；而在穩定的工作設計中，創業家工作者則對自身的工作產生高度的承諾，傾向維持而非變化其工作設計。上述研究仍以個別創業家的工作設計為核心，但其研究成果未能清楚說明當新創事業由多位共同創業家一同創立時，其中團隊工作設計運作模式。考慮多數新創事業都由一位以上的創業家創立，彌補此一研究缺口有助於我們更了解新創事業中工作設計的特徵與其影響。

本研究透過質性研究，試圖了解新創企業中共同創業家的工作設計。我們共計訪談了17間新創事業中的20位共同創業家，透過分析訪談資料，我們發現共同創業家在一次又一次的行動重演中，其工作重新設計包含三種決策模式（市場決、共識決、強制決）與兩種工作設計的結果（理性化的團隊工作重視「事」的達成，關係化的團隊工作重視「人」的要求）。

此外，我們的研究亦發現，驅使共同創業家往不同決策模式移動的條件，其關鍵在於共同創業家間如何看待何謂「我們」（未經反思的我們、具獨立個體性的我們、表面談我們但骨子裡為我的我們）。最後我們將以上的發現整合為行動演出觀點下的共同創業家工作設計模型，並提出與本研究相關意涵與貢獻。

**關鍵詞：**創業、工作設計、共同創業家、行動演出

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# Cofounders' team work design: An enactment perspective

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## Abstract

The extant literature has started to acknowledge that how founders design the work for themselves is crucial in shaping the ventures they are about to create. This is due to the facts that founders do not create their ventures in vacuum but in the enactment of their work design, or the content and organization of one's work tasks, activities, relationships, and responsibilities. Drawing on enactment perspective, Hsu et al., (2021) note that founders' work design can be distinguished as unsettled and settled. The unsettled work design captures the uncertain and ever-evolving nature of new venture development and is characterized by constantly redesigning founders' work design to better reflect the needed changes in their new ventures. The settled work design, by contrast, signifies an end of the venturing as new ventures are moving toward stabilization and stagnation as founders often maintain rather than change their work design.

This enactment perspective of entrepreneurial work design and redesign enriches our understanding by acknowledging that founders' work design in new ventures is "not a one-shot design but a recurring process" and "not a result of a process but only a moment in a process". However, this line of discussion is limited in a sense that current theorizing puts a predominant emphasis on individual founder's work design. Considering new ventures are frequently founded by team composed of two or more cofounders, this represents as a novel opportunity for further enriching this enactive perspective of entrepreneurial work design by considering *cofounders' team work design*.

Via a qualitative study of 20 cofounders in 17 new ventures, we identify a total of three means by which cofounders co-redesigning their work (market-led team, consensus-led team and coercion-led team work design). Their designed work can be characterized as 'rationalized' and 'relationalized' team work. Their work design is organized by two 'we-ness questions': is we-ness unchallenged and taken-for-granted and What is the meaning of we exactly? We organize above findings in a enactive model of cofounder's team work design. Implications are also discussed.

*Keywords: venturing, work design, cofounder, enactment*

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# 職場犯小人：他者化與其反制敘事分析

\*許書瑋<sup>1</sup>

## 摘要

企業倫理學者視德行倫理為目前主要規範倫理學（功利主義、義務論）的另一條出路，並且試圖想像創造出「德行社群（一群具有相同德行標準的人聚合而成的團體）」工作環境。然而這樣的想像可能過於理想，因為目前對於德行社群的論述奠基於具備美德的人聚集一起，卻無法說明如何處理與應對「缺乏美德」者對德行社群的影響。這在儒家德行倫理中更是困難。儒家德行倫理的核心為「仁」，而以仁為核心的思維展開常常容許仁慈寬厚的態度，即便是對不仁之人亦是如此。透過分析 29 則台灣工作者的「職場小人敘事」，我們試圖了解在現實工作中，人們會如何定義缺乏美德的小人，以及在這些敘事中，他們如何反制這樣的人。

本土心理學家常以家人、熟人與生人界定了三種不同的關係屬性，並對應不同的互動法則；然而我們發現職場小人在敘事中以一種特殊的組合型態現身，可視為是工作中「最熟悉的陌生人」，具有熟人的關係，卻要維持生人的互動，其特徵為刻意在關係中執行「他者化（或生人化）」。然而這樣的他者化是建立於「小人先不仁，別怪我不義」的假設上，這樣的假設反映在建構職場小人的敘事中，敘事者著重於小人如何在互動中、情感上與動機上展現其與敘事者的距離。集合起來，小人成為互動上、情感上、與動機上的他者，而站在對立面的敘事者自身則成為無辜的受害者。為了反制這樣的被他者化，敘事者展開不同的反制措施，以維「最熟悉的陌生人」的關係，這些反制措施包含在互動上保持距離、在情感上隔離影響、維繫道德信念，與在道德上譴責小人。

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# Counter-othering the unvirtuous coworkers: A narrative analysis

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## Abstract

Business ethicists position virtue ethics as a viable alternative to the dominant normative ethics (e.g., utilitarianism, deontology) and start to envision the possibility of creating communities for virtuous persons (e.g., virtuous workplaces). The ideal of creating virtuous community would not be ‘too good to be true’ until our understanding is not skewed toward how we nurture the emergence of the virtuous as well as is inclusive to what we do to counteract the unvirtuous within a community.

However, current discussion on counteracting the unvirtuous is limited and this is particularly so for Confucian virtue ethics due to not only that their central virtue on human relatedness (i.e., ren) may promote leniency in counteracting the unvirtuous, but also that defining unvirtuousness could be self-contradicting to Confucian conception of virtue.

Drawing on how workers in Taiwan(29 cases), where Confucian cultural precepts remain strongly in place, use a Confucian vocabulary of unvirtuous person (i.e., xiaoren) in referring to the unvirtuous persons in workplaces, this study is the first to empirically examines how Confucian unvirtuous persons are narratively defined and how this narrative construction shapes way individuals immediately and pragmatically react to the unvirtuous persons.

Results indicate that the narratives of unvirtuous persons are centered on otherness by referring the unvirtuous persons as otherers (i.e., interactive, affect, and motivational). These narratives are a part of a meta-narrative of *Selving as Victimized Self* is constructed as being othered or excluded by the unvirtuous Otherers. The above narratives and meta-narrative then plausibly justify four immediate and pragmatic projects of counter-othering. Results suggest that counteracting the unvirtuous persons with unvirtuous reactions in return is plausibly useful. Implications to creating virtuous communities and othering literatures are discussed.

*Keywords: venturing, work design, cofounder, enactment*

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# 主題論壇 C-4 論文發表

主題：品德教育

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高雄師範大學教育學系教授／亞太道德教育學會理事長

發表人（一）：李彥儀

論文名稱：在素養導向的教育趨勢裡思索儒家「六藝」的當代意義

發表人（二）：陳伊琳

論文名稱：亟需「化零為整」的品德教育：「道德認同」及其對品德教育的蘊義

發表人（三）：吳美瑤

論文名稱：孟子的道德情感與康德道德理性對道德教育的啟示

發表人（四）：陳延興

論文名稱：關懷實踐的跨域研究——從家庭照顧到學校關懷

評論人：但昭偉

台北市立大學教育學系教授



## Forum C-4

### Paper Presentation: Moral Education

**Host: Dr. Mei-yao Wu**

*Professor, Department of Education, National Kaohsiung Normal University/  
President, The Asia-Pacific Network for Moral Education*

**Presenter I: Yen-Yi Lee**

**Title:** Considering the Implications of the Confucian “Six Arts” in a Contemporary Educational Context

**Presenter II: Yi-Lin Chen**

**Title:** Needed ‘Assembling the Parts into A Whole’: ‘Moral Identity’ and Its Implications for Character Education

**Presenter III: Mei-yao Wu**

**Title:** Mengzi’s Moral Sentiment, I. Kant’s Moral Reason and their Implications for Moral Education

**Presenter IV: Yen-Hsin Chen**

**Title:** An interdisciplinary study on the practice of care – Caring from family to school for character and moral education

**Commentator: Jhao-Wei Dan**

*Professor, Department of Education, University of Taipei*

# 在素養導向的教育趨勢裡思索儒家「六藝」的當代意義

\*李彥儀<sup>1</sup>

## 摘要

在古代中國，六藝—禮、樂、射、御、書、數—是儒家教育傳統裡的重要內容，其目的在培育人的品格與能力。隨著時代的變遷，歷代學者也因應各自處境，重新理解、詮釋儒家的六藝概念，並將它們應用在教育實踐裡。比如，在當代教育情境中，便有學者將儒家「六藝」視為華人傳統版本的博雅教育（liberal education）。那麼，在現今素養導向的教育思潮趨勢之中，儒家「六藝」是否也可能在教育研究和實務推動上提供我們不同的思考架構或向度呢？

作者在這篇文章裡，首先扼要回顧儒家「六藝」在中國教育思想史裡的起源、內容之轉折與發展；其次，作者將介紹一些當代學者和教育機關對儒家「六藝」的理解、詮釋以及相關教育實踐。作者進一步以這些梳理和介紹作為基礎，對比當今素養導向的教育趨勢，提出將儒家「六藝」詮釋為六種素養，並以之作為思索當代教育理論和實際裡的人的圖像的可能性。

**關鍵詞：**六藝、素養、儒家

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# Considering the Implications of the Confucian “Six Arts” in a Contemporary Educational Context

\* Yen-Yi Lee <sup>1</sup>

## Abstract

In ancient China, rites (禮 Li), music (樂 Yue), archery (射 She), driving and riding (御 Yu), literature (書 Shu) and arithmetic (數 Shu), also known as the “six arts (六藝 Liuyi),” were Confucian educational subjects and made up a curriculum aimed at cultivating the character and capability of a person. With the change of times, scholars have suggested plenty of interpretations of the significance of the “six arts” in order to reformulate the Confucian educational vision and apply the arts in educational practices. In modern times, the “six arts” are also regarded by some educational studies scholars as the Chinese version of liberal education.

In this article, the author begins his discussion with an overview of the origin, development and the content of the “six arts” in the Confucian tradition. He then moves to certain understandings and interpretations of the “six arts” offered by contemporary Confucian scholars. Based on the foregoing reviews already conducted in this article, the author considers the possibility of translating the “six arts” into competences for envisioning humanity in contemporary educational theory and practice.

*Keywords* : competence, Confucianism, six arts

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# 亟需「化零為整」的品德教育：「道德認同」及其對品德教育的蘊義

\*陳伊琳<sup>1</sup>

## 摘要

**目的：**品德教育被界定為陶養德行的工作，Aristotle 倫理學則為其主要哲學根基。研究者指出品德教育、正向心理學、英國品格與德行銀禧中心提倡的「品格組件」，基本上都遵循相同的思維理路，即，將品格「化整為零」，拆解為各項品格特質與殊德。本文主要討論兩個問題：一、為什麼品德教育聚焦於「德行」陶養，而非「品格／品德」的直接形塑？二、這個常見的思維理路有何問題？將品格／品德描述為品格／品德特質的聚合／集合體有什麼問題？研究者試圖論證「化整為零」的作法，固然有理論上的支持並兼具實務可行性，惟此作法恐有「見樹不見林」之虞。**方法：**本研究主要採用概念分析與哲學論證的方法來探討這兩個研究問題。**結果：**首先，品德教育的主要理論基礎，即 Aristotle 倫理學正是聚焦於各殊德的陶養。因此，論述焦點由品格／品德轉向德行是可以理解的。其次，鑑於品格／品德是難以甚或幾乎無法操作的，可行的變通作法便是聚焦在個別的品格／品德特質上。這在人格心理學的特質理論以及正向心理學的操作上皆獲得印證。然而，將品格「化整為零」，拆解為特質或德行的常見作法卻有一項嚴重缺點，即它忽略品格的完整性與個殊性。回顧新近的道德楷模教育文獻後，研究者提出「道德認同」這個概念值得關注。道德楷模的道德認同解釋了他們主觀上所體驗到的個人責任感，以及隨後展現出來的道德承諾／奉獻及道德行動。並且，各個楷模獨特的道德人格與品格／品德也清楚地反映在他們各自的道德認同上。根據 Augusto Blasi，道德（自我）認同是個人自我認同的諸多面向之一，卻至為重要，因它關乎個人的真實自我。明確而言，道德認同與特定的道德理念與關懷融入個體自我感的程度有關。首先，道德認同反映了道德關懷被吸納與內化的程度，存在個別差異。其次，個體愈是強烈認同於若干道德理念，他們愈是熱切地想將之付諸實現，因為道德認同驅使他們為之承擔起道德責任，繼而感受到嚴格的行動義務。復次，個體的道德認同具有個殊性。泰瑞莎修女與馬丁路德金恩兩人的品格／品德截然不同，可為他們各異的道德認同所刻劃。**討論與建議：**本研究對品德教育有如下蘊義：一、殊德的陶養應視為品德教育的起點與首要任務，隨後目標應為品格／品德的統整與道德認同的發展。補上道德認同這塊佚失的拼圖，並說明殊德的陶養如何為道德認同的發展預作鋪路，應為品德教育研究所重視。其次，道德認同也是解釋道德認知與行動之落差的關鍵所在。想將「應該（頭）」轉變為「必須（心）」就必須強化個體的道德認同感。

**關鍵詞：** Augusto Blasi、品德教育、道德楷模、道德認同、德行

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# Needed ‘Assembling the Parts into A Whole’: ‘Moral Identity’ and Its Implications for Character Education

\* Yi-Lin Chen <sup>1</sup>

## Abstract

### Aims:

Character education is generally described as an educational enterprise aimed at the inculcation of virtues, and Aristotelian ethics is generally acknowledged as the major philosophical foundation of character education. The burgeoning domain of positive psychology emphasizes broadening the types of virtues, and the Jubilee Centre for Character and Virtues in the United Kingdom proposed four “building blocks of character,” namely, intellectual virtues, moral virtues, civic virtues, and performance virtues. The researcher argues that this description basically follows the same line of thought, that is, that character is divided into various traits. It helps to explain why character education is usually characterized as aiming at the inculcation

of virtues. This study discusses two major questions: (1) Why does character education focus its attention on the inculcation of “virtues” rather than on the straightforward formation of “character”? (2) Furthermore, why is this common line of thought problematic? What is wrong with the commonplace description of character as the aggregate of character traits? In responding to these two questions, the researcher attempts to show that, although the common practice of dividing character into traits, and thus good character into virtues, is theoretically and practically feasible, it presents the risk of not seeing the forest for the trees.

### Methods:

This study mainly makes use of conceptual analysis and philosophical argument to deal with the major two research questions.

### Results:

The aforementioned common practice of conceiving of character education as an educational enterprise aimed at the inculcation of virtues is explainable on two main grounds. First, the major theoretical foundation of character education, that is, Aristotelian ethics, focuses on the cultivation of various virtues. The shifting of the focus of discourse from character to virtue is understandable. Second, as noted by Cunningham, character is difficult, or even nearly impossible, to operationalize. A feasible alternative is to focus on the specific traits of character. An application of such an approach is trait theory within personality study. Furthermore, although positive psychology aims to establish a “new science of character” and thus investigate the formation of good character, its proponents state that character is manifold in that it is composed of various strengths and virtues. Therefore, dividing character into traits and conceptualizing the intent of character education as the inculcation of virtues are expected.

However, a severe shortcoming of the common practice of dividing character into traits or virtues is that it neglects the integrity of character as a whole and the individual nature of each person’s character. By referring to the literature on moral exemplar education, the researcher highlights the idea of moral identity. The moral identities of moral exemplars explain their subjectively experienced personal responsibility and subsequent moral commitment and moral action. Moreover, exemplars’ distinct moral personalities and character are clearly reflected in their moral identities. Therefore, moral identity must be further investigated. According to Augusto Blasi, moral (self) identity is one of the various dimensions of one’s self-identity and

is paramount because it relates to one’s real self. More specifically, moral identity is related to the degree to which specific moral ideals and concerns are incorporated into the sense of self. First, moral identity symbolizes the extent to which morality is incorporated into one’s identity and therefore it is a matter of degrees and characteristic of individual differences. It

symbolizes the degree to which moral concerns are appropriated and internalized. Moral identity is also related to what J. J. Kupperman calls the “strength of character.” When confronted by temptations or dangers, a person with strong strength of character is resolute in behaving consistently with their moral concerns. By contrast, a person with weak character is more likely to succumb to temptations or dangers. Second, moral identity is related not only to moral cognition but also moral motivation and moral action. The stronger an individual identifies with certain morals, the more eager they are to put those morals into practice because their moral identity compels them to assume personal responsibility for that with which they identify and accordingly imbues them with a strict obligation to act. The self is the main source of moral compulsion. Moral obligation and compulsion are internal feelings and thus not imposed externally. Finally, a person’s moral identity is distinct from those of others. Thus, although Mother Teresa and Martin Luther King Jr. are both moral exemplars, their character is distinct, as depicted by their differing moral identities. The individualization of character is therefore manifest. Moreover, moral identity encourages individuals to step back and consider which moral concerns are integral to their self-identity and thus inseparable from their real self. The aforementioned notion of moral identity provides an opportunity to examine the various traits composing character from a holistic viewpoint.

### **Discussion and Suggestions:**

The proposed idea of “assembling parts into a whole” is not meant to replace the notion of inculcating virtues, which is characteristic of character education. These two notions of character education are complementary. This study has several implications. First, the cultivation of individual virtues should be considered the starting point and primary mission of character education, and the secondary goals should be the integration of character and development of moral identity. Thus, the missing piece of the moral identity puzzle—namely, how the inculcation of virtues paves the way for moral identity development—should be considered in the study of character education. Second, moral identity is the key to explaining the gap related to moral cognition and moral action. To convert the “should” (the head) into the “must” (the heart), one’s identification with moral concerns must be strengthened. In this regard, moral exemplars may inspire and touch the hearts of individuals. However, because of the individual nature of moral personality and character, presenting as many moral models as possible and encouraging educated individuals to select their own moral exemplars may help them to successfully identify with various moral ideals.

*Keywords: Augusto Blasi, character education, moral exemplar, moral identity, virtue*

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# 孟子的道德情感與康德道德理性對道德教育的啟示

\*吳美瑤<sup>1</sup>

## 摘要

本文擬從比較哲學的觀點論述孟子道德情感與康德道德理性的概念內涵以及兩者對道德教育的啟示，並試圖找出兩者之間的異同之處。為了釐清孟子與康德的相關論述，本研究擬採用文本分析的方式，除了探究孟子與康德兩位哲學家的原著，包括《孟子》、康德的《道德的形上學基礎》、《實踐理性批判》等書之外，也將分析有關比較孟子與康德倫理學的相關研究，以及分別對兩位哲學家倫理學思想的相關研究，並進一步地分析並闡述兩者在道德教育上的啟示。從孟子與康德對人性本質的論述存在著基本差異，以及兩者分別從道德情感與道德理性的觀點，發展其自律倫理學的學說，以及兩者的倫理學論述可能會通知處，最後，本文試圖進一步闡述兩者對道德教育可能具有的蘊意，以供教育研究者和教學者參考。

**關鍵詞：**孟子、康德、道德情感、道德理性、道德教育

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# Mengzi's Moral Sentiment, I. Kant's Moral Reason and their Implications for Moral Education

\*Meiyao Wu<sup>1</sup>

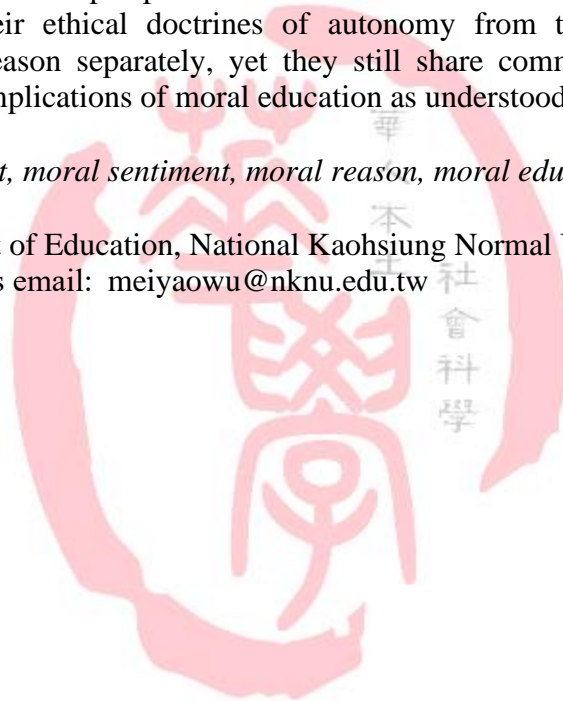
## Abstract

This paper will attempt to analyze Mengzi's moral sentiment and I. Kant's reason in morality, their implications for moral education as well as their similarities and differences in the light of comparative philosophy. In order to clarify both philosophers' relevant arguments, this study will adopt the method of textual analysis. In addition to investigating the original works of Mengzi and I. Kant--which include Mengzi, Kant's Groundwork of the Metaphysics of Morals (Metaphysik der Sitten), Critique of Practical Reason (Kritik der praktischen Vernunft), and so on-- it will also analyze the relevant research related to both philosophers' ethics or to and the comparative study of their key ethical concepts. Moreover, the author will further clarify their implications of both thinkers' moral education in general. Mengzi and Kant inevitably have different perspectives on the essential nature of human beings, as both of them developed their ethical doctrines of autonomy from the viewpoints of moral sentiment and moral reason separately, yet they still share common ground. Finally, the author will clarify the implications of moral education as understood by both thinkers.

*Keywords: Mengzi, Kant, moral sentiment, moral reason, moral education*

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# 關懷實踐的跨域研究——從家庭照顧到學校關懷

\*陳延興<sup>1</sup>

## 摘要

**目的：**近年來因應新冠病毒疫情持續影響家庭與學校，學童在家裡線上學習、許多家長居家上班，家人有更長的時間聚在一起，但也衍生許多家庭問題，因此家庭中的關懷與照顧關係亦更形重要。關懷除了是一種理念與想法，更應該探討如何關切別人的需求，加以支持、認同關注、回應與投入，照顧作為一項關懷的實踐，與人類發展、人際關係和社會維持息息相關。大部分的研究聚焦在提供照顧的經驗，像是家長照顧生病或長者；然而，較少探討個人如何從照顧接收者(care-receivers)發展到照顧提供者(care-givers)。在進行實徵研究之前，本論文將深入了解國內外針對關懷實踐與品德教育的主要學理進行探討，並分析對於學校品德教育或家庭關懷照顧的啟示為何？照顧作為一種關懷實踐，可說是社會中人類發展、關係與維持之核心，因此，了解關懷的意涵與實踐情形，對於學校與社會整體而言有重大的啟示，尤對於支持個別孩童的養育與品德教育方案也扮演非常關鍵的角色。**方法：**本研究主要透過理論分析的方法進行探討。**討論與建議：**本論文探討 J. Tronto 與 B. M. Fisher 對於關懷倫理為主題的概念，透過較為宏觀且實際的角度討論關懷的概念，他們認為關懷被視為交織著四個階段的歷程，包括關注(care about)，照顧(taking care of)、提供關懷(caregiving)、接收關懷(care-receiving)。A. Midgette 參考 Fisher 與 Tronto 的觀點提出一個架構，說明四個面向、16 個步驟；第一，對於需求的預期與辨識，第二，有責任與決定如何滿足他人的需要，第三，提供照顧的能力，第四，提供照顧的有效性。這個架構將提供研究者日後進行實徵訪談的具體方向。研究兒童可以辨識日常照顧需求的來源，我們藉此研究兒童如何思考家中的其他成員的照顧情形，以及探討跨越不同生命週期的家人是否會有所改變。這項架構可以提供未來重視照顧的研究者，以及兒童的關懷實務可以從兒童、青少年到成人等跨越不同的生活週期，以進入未來嶄新的家庭生活。關鍵詞：孟子、康德、道德情感、道德理性、道德教育。

**關鍵詞：**關懷倫理、品德教育、關懷實踐、家庭照顧

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# **An interdisciplinary study on the practice of care – Caring from family to school for character and moral education**

\* Yen-Hsin Chen <sup>1</sup>

## **Abstract**

**Aims:** Recently, according to the continuous influence of COVID- 19 on families and schools, children study online at home, parents work from home. Although family members have more space to live together which causes some problem at home, the practice of care among family members are also getting important. As far as the idea of care is concerned, we have to discuss how to care for the others' needs to support, recognize, respond and involve. Care, as a practice, is essential to human development, relationships, and the maintenance of society. Most researchers focus on the experience of caring, for example, the parents look after the patients or elders, and there are few researchers focus on the relationship from the care-receiver to care-givers. Before doing the empirical studies, the researcher wants to understand the main implications of care for character education in schools or caring in family. Care plays an important role in supporting the upbringing of each child and the drawing up an individual educational plan for them. **Method:** The theoretical analysis is the main method in the study. **Discussion and suggestions:** The researcher will discuss the main ideas of care ethics from J. Tronto and B. M. Fisher in the broader and practical perspectives of care. They believe that caring is regarded as four process, such as care about, taking care of, caregiving and care-receiving. A. Midgette illustrates a framework – psychological processes from the ideas of Fisher and Tronto. There are four processes, the first, anticipation of and recognition of need, the second, responsibility to and deciding how to address need, the third, competence in and acting out care, the fourth, assessing to care delivery. The researcher will take this framework as the main direction to do the future empirical study. The prior study is based on the title “conceptualizing the practice of care at home: A psychological framework” at the first period. The researchers will interview participants across the different lifespan to share their concepts and experience on care practice. The researchers will interview the participants in order to realize their views and suggestions for promoting school-based development of care practice for character and moral education.

*Keywords: ethic of care, character and moral education, practice of care, care at home*

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# 主題論壇 C-5 論文發表

主題：轉道成知：智慧對於發展華人本土社會科學的意義與啟發

主持人：陳復

東華大學洄瀾學院院長／縱谷跨域書院學士學位學程主任  
／中華本土社會科學會副理事長

發表人（一）：李素慶

論文名稱：書評：陳復，《轉道成知——華人本土社會科學的突圍》

發表人（二）：王盼盼（王學安）

論文名稱：儒道合一：從《莊子》內七篇中的孔子形象觀看莊子對儒家思想的繼承與改造

發表人（三）：鄧文龍

論文名稱：美學培育與文化創意產業

發表人（四）：黃光國

論文名稱：文化與文明：非西方國家的本土化運動

發表人（五）：葉震

論文名稱：華人社會努力信念對科學學習的再思考

發表人（六）：劉莞（劉蓉蓉）

論文名稱：泰州學派「身」的觀念與傳統儒學現代化

評論人：鄧文龍

文藻外語大學歷史文化觀光產業創新研究中心主任



## Forum C-5

### Paper Presentation:

# From Wisdom to Knowledge: The Significance and Inspiration of Wisdom for the Development of Chinese Indigenous Social Science

#### Host: Fu Chen

*Dean of College of Huilan, National Dong Hwa University/ Director, Undergraduate Degree Program of Rift Valley Interdisciplinary Shuyuan/ Vice President, Chinese Indigenous Social Science Association*

#### Presenter I: Suqing Li

**Title:** Book Review: Fu Chen, From Wisdom to Knowledge: The Sortie of Chinese Indigenous Social Science

#### Presenter II: Wang Pan-pan (Wang Xue-an)

**Title:** A fusion of Confucian and Taoism: Viewing Zhuangzi's Inheritance and Transformation of Confucianism from the Image of Confucius in the Seven Chapters of Zhuangzi

#### Presenter III: Wen-lung Teng

**Title:** Aesthetic Development and the Cultural and Creative Industries

#### Presenter IV: Kwang-Kuo Hwang

**Title:** 文化與文明：非西方國家的本土化運動

#### Presenter V: Yeh Chen

**Title:** Chinese Effort Beliefs on Science Learning Reconsidered

**Presenter VI:** Liu Rongrong (Liu Wan)

**Title:** The Concept of "Body" of Taizhou School and the Modernization of Traditional Confucianism

**Commentator:** Wen-lung Teng

*Wenzao Ursuline University of Languages*





## 書評：陳復，《轉道成知——華人本土社會科學的突圍》

\*李素慶<sup>1</sup>

### 摘要

《轉道成知——華人本土社會科學的突圍》成書於華人學術界希望從殖民態度和自我殖民現象盛行的現實里尋求突圍，重新統和道統與學統的脈絡之中，緣起於作者陳復與黃光國關於如何發展華人本土社會科學的對話。圍繞「黃光國難題」這一開展華人本土社會科學必須要首先破解的核心議題，陳復認為最需要面對的學術課題就是「轉道成知」——將中華文化的核心智慧（道），由當下被視作邊緣化議題的現狀轉化成社會科學公共語言中的知識（知）。本文從作者的學思、體證歷程與終極關懷出發，認為其在形成關於如何發展華人本土社會科學的見解上具有獨特的優勢，提出此書是其繼往開來的奠基之作。

本文概要地介紹了全書的內容，即分別從策略、困境、自我修養、倫理、實在論、工夫論、知識論策略、體用觀等不同的方面對「黃光國進路」展開剖析批判，在肯定黃光國學說貢獻的同時提出其學說中存在的問題與癥結，並逐一提出自己的解決方案，主張「人往外尋覓絕對真理的過程裡，同時需要往內探索與把握心靈實體」，架構論證以「心體論」為核心的「陳復進路」，並提出心學心理學。

本文認為，該書的特色與貢獻有三：第一，書中呈現出黃、陳之辯交鋒激烈，但辯論之因在於二人一心共圖擺脫學術殖民與自我殖民，發展華人本土社會科學的志業，深合「君子和而不同」之道；第二，以現代知識人能夠理解的語言論證了「心體」的實在，提出「心體實在論」，在由「主客對立」的受訓脈絡與思維體系下成長起來的學人難以承繼與闡發深具「天人合一」特徵的文化瑰寶的當下，無異於為華人學術接續慧命；第三，論辯中實現了本體論、知識論與方法論的突破。因此，本書不僅可以讓有志於華人本土社會科學突圍以及中華優秀傳統文化弘揚的學人從中汲取到寶貴的滋養，「轉道成知」令道不遠人，還有助於大眾獲得精神的富足，進而促進中華文化精髓透過華人的心靈覺醒而獲得復興。

**關鍵詞：**黃光國難題、華人本土社會科學、心體論

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# Book Review: Fu Chen, *From Wisdom to Knowledge: The Sortie of Chinese Indigenous Social Science*

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## Abstract

The book *From Wisdom to Knowledge: The Sortie of Chinese Indigenous Social Science* was written in a context that the Chinese academic community seek a breakthrough from the reality of colonial attitude and self-colonization, and was originated from the dialogue between the author Fu Chen and Kwang-Kuo Hwang on how to develop Chinese Indigenous social science. On "Hwang Kwang-Kuo Problem", the core issue that must be solved first in developing indigenous Chinese social science, Chen believes that the most important academic topic to be faced is "From Wisdom to Knowledge" -- transferring the core wisdom of Chinese culture from the current status of being regarded as a marginalized issue into knowledge in the public language of social sciences. Based on the author's thinking, experience and ultimate concern, this paper holds that he has a unique advantage in shaping his views on how to develop Chinese Indigenous social science, and puts forward that this book is the foundation work for the future.

This paper summarily introduces the content of the book, that is, analyzing and criticizing Hwang's approach from different aspects, such as strategy, dilemmas, self-cultivation, ethics, realism, kungfuism, epistemological strategy and Tiyong concept, pointing out the existing problems and sticking points as well as affirming the contribution in Hwang's approach, putting forward its own solutions one by one, arguing that "in the process of seeking absolute truth from the outside, we need to explore and grasp the spiritual entity from the inside at the same time", and framing the a Chen's approach with "Nousism" as the core and putting forward the Nouslogical psychology.

This paper holds that the characteristics and contributions of this book are as follows: Firstly, the debate between Hwang and Chen is fierce, but the reason of the debate is that both of them are determined to get rid of academic colonization and self-colonization, and develop the aspiration of Chinese Indigenous social science, which are deeply conformed to the principle of "there are differences in harmony gentlemen". Secondly, it demonstrates the reality of "nous" in the language that modern intellectuals can understand, and proposes "Nouslogical realism", which is tantamount to carrying on wisdom for Chinese academics. Thirdly, the breakthrough of ontology, epistemology and methodology is realized in the debate. Therefore, this book can not only help scholars who are interested in the sortie of Chinese indigenous social science and the promotion of excellent traditional Chinese culture to draw valuable nourishment from it, but also help the public to obtain spiritual wealth, and promote the essence of Chinese culture to be revived through the spiritual awakening of Chinese people.

*Keywords: Hwang Kwang-Kuo Problem, Chinese Indigenous Social Science, Nousism*

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# 儒道合一：從《莊子》內七篇中的孔子形象 觀看莊子對儒家思想的繼承與改造

\*王學安<sup>1</sup>

## 摘要

**目的：**在《莊子》內七篇中，〈人間世〉、〈德充符〉、〈大宗師〉三篇文章中大量提及孔子的故事，莊子並非儒門內的人物，為什麼要編造如此多孔子及孔子弟子的故事。詳查前人研究可以看出，莊子筆下的孔子形象有不同的面向，有儒家面貌的孔子，有道家面貌的孔子，還有儒道融合形成的孔子形象。**方法：**本文採用文獻研法，在《莊子》內七篇中找出涉及莊子對孔子描述的故事，分析莊子筆下的孔子形象，〈人間世〉中呈現的是繼承儒道兩家的孔子形象，〈德充符〉中體現的是萬物一體的孔子形象，〈大宗師〉中展現的是破物化的孔子形象。筆者通過對比《論語》中的孔子言行以及孔子弟子眼中的孔子形象，查證老子的思想，結合莊子本人的觀點來確認莊子對孔子形象的繼承與改造。**結果：**從莊子對孔子形象的塑造中可以看出莊子對儒家思想的繼承與改造，莊子對孔子思想的繼承往往是通過轉化為自己的語言再次表達，而對孔子思想的改造，則是融合了老子的思想與莊子本人的思想，通過對孔子思想的改造，莊子試圖建構出一個符合莊子本人對孔子本人期待的完美形象。**討論與建議：**本文按照《莊子》文本的順序為主線，討論莊子分別在〈人間世〉、〈德充符〉、〈大宗師〉三篇中的孔子形象，沒有打破文本固有的框架設置，進行更有效的深入歸納分析，因此得出的結論過於籠統。研究方法和視角單一，可以結合心理學、哲學或社會科學的角度來解讀莊子對孔子形象的建構，有助於深化本文的意義。本文仍有許多不足之處，有待改進。

**關鍵詞：**莊子、《莊子》、孔子形象、儒家思想、儒道合一

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# A fusion of Confucian and Taoism: Viewing Zhuangzi's Inheritance and Transformation of Confucianism from the Image of Confucius in the Seven Chapters of Zhuangzi

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## Abstract

**Aims:** Among the seven articles in Zhuangzi, a lot of stories related to Confucius were mentioned in the three articles of “Ways of the Human World”, “Signs of Complete Integrity” and “The Most Venerable Teacher”. Zhuangzi is not a figure in Confucianism. Why did he make up so many stories about Confucius and his disciples? A detailed survey of previous studies shows that the image of Confucius in Zhuangzi's works has different aspects, including Confucius with Confucian features, Confucius with Taoist features, and Confucius formed by the fusion of Confucianism and Taoism.

**Methods:** With literature research, this paper finds out the stories related to Zhuangzi's description of Confucius in seven chapters of Zhuangzi, and analyzes the image of Confucius in Zhuangzi's works. Ways of the Human World presented the image of Confucius inheriting Confucianism and Taoism. Signs of Complete Integrity reflected the image of Confucius as an organic whole. The Most Venerable Teacher showed the destruction of the materialized image of Confucius. By comparing the words and deeds of Confucius in The Analects of Confucius and the image of Confucius in the eyes of Confucius' disciples, the author verifies Laozi's thoughts and confirms Zhuangzi's inheritance and transformation of the image of Confucius from Zhuangzi's viewpoints.

**Results:** Zhuangzi's inheritance and transformation of Confucianism can be seen from his portrayal of Confucius. Zhuangzi's inheritance of Confucius' thought is often expressed by transforming into his own language. On the contrary, the transformation of Confucius' thought is a combination of Laozi's thought and Zhuangzi's own thought. Through the transformation of Confucius' thought, Zhuangzi tried to build a perfect image that conforms to his expectation of Confucius.

**Discussion and Suggestions:** According to the text order of Zhuangzi, this paper discusses the image of Confucius in Zhuangzi's three articles, namely, “Ways of the Human World”, “Signs of Complete Integrity” and “The Most Venerable Teacher”. Without breaking the inherent framework of the text, a more effective in-depth induction and analysis are carried out. Therefore, the conclusion is too general. With a single research method and perspective, it is recommended to interpret Zhuangzi's construction of the image of Confucius from the perspective of psychology, philosophy or social science, which will help deepen the significance of this article. There are still many deficiencies in this paper, which need to be improved.

*Keywords: Zhuangzi, Zhuangzi, the Image of Confucius, Confucianism, A fusion of Confucian and Taoism*

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# 美學培育與文化創意產業

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## 摘要

1997年英國布萊爾首相上任之後，大力提倡文創產業，多年來各國莫不競相發展，不僅其產值超越傳統產業，而且帶動文化藝術與公民美學的涵養，因此被視為資訊產業之後的“第四產業”。而培養人民的美學的審美能力能對文化創意產業能有所幫助。因此親近美學、體驗瞭解美學、喜歡美學、創造美學是一個文化創意產業的基礎。研究者近年來積極推動在教育體系與非教育體系領域推動美學教育，落實與強化美學教育，並希望整合多方面的階段完善提升文化產業發展基礎。

本文分四節：第一節討論美學與文化產業等關聯性，第二節利用體驗式美育學習理論與實務，在中小學推美學彩繪，高中大學手工美學規劃與實作，成人的染布、捶染體驗。學習者通過指導老師的講解從圖案發後的進行的創作，衍生出不通風格的成品。如中小學生利用空白的圖案讓他們學習填充顏色，透過配色逐漸瞭解色彩的運用，而色彩的組成在產品後也衍生出不同的意義概念，培養美學意涵。第三節介紹美學與文化創意產業的結合案例，透過文物的色彩，製作出文化商品，或用文物的型體研發中華美食。第四節結論與建議，美學培育與文化創意產業仍需努力才能夠讓文化產業的推動如水到渠，達到好的成效。它的推動必須要透過產業界、學術界、政府甚至更多的大眾參與才能有更好的效果。讓小眾文化走向大眾文化是一樣的，成就雅俗共構的文化體系與產業體系。

**關鍵詞：**美學、體驗、激發、傳承、創新

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# Aesthetic Development and the Cultural and Creative Industries

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## Abstract

Since former British Prime Minister Tony Blair took office in 1997, he has vigorously promoted the cultural and creative industries. Over the years, many countries have sought to stand out in their development of the industries, which has not only allowed the industries' output value to exceed that of traditional industries, but has also been driving the development of cultural and artistic accomplishment as well as civic aesthetics. The cultural and creative industries are hence considered to follow the information industry as “the fourth industry”. Training people's aesthetic ability can help the cultural and creative industries. Therefore, getting close to aesthetics, experiencing and understanding aesthetics, enjoying aesthetics and creating aesthetics are the foundation of a cultural and creative industries. In this study, various cases of aesthetic education that have been observed in recent years by the author will be shared to provide experiences that can strengthen aesthetic education and to integrate aesthetic education phases, thereby laying a solid foundation for the development of the cultural industry.

This study is divided into four sections. The first section discusses the relationship between aesthetics and the cultural industry. The second section introduces experiential aesthetic education and relevant cases such as painting education in primary and junior high schools, woodworking planning and implementation in senior high schools, and cloth dyeing for adults. Through their teachers' explanations, students can transform existing patterns creatively and give a detailed account of their customized products. Primary school students are provided with coloring worksheets so they can learn to use colors through color matching. Also, the composition of colors brings different meanings and concepts to products and conveys cultural connotations. The third section introduces cases in regard to the combination of aesthetics and the cultural and creative industries. Products can be produced based on the colors used in cultural relics, and Chinese cuisine can be developed by referring to the shapes and forms of cultural relics. In the fourth section, conclusions and suggestions will be proposed that in order to facilitated the promotion of the cultural industry and achieve outstanding results, more efforts need to be invested in improving the overall current conditions.

The participation from the perspectives of the industry, the academia, the government, and the public is another prerequisite for the promotion of the cultural industry. Minority culture is, in a sense, the same as popular culture; there should be a cultural and industrial system that embraces both cultures. The direction and focus of promoting and implementing aesthetic education in the future are also explored in this section.

*Keywords: aesthetics, experiential education, inspiration, inheritance, innovation*

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# 華人努力信念對科學學習的再思考

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## 摘要

當科學學習的研究關聯到個人的相關信念時，無可避免地會涉入華人文化傳統的討論。學人靳知勤曾遴選臺灣十二位科學教育領域的資深專家（其稱為學術菁英）對於「提升我國學生科學素養」此一議題進行訪談。其研究結果指出，當日時空的科學教育重視理論而輕忽實作的現象，使得科學知識與生活日常脫鉤，學生學習的知識無法應用於解決問題，只能拿來應付學科考試，並認為理論建構優於科學實作，其背景就源自於「科舉取士」與「理論優越」的傳統觀念所影響。然而，歷史上除了科舉取士以外，還有五四運動而來的全盤西化，如果只是簡單歸因於某個刻板的文化印象，其研究不免流於片面性的負面批判。學者符碧真指出在華人文化的脈絡底下，努力具有學習美德的意涵，稱讚一個人努力，同時也是稱讚其「美德及道德形象」，在這樣的文化底蘊之下，教師與家長傾向於稱讚學生努力，學生也喜歡被稱讚努力。因此，西方心理學對學習理論的努力觀，似乎不盡然適用於儒家文化脈絡的華人社會。學人陳舜文指出雖然東、西方文化傳統都重視學習，但是對於學習的成就目標取向、主要實踐方法與自我發展的關連性，各自所強調的信念不盡相同，東亞文化傾向於「美德取向」（virtue-oriented）學習觀，重視社會期許、努力勤奮以及自我完善；以北美為主的西方文化則傾向「心智取向」（mind-oriented）學習觀，強調個人興趣、認知思辯以及自我實現。學人楊芳瑩曾探討自2004年到2013年有關認識信念與科學學習的實徵研究，企圖了解不同文化環境下形成的認識信念如何導致不同的科學學習結果。其研究指出屬於相對較低情境脈絡文化的臺灣及美國學生發展出較複雜的科學認識信念，卻傾向天生且固定的學習能力，而高情境文化脈絡的土耳其於大陸地區，學生並不相信固定能力而強調努力的重要性。如果相信能力是天生且固定的學生會將失敗歸因於能力而非努力不足，事實上高情境脈絡文化的學生也較為強調努力的重要性。然而，學者陳復認為受限於華人本土心理學對於文化傳統的取樣，其實是呈現出「庶民倫理」而非「士民倫理」的情況，當庶民文化的功利性被放大檢視，儒家思想的學習目標很容易約化為科舉所代表的功利性目的，其約化後的觀念再「被縫合地」用以解釋華人學生為何呈現高成就低興趣的學習現象，或是以工具性或功利性的實用價值來選擇科學做為生涯發展。如果承認文化傳統對科學教育有其影響，如何從文化現象與西方理論預測不一致的基礎上繼續前進，使文化脈絡與科學素養之間有緊密關聯，形成知識論與方法論的對話，華人的努力信念就具有文化跨領域研究橋接的意義。

**關鍵詞：**科學學習、努力、信念

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# Chinese Effort Beliefs on Science Learning Reconsidered

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## Abstract

When the study of science learning relates to personal beliefs, it inevitably involves a discussion of Chinese cultural traditions. A scholar has selected twelve senior experts in the field of science education in Taiwan (called academic elites) to conduct an interview on the topic of "enhancing the scientific literacy of our students". The results of his study pointed out that science education in those days emphasized theory to the neglect of practical work, which made scientific knowledge unconnected with daily life, and the knowledge students learned could not be applied to solve problems, but could only be used to pass the academic exams. However, in addition to the imperial examinations, there was also the May Fourth Movement, which led to the total westernization of the country. If we simply attribute this to a stereotypical cultural image, our research will inevitably be one-sided and negative. In the context of Chinese culture, effort has a connotation of learning virtue, and praising a person's effort is also praising his or her "virtue and moral image". Thus, the Western psychological view of effort in learning theory does not seem to be fully applicable to Chinese societies in the Confucian cultural lineage. Although both Eastern and Western cultural traditions value learning, they emphasize different beliefs about the relevance of learning to achievement goals, key practices, and self-development. (Western cultures, mainly in North America, tend to have a "mind-oriented" view of learning, emphasizing personal interests, cognitive thinking, and self-actualization. An empirical study of cognitive beliefs and science learning from 2004 to 2013 showed that students in Taiwan and the United States, which are relatively low-context cultures, developed more complex cognitive beliefs about science but preferred innate and fixed learning abilities, while students in Turkey, a high-context culture, did not believe in fixed abilities and emphasized the importance of effort. If students who believe that ability is innate and fixed attribute their failures to ability rather than lack of effort, in fact, students in high-context cultures also emphasize the importance of effort. However, scholar Chen Fu argues that due to the limitations of Chinese indigenous psychology's sampling of cultural traditions, the situation of "common people ethics" rather than "scholar ethics" actually emerges. The constrained concepts are then "sewn together" to explain why Chinese students exhibit high achievement and low interest in learning, or choose science as a career path based on instrumental or utilitarian practical values. If it is acknowledged that cultural traditions have an impact on science education, how to build on the inconsistency between cultural phenomena and Western theoretical predictions, and how to make a close connection between cultural contexts and scientific literacy to form an intellectual and methodological dialogue, Chinese efforts have the significance of bridging cultural interdisciplinary research.

*Keywords: Science Learning, Efforts, Chinese Culture*

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## 泰州學派「身」的觀念與傳統儒學現代化

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### 摘要

「修身」是儒家的核心議題，《大學》有言：「自天子以至於庶人，壹是皆以修身為本。」然而傳統儒學對「身」的重視，多是基於「修身」觀念的內聖觀念，正如楊儒賓在《儒家身體觀》一書中認為，先秦時期的儒家身體觀有三派：一是以孟子為代表的踐形觀，人身是精神化的身體；二是自然氣化觀，強調自然與人同是氣化產物；三是以荀子為代表的禮義觀，認為身體是社會禮義的反映。這三者惟有荀子對身體的觀念與社會有關，但是身體也只是社會的縮影，文化的載體。泰州學派諸如王艮、顏鈞、羅汝芳、何心隱等人，則認可血肉之軀的可貴性，並把血肉的身體放入到「家—國—天下」的邏輯中，認為身是齊家、治國、平天下的起點，也是悟道的起點，「尊身」與「尊道」被放置在同等重要的位置，王艮說：「身與道原是一件。聖人以道濟天下，是至尊者道也。人能宏道，是至尊者身也。尊身不尊道，不謂之尊身；尊道不尊身，不謂之尊道。須道尊身尊，才是至善。」泰州學派把「身」提高到如此高的位置，不僅是對傳統儒學的突破甚至反叛，更為傳統思想的現代化轉型提供了重要資糧。主要表現在：一、身體成為內聖向度（悟道）與外王向度（平天下）的起點，身體不再僅僅是修養心性的「承載者」，而是成為與天地萬物、道同等重要的根本性存在，為重視個體生命的現代思想提供思想依據。二、承認肉身的存在合理性，同時也著承認肉身欲望存在的合理性，意味著對「自我」（Ego）的承認，是開出「自性」（Self）的前提，也為尊重個體感受的現代思想提供接受前提。三、泰州學派以身為基礎，看重個體的力量（如王艮做夢以自己的身體托起搖搖欲墜的天，醒後即洞見心體），對個體的主導性作用充分肯定，也為張揚自我的現代化思想提供思想資源。

**關鍵詞：**身體、自我、個性

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# The Concept of "Body" of Taizhou School and the Modernization of Traditional Confucianism

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## Abstract

Abstract: "Self-cultivation" is the core issue of Confucianism. The Great Learning says: "From the Emperor to the common people, one is all based on Self-cultivation." However, the emphasis on "Body" in traditional Confucianism is mostly based on the concept of "Self-cultivation" and the concept of inner sanctity. Just as Yang Rubin thinks in his book *Confucian View of the Body*, there are three schools of Confucian Body view in the pre-Qin period: one is the practice of form view represented by Mencius, and the Body is spiritualized. The second is the concept of natural pneuma, which emphasizes that nature and human are both pneuma products. The third is Xuncius's concept of propriety and righteousness, which holds that the body is the reflection of social propriety and righteousness. Among these three, only Xuncius's concept of Body is related to society, but the body is only the epitome of society and the carrier of culture. Representative figures of Taizhou School such as Wang Gen, Yan Jun, li Rufang, He Xinyin, recognized the value of flesh and blood, and put flesh and blood into the logic of "Family, Country and World". It is believed that the body is the starting point of the family, the country, the world, and the starting point of enlightenment. So "Honor the Body" and "Honor the Way" are placed in the same important position. Wang Gen said, "The Body and the Taoism are the same thing. The sage who is to help the world has the most respected Taoism's Idea. The person who can magnify the Taoism has the most respected body. The Taizhou School raised "Body" to such a high position, which not only broke through or even rebelled against traditional Confucianism, but also provided important resources for the modernization transformation of traditional thought. The main manifestations are as follows: First, the body becomes the starting point of the inner holy dimension (understanding the Taoism) and the basis of the king's dimension (Governing the country). The Body is no longer just the "bearer" for cultivating the mind, but becomes the fundamental existence as important as all things in heaven and earth and Tao, which provides the ideological basis for the modern thought of valuing individual life. Second, the recognition of the rationality of the existence of the body and the rationality of the existence of the desire of the body means the recognition of the Ego, which is the precondition for the opening of the body and the acceptance of the modern thought of respecting individual feelings. Third, based on being an individual, the Taizhou School values the power of the individual (for example, Wang Geng held up the crumbling sky with his body in a dream and saw the mind and body after waking up), not only fully affirming the leading role of individuals, but also provides ideological resources for the modernization of self-publicity.

*Keywords: Body, Self, Personality*

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# 主題論壇 D-1 論文發表

主題：本土社會科學理論建構

主持人：夏允中

高雄師範大學諮商心理與復健諮商研究所教授／中華本土社會科學會秘書長／世界本土諮商心理學推動聯盟秘書長

發表人（一）：賀益梅、薛鍵、夏允中

論文名稱：儒家朝向自性的道德結構：儒家三層自性道德模型

發表人（二）：薛鍵、賀益梅、夏允中

論文名稱：情緒調節的無我過程模型：基於 Gross 情緒調節過程模型視角的無我過程

發表人（三）：黃孟婷、房孟潔、夏允中

論文名稱：靈性、自性修養和心理治療：靈性與自性修養心理治療模式

發表人（四）：周佳敏

論文名稱：儒家修養與務實樂觀：本土社會科學理論建構之應用

發表人（五）：王慧婕、夏允中

論文名稱：正念培育三階段發展模型之建構

評論人：黃光國

臺灣大學心理學系榮譽教授／國家講座教授／中華本土社會科學會榮譽理事長／世界本土諮商心理學推動聯盟榮譽主席

**Forum D-1**  
**Paper Presentation:**  
**Indigenous Social Science theories construction**

**Host: Yung-Jong Shiah**

*Professor, Graduate Institute of Counseling Psychology and Rehabilitation  
Counseling, National Kaohsiung Normal University*

**Presenter I: Yi-Mei He, Xue Jian, Yung-Jong Shiah**

**Title:** Confucian moral structure towards self-nature: Confucian  
Three-level Self-nature Moral Model

**Presenter II: Xue Jian, Yi-Mei He, Yung-Jong Shiah**

**Title:** Nonself based Process Model of Emotion Regulation: A nonself  
based process view using Gross's Process Model of Emotion  
Regulation

**Presenter III: Mean-Ting Huang, Meng-Chieh Fang, Yung-Jong  
Shiah**

**Title:** Spirituality, Self-cultivation and psychotherapy: Spirituality  
and Self-cultivation psychotherapeutic Model using the view of  
Meaning Making Model

**Presenter IV: Sophia Chia-Min Chou**

**Title:** Confucian Self-cultivation and Realistic Optimism:  
Constructing an Indigenous Social Science Theory

**Presenter V: Hui-Chieh Wang, Yung-Jong Shiah**

**Title:** Three-Stage Cultivating Mindfulness Model

**Commentator: Kwang-Kuo Hwang**

*Honorary Professor, Department of Psychology, National Taiwan University/ Honorary President of Chinese Indigenous Social Science Association/ Honorary President of World Indigenous Counseling Psychology Alliance*



## 儒家朝向自性的道德結構：儒家三層自性道德模型

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### 摘要

現有的大多數道德理論都是在西方一神教的文化背景下衍生出來的。然而，在儒家文化中有著不同的道德結構。在儒家文化中，個體遵循自性道德模式，達到自性狀態，運用關係原則履行積極義務和消極義務。本文旨在構建儒家三層自性道德模式（CTSMM）。在第一個層次，個體在道德動機的驅動下，設定一個道德目標，達到普通人的道德境界。接著，個體為了實現道德目標，去吸收道德智慧，包括正心和五倫（相對倫理）的智慧。最後個體要實踐第一個層次的道德智慧。當個體實現了第一個層次的道德目標，第二個層次的道德目標就會出現。在第二個層次的道德動機的驅動下，個體設定了一個新的道德目標，達到學者的道德境界。接著，個體為了實現該道德目標，去吸收第二個層次的道德智慧，包括勇氣的智慧。最後個體要實踐第二個層次的道德智慧。第二個層次的實踐範圍相比於第一個層次有所拓展，從家庭向外拓展。當個體實現了第二個層次的道德目標，第三個層次的道德目標才會出現。第三個層次的道德動機驅動個體設定一個最高的道德目標，達到聖人的道德境界。在第三個層次，個體為了實現最高道德目標，去吸收第三個層次的道德智慧，包括仁愛的智慧。最後個體要實踐第三個層次的道德智慧。第三個層次的道德實踐範圍最大，即全世界。聖人需要對全世界所有人實踐仁愛的道德，因此第三個層次的道德目標最難實現。隨著道德層次的提高，個體的欲望在不斷減少，道德自我受到道德動機、道德智慧、道德行動的影響越來越大，最終達到自性。本文論述了儒家道德自我和自我的心理功能，對CTSMM的可能應用和未來研究方向進行了探討。

**關鍵詞：**道德，儒家三層自性道德模型，儒家，自性

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# Confucian moral structure towards self-nature: Confucian Three-level Self-nature Moral Model

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## Abstract

Most of the existing moral theories derive from the West in the context of monotheism. However, in Confucian culture, it has a different moral structure. In the Confucian culture individuals comply with the self-nature moral model for reaching the self-nature state, employing the principle of relationship to perform positive and negative obligations. The purpose of this paper is to construct the Confucian Three-level Self-nature Moral Model (CTSMM). At the first moral level, driven by moral motivation, individuals set a moral goal to achieve the moral realm of ordinary people. Then, in order to achieve the moral goal, individuals absorb moral wisdom, including the wisdom of reification of mind and five cardinal relationships (relative ethics). Finally, individuals should practice the first moral level of moral wisdom. When individuals achieve the first moral level of moral goal, the second moral level of moral goal will appear. Driven by the second moral level of moral motivation, individuals set a new moral goal to achieve the moral realm of scholar. Then, in order to achieve the moral goal, the individual absorbs the moral wisdom of the second moral level, including the wisdom of courage. Finally, individuals should practice the second moral level of moral wisdom. Compared with the first moral level, the practice scope of the second moral level has been expanded from the family to the outside. When individuals achieve the second moral level of moral goal, the third moral level of moral goal will appear. The third moral level of moral motivation drives individuals to set a highest moral goal and achieve the moral realm of king. At the third moral level, individuals absorb the moral wisdom of the third moral level, including the wisdom of benevolence, in order to achieve the highest moral goal. Finally, individuals should practice the third moral level of moral wisdom. The third moral level has the largest scope of moral practice, that is, the whole world. King needs to practice the morality of benevolence to all people in the world, so the moral goal of the third moral level is the most difficult to achieve. With the improvement of moral level, individual desire is decreased and the moral self is increasingly influenced by moral motivation, moral wisdom and moral action, and finally reaches the state of self-nature. Psychological functioning of the Confucian moral self and self is presented and an examination of possible application and future directions for researches of the CTSMM is provided.

*Keywords: Morality, Confucian Three-level Self-nature Moral Model, Confucian, Self-nature*

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# 情緒調節的無我過程模型： 基於 Gross 情緒調節過程模型視角的無我過程

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## 摘要

傳統上，西方心理學試圖從自我的角度來理解情緒調節的心理功能。為弄清自我心理功能，西方心理學做了很多努力，闡明了維持、加強和滿足自我的需要對應對逆境或追求主觀幸福的重要性，“我”實體是西方心理學中許多自我表述的基礎，因此，“自我”的概念在西方自我心理學中有著廣泛的應用。在東方，2500 多年來，佛教徒採用了一種獨特的方法，從無我的角度進行情緒調節。佛教的目的是通過培養從自我造成的情緒干擾到情緒穩定，即無我狀態的過渡，達到完全的心智集中，以及真實、持久的幸福。可以說，西方最成熟的情緒調節模型是 Gross 的情緒調節過程模型（GPMER），在情緒發生的每個階段都有不同的情緒調節策略。情緒調節包括五個步驟：情境選擇、情境修改、注意部署、認知變化和反應機制。西方的情緒調節是基於自我遵循追求刺激驅動快感的享樂主義原則，是享樂型的情緒調節，動機是增加積極情緒和提高積極狀態。這種情緒調節與佛教的智慧是一致的，即自我總是引起享樂性的追求，導致情緒的痛苦。佛教從三個方面解釋了自我是如何引起情緒產生的。本文的目的是提出基於無我的情緒調節過程模型（NPMER），這是一個基於 Gross 的情緒調節過程模型的無我過程觀點。我們通過利用自我來實現消除自我意識及其心理結構向無我狀態的深度轉化。轉化的過程就是自我修煉的過程，包括三種方式：遵守戒律、修習禪定和吸收智慧。除了 GPMER 的五個步驟之外，我們將吸收佛教智慧作為第一步。還包括面對、接受、處理和放下。在本文中，以心理學語言分為以下三個部分。在第一部分，我們討論了兩種類型的情緒調節（即基於自我的情緒調節和基於無我的情緒調節）。在第二部分，我們使用 Gross 的情緒調節過程模型構建了基於無我的觀點。最後，為 NPMER 的未來研究提供了可能的理論方向。

**關鍵詞：**無我，情緒調節，佛教

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# **Nonsel self based Process Model of Emotion Regulation: A nonself based process view using Gross's Process Model of Emotion Regulation**

Xue Jian<sup>1</sup> Yi-Mei He<sup>2</sup> \*Yung-Jong Shiah<sup>3</sup>

## **Abstract**

Traditionally, Western psychology has attempted to understand the psychological functioning of emotion regulation from the self-perspective. Western psychology has made lots of efforts to figure out the self-psychological functioning, elucidating the importance of the need to maintain, strengthen, and satisfy the self to cope with the adversity or pursue subjective well-being. The "I" entity is the basis for numerous formulations of the self in Western psychology. Therefore, the concept of "self" has a wide range of applications in Western self-psychology. In the East, for more than 2500 years Buddhists have adopted a distinctive approach to the emotion regulation from the nonself perspective. The Buddha's teachings aim at attaining the fully mindful concentration, along with an authentic, durable happiness by cultivating a transition from the emotional disturbances caused by the self to the emotional stability, the nonself state. Arguably, the most Western sophisticated emotional regulation model is Gross's Process Model of Emotion Regulation (GP MER), which there are different emotional regulations at each stage during the emotional occurrence. Emotional regulation includes five steps: situation selection, situation modification, attention deployment, cognitive changes, and response mechanism. Western emotion regulation is based on the ego following the hedonistic principle of pursuing stimulus-driven pleasure, and is hedonistic emotion regulation, motivated by increasing positive emotions and improving positive states. This account is consistent with the Buddhist wisdom that the self always causes hedonic pursuing leading to emotional suffering. Buddhism explains three explanations for how the self is hedonic to cause emotions to arise. The purpose of this paper is to present the Nonsel self based Process Model of Emotion Regulation (NPMER), a nonself based process view using Gross's Process Model of Emotion Regulation. We achieve a deep transformation by using the self to eliminate the sense of self and its mental structure toward a state of nonself. The process of transformation is the process of self-cultivation and includes three ways: obeying precepts, practicing meditation and absorbing wisdom. In addition to the five steps of GP MER, we added the absorbing Buddhist wisdom as the first step. It also includes facing it, accepting it, mindfulness and nonattachment. In the present paper, there are three sections as follows in the psychological language. In the first section, we discussed two types of emotion regulation (i.e., self-based emotion regulation and nonself-based emotion regulation). In the second section, we constructed the nonself based process view using the Gross's Emotion Regulation Model. Finally, possible theoretical directions for future research in NPMER are provided.

*Keywords: Nonsel self, Emotion regulation, Buddhism*

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# 靈性、自性修養和心理治療：靈性與自性修養心理治療模式

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## 摘要

本文說明了含攝文化傳統的靈性與自性修養心理治療，它描述了在一神文化及三教文化下的靈性心理治療歷程。近年來，許多研究對靈性的興趣在公共環境、職業健康、宗教、心理學、精神病學及護理等許多領域都備受重視。意義建構與自性修養都影響著個體的身心健康與壓力適應。靈性涉及整體意義的形式，根植於文化系統、信念、意義、智慧及關係之中。目前尚未有研究提出含攝文化的靈性心理治療模型。因此本文首先探討了一神文化及三教文化的靈性，借鑒意義建構模型發展出含攝文化的靈性心理治療模型。模型說明了不同文化系統的個體在面對壓力事件所引發的苦惱時，如何透過心理治療體現意義的產生或自性修養的發展結果。在文化背景下理解靈性心理治療的本土方法有助於多文化諮商心理學的培訓，且模型可套用於不同文化背景的國家，提供諮商師於心理治療實務上應用參考。

關鍵詞：靈性，心理治療，自性修養，意義建構

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# **Spirituality, Self-cultivation and psychotherapy: Spirituality and Self-cultivation psychotherapeutic Model using the view of Meaning Making Model**

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## **Abstract**

This article describes spirituality and Self-cultivation psychotherapy in the subsumption of cultural traditions. It describes the process of spirituality psychotherapy in monotheistic and Chinese cultures (Confucianism, Buddhism, and Taoism). In recent years, spirituality is valued in many fields, including the public environment, occupational health, religion, psychology, psychiatry, and nursing. Spirituality involves holistic global meaning and relates to an individual's cultural systems, beliefs, meanings, and wisdom. However, no research has proposed a spiritual psychotherapy model that embraces culture.

Therefore, this paper first elucidates the spirituality of monotheistic and Chinese cultures (Confucianism, Buddhism, and Taoism). We developed an inclusive cultural psychotherapy model of spirituality and self-cultivation based on the Meaning Making Model. The model illustrates how individuals from different cultural systems develop through psychotherapy towards meaning made or Self-cultivation when faced with stressful events. Understanding spirituality psychotherapy in a cultural context facilitates training in multicultural counselling psychology. The model can be applied to different countries and cultures to provide a reference for psychotherapy practice.

*Keywords* : Spirituality, psychotherapeutic, Self-cultivation, meaning making

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### 摘要

樂觀雖有其益處，但其不切實際的副作用卻可能導致負面結果。因此，在日益複雜的商業世界中，對於「務實樂觀」的需求日益增加。但是過去研究多探討正向幻覺在樂觀扮演的角色，罕有研究談討「務實樂觀」。本研究以個案研究方式，針對日本儒商稻盛和夫進行研究「務實樂觀」之研究。

首先，從「科學詮釋」角度探討「務實樂觀」背後的心理認知歷程。發現「務實樂觀」在訊息接受階段呈現正念特色，在詮釋階段創造意義，在行為產生階段創造解決方案。正念有助務實，而意義創造和解決方案則有助樂觀之產生。

其次，從「文化詮釋」角度探討何以儒商能做到「務實樂觀」。發現稻盛和夫乃透過「寡欲」培養正念，其背後心理機制乃寡欲能減少認知失調的發生。稻盛透過「天命」將逆境視為上天考驗的機會，有助我們提升靈魂發掘內在真我，根據意義治療找到人生目的有助創造意義。稻盛透過「誠之」創造解決方案，背後原理則為心流有助創造力提升。而以上三種儒家修養方法背後都有「天」的哲學基礎。

本研究有助提升對「務實樂觀」心理歷程之理解，且透過個案研究展示儒家修養對於「務實樂觀」有增益之處。

關鍵詞：修養、樂觀、稻盛和夫、儒家、儒商

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# Confucian Self-cultivation and Realistic Optimism: Constructing an Indigenous Social Science Theory

\*Sophia Chia-Min Chou<sup>1</sup>

## Abstract

**Aims:** Optimism long has a checkered reputation throughout history. While some praise optimism, others caution that its unrealistic aspect often results in negative consequences. Therefore, in an increasingly complicated corporate world, business success entails realistic optimism, rather than unrealistic optimism. Yet, previous research primarily investigates how positive illusions lead to unrealistic optimism, leaving realistic optimism underexplored. To surface the psychological processes of realistic optimism, researchers need to adopt the perspective of social sciences to construct a theoretical model and also the angle of cultural psychology to capture subtle differences between the East and the West.

**Methods:** Hence, the present research conducted a case study on a representative Confucian merchant (Kazuo Inamori) to theorize realistic optimism from both scientific and cultural viewpoints.

**Results:** Firstly, analysis shows that a realistically optimistic Confucian merchant tends to stay mindful, seek meanings, and create solutions in difficult times, accordingly displaying realistic optimism. Secondly, these three cognitive processes of realistic optimism are developed through three Confucian self-cultivation methods, namely desire reduction, Heaven's mandate, and sincerity attainment. Interestingly, these self-cultivation techniques share a common theme, which is the philosophical concept of Heaven (or Tian) in Confucianism.

**Discussion and Suggestions:** In summary, this paper not only attempts to decipher the mental model of realistic optimism from a scientific perspective but also endeavors to capture how ancient Confucian philosophy helps nurture realistic optimism in contemporary Confucian merchants. It is hoped that this research will contribute to multiple scholarly disciplines including cultural psychology, social psychology, positive psychology, and organizational psychology. Finally, the present findings can serve as a basis for East Asian business leaders to take advantage of their cultural heritage to develop realistic optimism for sustainable business success.

*Keywords: Confucian merchant, Confucianism, Inamori, optimism, self-cultivation*

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# 正念培育三階段發展模型之建構

\*王慧婕<sup>1</sup> 夏允中<sup>2</sup>

## 摘要

本文首先說明西方學者借用佛法禪修概念而發展出的心理治療方法及其所定義的正念概念與相關研究，而縱觀既有的正念研究可以發現焦點大多數放在練習正念的效益上或與正向情緒、身心健康與幸福感等之相關研究，而對於正念的理論研究却亟待加強，主要有兩點限制如下：一、學者所定義之正念並沒有含攝其源自於佛法正念的內涵，因而無法解釋在練習正念時，正念為何有效？又如何產生有效？也就是說在正念練習時其心理機制及運作歷程等，沒有完整的提供與清楚的說明；二、在練習正念時，其間的心理運作發展階段也較無相關的論述。因此本研究主要為克服這兩點限制，並建構正念培育模型，提出含攝佛法的正念內涵，依據佛學經典中對於「正念」之闡釋，來說明正念的內涵，以佛學經典來擴充學者所定義的正念概念，說明了含攝佛法正念的內涵與正念運作的心理機制運作歷程。接著據此進一步提出正念培育三階段的發展模式，此模式以初禪九住心的九層次，分為三個階段，第一階段即是早期階段需要「努力的做」；第二階段即是中期階段需要「減少走神」；第三階段即是高級階段則可「毫不費力的做」。最後我們提出本模型的限制與未來的研究方向。

**關鍵詞：**正念、心理機制、運作歷程、發展階段

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## Three-Stage Cultivating Mindfulness Model

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### Abstract

This article first describes the psychotherapeutic techniques developed by Western scholars drawing on the concept of Buddhist meditation, and its related research. The majority of the mindfulness research mainly focused the benefits of practicing mindfulness. Although these research dwelling on positive emotions, physical and mental health, and well-being has achieved remarkable results in the clinical application, theoretical research is relatively rare. There are two reasons as follows. The first reason is that existing definition of mindfulness does not cover the full connotation of mindfulness derived from Buddhism. Thus it cannot explain theoretically why and how mindfulness is effective when practicing mindfulness. During mindfulness practice, its psychological mechanism and operation process are not thoroughly provided and explained. The other reason is that the developmental stages of psychological operation during the meditation practice are also not clearly disclosed. The main purpose of the present paper is to overcome these two limitations to construct a mindfulness cultivation model based on a full consideration of Buddhism. The existing concept of mindfulness is expanded, as well as the operation process of the psychological mechanism of mindfulness. The present paper further proposes the Three-Stage Cultivating Mindfulness Model (TSCMM). This model has three stages based on the nine stepwise levels of the focused attention meditation. The first stage is the early stage, which requires "hard work"; the second stage is the middle stage, which requires "reducing mind wandering"; the third stage is advanced stage can be done "effortlessly". Finally, the limitations of this model and future research directions are provided.

*Keywords: mindfulness, psychological mechanism, developmental stages*

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# 主題論壇 D-2 論文發表

主題：易經與本土社會科學

主持人：林俊德

臺中科技大學通識教育中心教授

發表人（一）：林祺堂、林俊德

論文名稱：中西會通～易經思維融合於敘事療法中的初探

發表人（二）：林俊德、林祺堂

論文名稱：藉由卜卦過程建構「易卦敘事療法」之芻議

發表人（三）：王明雯

論文名稱：易經與壇經的對話：以中道思想試析

發表人（四）：劉彥君、夏允中

論文名稱：系統觀下的家庭關係再修正：家庭合德成長修養模式

評論人：劉淑慧

彰化師範大學輔導與諮商學系教授兼華人生涯研究中心主任／中

華本土社會科學會常務監事

**Forum D-2**  
**Paper Presentation:**  
**I-Ching and Indigenous Social Science**

**Host: Jiun-De Lin**

*Professor, Center for General Education, National Taichung University of Science and Technology*

**Presenter I: Chi-Tang Lin, Jiun-De Lin**

**Title:** A Preliminary Study on the Integration of I-Ching Thinking into Narrative Therapy

**Presenter II: Jiun-De Lin, Chi-Tang Lin**

**Title:** A Preliminary Discussion on the Construction of the "Yi-Gua Narrative Therapy "through the Process of Divinatio

**Presenter III: Ming-wen Wang**

**Title:** Dialogue between the I-Ching and Altra Sutra: Analyze with the Middle Way Thought

**Presenter IV: Yen-Chung Liou, Yung-Jong Shiah**

**Title:** System Perspectives of Family Relationship Revised: The Cooperatively Virtual Growth Family Model Based on the Wisdom of I-Ching

**Commentator: Shu-Hui Liu**

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# 中西會通～易經思維融合於敘事療法中的初探

林祺堂<sup>1</sup> \*林俊德<sup>2</sup>

## 摘要

敘事療法為後現代心理治療模式之一，強調社會建構論之觀點，重視當事人生活幸福與其生存之社會文化歷史脈絡。透過解構歷程，協助當事人覺知其隱而未現的主流論述，及其對當事人生活品質的影響，繼而探索在困境中當事人內在真正想要的渴望與其價值，引導當事人逐步活出偏好的自我認同，成為自己生命的主人。「易經思維」則源自於中華文化寶典《易經》看待宇宙人生的一種思維模式，以「天之道」的觀察回應「人之道」的實踐；透過易卦之符號邏輯與象徵，以推測或模擬人們的思考內涵，從中展開哲學思辯，以使遭遇困境之當事人對個人所屬情境脈絡更加深覺察與理解，並從中尋求解決之道。融合易經思維於敘事療法歷程，即引導當事人透過敘說覺察，更深刻理解自己所困與所要，及更為具體的生命探索方向。本研究之操作，乃透過當事人對其困境的敘說，對應易卦符號象徵，嘗試對卦爻辭內文進行解析，輔以敘事療法之引導敘說與意義覺知，推測當事人之心念與渴望，在當事人的詮釋敘說中，體悟自身遭逢困境之意義，及內在之在乎偏向，促使當事人逐漸活出自己偏好的故事，也對自己的命運更能有所掌握。透過內容分析法，蒐集及解析當事人完整之諮商歷程，從中探索易經思維融合於敘事療法中的實際效用，以發展含攝本土文化之諮商模式，供有興趣之研究與助人工作者參考。

**關鍵詞：**易經、敘事療法、心理諮商

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# A Preliminary Study on the Integration of I-Ching Thinking into Narrative Therapy

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## Abstract

Narrative therapy is one of the postmodern psychotherapy models, emphasizing social constructivism and focusing on the individual's life well-being and its social, cultural and historical context. Through the process of deconstruction, help the client to be aware of the hidden mainstream discourse and its impact on the quality of life of the client, and then explore the desire and value that the client really wants in the predicament, and help the client to gradually live out the preferred self-identity, be the master of their own life. "I-Ching Thinking" is derived from the Chinese cultural classic "I-Ching, Book of Changes", a way of thinking about the universe and life, responding to the practice of "humanity" by observing "the way of heaven". Through the symbolic logic and symbolic meaning of Yi-Gua, we can speculate or simulate the connotation of people's thoughts and conduct philosophical debates from them, so that individuals who encounter difficulties can have a deeper understanding in the context of their personal situation and seek solutions. Integrating I-Ching thinking into the process of narrative therapy, that is, guiding clients through narrative awareness to have a deeper understanding of what they are trapped in, what they want, and have a more specific direction of life exploration. The operation of this research was to narrate and analyze the content of the hexagrams through the narration of the parties about their predicament and the symbols of the hexagrams. Through content analysis, we collected and analyzed the complete counseling process of the clients, explored the practical effect of I-Ching thinking in narrative therapy, and developed a counseling model integrated into the indigenous culture for the reference of interested researchers and helpers.

*Keywords: I-Ching, narrative therapy, psychotherapy*

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# 藉由卜卦過程建構「易卦敘事療法」之芻議

林俊德<sup>1</sup> \*林祺堂<sup>2</sup>

## 摘要

易經具有滲透宇宙真理及人情世故之智慧，透過易卦的呈現可理解當事人所處現況、未來可能之變動及其命運觀。於當事人尋求協助當下，藉由卜卦過程得出本卦、變爻、變卦、綜卦等卦象，依據卜筮正宗觀點，其本卦為當事人現況之對應，變爻則為當事人現況之發展階段現象，爻變後所形成之變卦則為其後來可能之遭遇。而本卦亦可衍生出綜卦、錯卦、互卦等相關脈絡卦象，透過本卦卦爻辭內容可理解當事人問題遭遇之現況描述，而綜掛、錯卦及互卦等各有其脈絡關連涵義，皆可提升當事人對個人遭遇的探索、覺知與理解，符合當事人尋求心理諮商之精神，而其脈絡關連即為敘說療法所強調。抑言之，敘事的脈絡從本卦出發，促使當事人理解自己當下的處境，對立面（綜卦）、相反立場（錯卦），及自己內在的狀態（互卦），或未來可能的情境（變卦）。透過解構與再建構歷程，在當事人的敘說中，引導意義的探索與覺知，進而掌握個人生命的論述權；易卦之解釋權回到當事人身上，透過意義探問的方式，促使當事人從問題層次轉變為意義層次的探索，進而改變了個人的命運觀。本研究採用質性訪談方式，輔以敘說分析當事人參與卜卦之歷程內容，逐步累積實徵資料，以建構「易卦敘事療法」之諮商模式，是為含攝本土文化之諮商模式嘗試，具理論建構及實務應用價值。

**關鍵詞：**易經、卜卦、敘事治療、本卦、綜卦、錯卦、互卦

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# A Preliminary Discussion on the Construction of the "Yi-Gua Narrative Therapy" through the Process of Divination

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## Abstract

"I-Ching, The Book of Changes" has the wisdom of permeating the truth of the universe and the sophistication of human beings. Through the presentation of the I-Ching, it is possible to understand the people's current situation, possible future changes and view of destiny. At the moment when people ask for help, through the process of divination, the hexagrams such as the Original Hexagram, the Changing Hexagram, and the Comprehensive Hexagram are obtained. According to the "Orthodox View of Divination", its Original Hexagram is the correspondence of people's current situation, the change of Yao is the phenomenon of the development stage of people's current situation, and the Changed Hexagram formed after the change of Yao is its possible later encounter. The Original Hexagram can also be derived from related contexts such as Comprehensive Hexagrams, Cross Hexagrams, and Mutual Hexagrams. Through the content of the hexagrams and relevant context in these hexagrams, it is possible to understand the description of the current situation of people's problems. The meaning of contextual connection can enhance the client's exploration, awareness and understanding of personal experiences, which is in line with the spirit of the client seeking psychotherapy, and its contextual connection is emphasized by narrative therapy. In other words, the narrative context starts from the Original Hexagram, prompting the individual to understand his current situation, the opposite "Comprehensive Hexagrams", the opposite position "Cross Hexagrams", his own internal state "Mutual Hexagrams", or possible future situations "Change Hexagram". Through the process of deconstruction and reconstruction, in the narrative of the client, guide the exploration and awareness of meaning, and then master the right to discuss personal life. The right to interpret the hexagrams returns to the client. Through the method of meaning inquiry, the exploration of client's life value is changed from the problem level to the meaning level, and then changes the individual's view of destiny. In this study, qualitative interviews were used, supplemented by narrative analysis of the participants' participation in divination, and gradually accumulated empirical data to construct a counseling model of "Yi-Gua Narrative Therapy", which is an attempt for an indigenous counseling model, with theoretical construction and practical application value.

*Keywords: I-Ching, divination, narrative therapy, original hexagram, comprehensive hexagrams, cross hexagrams, mutual hexagrams*

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# 易經與壇經的對話：以中道思想試析

\*王明雯<sup>1</sup>

## 摘要

### 一、易經與中道思想

中道思想是中華文化的道統：從堯、舜、禹、湯、文王、周公、孔子一脈相承，推崇〔允執厥中〕精神。

(一) 易經的發軔：周文王幽而演易，終始於憂患意識，觀察占卜萬象事物變化的徵兆，加以謹慎應變，期使無愧咎。

(二) 象卦爻辭系統與自然法則：宇宙由混沌初開的〔太極〕，分化為陰陽兩種勢力〔兩儀〕，消長為四種現[象]八種元素〔卦〕。64卦三百八十四爻，〔爻辭〕說明人居天地間如何應變得宜。

(三) 中道思想與處世應變之道：

1. 〔一陰一謂之道〕事物相對相生互為因果，自然法則運行周而復始。宜從整體而觀，不宜固著一端以為恆常。
2. 〔唯變所適〕〔時〕〔中〕精神履現：依各種情勢階段時位的變化，〔允執厥中〕，調和兼全，或〔知〕察先〔機〕防患未然。剛柔並濟，篤定〔謙〕和，君子可始終吉利亨通；有過能敏察〔悔〕改〔補過〕，可逢凶化吉〔無咎〕愧。

(四) 生命境界與聖王之道：〔與天地之道相似，不違〕，可〔樂天知命〕而不憂；〔安土敦仁〕〔能愛〕〔知周萬物〕之理，可〔道濟天下〕。

### 二、壇經的中道思想

在〔附屬品〕中，慧能禪師辭世前交付弟子們如何教化後人。

1. 以〔三科法門十八界〕說明意識歷程；〔自性〕是意識中心〔能生萬法〕；〔自性正用〕或〔惡用〕，形成〔佛〕的智慧或一般人的煩惱。
2. 慧能禪旨趣：引導自性認同自性正用〔自性真如起用〕，以「無念為宗，無相為體，無住為本」，包含心念的直觀性、專注性、此時此刻；對現象的覺察性、不評不估、調整性。
3. 中道的引導歷程：採問答、法辯證法，以〔三十六對〕句為素材，說明天地·生命、心理活動等現象相對相生，互為因果，使不執著於現象的一端。

### 三、於現代社會科學的啟示：

東方及中國文化獨特的宇宙論、心性論、認識論

1. 認知本體不二之性：〔太極〕本體化生萬象，〔自性〕本體萬法唯識。
2. 回歸本體的徑路：(1)中道思想為則，對內外境界和合、和諧(2)〔知幾〕精微、靜慮無為，冥通自然，體驗〔天人合一〕、天地人一體。
3. 對生命意義、終極關懷、人文關懷與環境倫理；身心靈整合潛能開展、自然人文科學或專業領域，可啟迪視野，值得加以探究或應用。

**關鍵詞：**中道、天人合一、太極、自性、本體

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# Dialogue between the I-Ching and Altra Sutra: Analyze with the Middle Way Thought

\* Ming-wen Wang <sup>1</sup>

## Abstract

Middle Way thought is one system of Chinese culture: from Yao, Shun, Yu, Tang, King Wen, Zhou Gong, Confucius advocating the spirit of [keep to moderate].

The Middle Way Thought of the Sutra of I-Ching

(1) The Origin of the I-Ching : King Wen of Zhou began with a sense of distress, observing the signs of changes in divination of all things, and responding cautiously to make no guilt.

(2) The represent System and the Law of Nature: The universe was divided into two forces of yin and yang , from the beginning of c[Tai Chi], and grew into four kinds of present 、 eight elements 。 With 64 symbols 、 384 situations, explains how people should appropriately coping to live in heaven and earth.

(3) Middle Way Thought and the Way of Dealing with Changes:

(i) Things are opposite. relatively causal to each other, and the laws of nature run in cycles and cycles. It is advisable to look as the whole, not to stick to one end 。

(ii) spirit fulfillment: according to the change of various situations and stages to cope , to detect at the first opportunity to prevent the occurrence of trouble. Rigid and soft, firm and modest, a gentleman can always be auspicious and prosperous; Be able to detect repentance and make up, lead to no guilt.

(iii) The Realm of Life and the Way of the Holy King

Similar to the way of heaven and earth, not violated, people can life without worry; Knowing All Things in Circumference, the saints can handle the things for people 。

In the world 。

The Middle Way Thought of the Altra Sutra

Before his death, Zen Master Hueing teaches his disciples how to educate future generations.

1. Explain the course of consciousness with [Three Disciplines and Eighteen Realms], [Self-nature] is the center of consciousness , can give birth to all phenomena; [proper use] with self-nature forms the wisdom of [Buddha] , [improper use]with self - nature forms the troubles of ordinary people.
2. Wisdom pf Zen: to Identify with the Self-Nature, to proper Use self-nature including the intuition of the mind, concentration, here and now; Awareness, non-evaluation, and adjustment of phenomena.
3. The Guiding Process of the Middle: Question-and-answer and Fa-dialectics, using [thirty-six pairs] sentences as material to illustrate heaven and earth. Phenomena such as life and mental activity are relatively opposite symbiotic. yet Cause and effect of each other, so that there is no attachment to one end of the phenomenon.

Revelations for modern social sciences:

the unique cosmology, mentality, and epistemology of Eastern and Chinese culture

1. Cognition of the non-duality of ontology: [Tai Chi] ontology incarnates all things, [self-nature] ontology cause all phenomena 。
2. The path back to the ontology: (1) the middle path is the rule, the inside and the outside are harmonious, and (2) Observing, meditating on nature, experiencing the [unity of heaven and man], and the unity of heaven and people.
3. The meaning of life, ultimate care, humanistic care and environmental ethics; The potential of body, mind and soul integration is carried out, and the enlightenment of the natural humanities is carried out.

*Keywords* : Middle Way though, Unity of Heaven and Man, Tai Chi, self-nature, Ontology,

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# 系統觀下的家庭關係再修正：家庭合德成長修養模式

劉彥君<sup>1</sup> \*夏允中<sup>2</sup>

## 摘要

從系統的觀點來看，家庭作為一種社會化的媒介，對家庭成員的人格發展與養成具觀點的發展與演進主要來自西方心理學，偏重在以個體發展為中心的考量上來論述系統對家庭與成員的影響和功用；相對上，此觀點則缺乏以社群（家庭）有重大的影響力。而系統發展為思維核心的論述，以亦即東方文化脈絡下的儒家社會關係。為能更清晰的敘明以社群（家庭）發展為中心的系統觀點，本文擬提出修正的家庭關係模型。本文在儒家與道家的道德形上學的基礎上，運用《易經》中的《家卦》和《睽卦》來論述家庭成員間的關係，並提出「家庭合德成長修養模式」；此模式將呈現帶來穩定、積極與和諧的家庭關係的概念與歷程。本文亦討論了易經文化的相互依存關係特徵，並將其與西方個人主義文化進行了比較，提出了在東方家庭心理諮商和心理治療中可能的應用形式。最後，本文提出對未來研究方向的建議與意見。

**關鍵詞：**家庭系統、易經、家卦、睽卦

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# System Perspectives of Family Relationship Revised: The Cooperatively Virtual Growth Family Model Based on the Wisdom of I-Ching

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## Abstract

Based on system perspectives, the family as a socialize media that has significant influence on the member's personality. The development and evolution of the system perspective mainly comes from Western psychology, focusing on the consideration of individual development to discuss the impact and function of the system on the family and members; relatively, this view lacks community (family) development as the thinking, that as the core discussion of the Confucian social relationship in the context of Chinese culture. In order to more clearly describe the systemic view centered on community (family) development, this paper proposes a revised family relationship model. Under the moral metaphysical foundation of Confucianism and Taoism, this paper uses the "Book of Changes" to discuss the relationship between family members, the "Family Hexagram" and the "Kuai Hexagram" and proposes the cooperatively cultivating virtual growth family model. This model shows the concepts and processes of bring about stable and positive family relationships. We also discuss the interdependent relationship characteristics of the I Ching culture and compare it with the Western individualistic culture and propose the probable implications for the use in Chinese family counseling and psychotherapy. Finally, the conclusion along with future directions for research is provided.

*Keywords: Family system, Book of Changes, Family Hexagram, Kuai Hexagram, i*

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# 主題論壇 D-3 論文發表

主題：素養導向學習的本土實踐

主持人：羅家玲

彰化師範大學輔導與諮商學系教授兼系主任／本土諮商心理學研究發展中心主任

發表人（一）：白倩如

論文名稱：學習如何學習：培育大一學生社會工作基礎核心能力之教學行動研究

發表人（二）：楊淑娥、薛清江

論文名稱：深化社會情緒的跨域教學實踐：以「生活美學與藝術療癒」為例

發表人（三）：陳雪均

論文名稱：從榮格心理學談原型情感的超越功能

發表人（四）：羅家玲

論文名稱：知行可合一？單面鏡前後深化團體動力的知覺與應用之教學反思

發表人（五）：曾貝露

論文名稱：本土多元文化生涯適配模式探究

**Forum D-3**  
**Paper Presentation:**  
**A Indigenous Practice of Competencies-Oriented  
Learning**

**Host: Chia-Lin Luo**

*Professor & Chair, Department of Guidance and Counseling,  
National Changhua University of Education/ Director of CICP*

**Presenter I: Chien-Ju Pai**

**Title:** Learning How to Learn: The Action Research of Fostering Social Work Freshmen Basic Core Competencies

**Presenter II: Shu-e Yang, Ching-Chiang Hsueh**

**Title:** Deepening Social Emotions in the Cross-domain Teaching Practice: Taking "Aesthetics of Life and Art Healing" as an example

**Presenter III: Viola Hsueh-Chun Chen**

**Title:** The Transcendent Function of Archetypal Affects in Jungian Psychology

**Presenter IV: Chia-Lin Luo**

**Title:** Can knowledge and action be united? Teaching reflection on deepening the perception and application of group dynamics before and after the one-way mirror

**Presenter V: Bei-Lu Tseng**

**Title:** Multicultural career, social interest and social-emotional learning in Taiwan



# 學習如何學習： 培育大一學生社會工作基礎核心能力之教學行動研究

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## 摘要

**問題意識與研究目的：**社會工作專業場域組成複雜、角色多元、理論取向運用差異極大，尤為重要的是，社會工作專業場域和服務方法仍然在持續變化增加。這使得大學一年級的社工概論課程面對究竟要教什麼的困難？社會工作專業養成教育已從過去的內容為本轉向能力為本；專業核心能力內涵包括知識、技能與價值，三個面向相互關聯，故理論知識與實務行動必須採取整合學習。也就是說，學習「如何學習」的能力更為關鍵。傳統教室學習、平行學習或接續學習，均過度著重顯性知識傳授，導致習得之概念只停留在文字符號意義。本研究為教學實踐行動研究第三年，透過「半自助實境訪旅」之學習活動融入大一社會工作概論課程教學，使學生進入實務組織中與社會工作者、服務對象進行互動訪問，以培育四項專業基礎核心能力—自主學習力、社會溝通力、批判反思力、摘要表達力，並期能整合經驗與知識，習得專業角色、服務對象、組織運作與服務方法等四面向專業知識內涵。**研究設計：**整體教學結構包含五個階段—基礎知識建立與學習準備、共同實地體驗式訪問與引導反思、半自助實境訪旅、統整報告與反饋整合等階段。此外，增加「學長姐 mentor」協助於課外催化引導與輔助。**主要發現：**依據上一學年學生自評之核心素養成果自主學習力進展最大（3.38）、其次為社會溝通力（3.13）、批判反思力（3.10），而摘要表達力（3.05）自評進步最少。此外，經內容分析歸納隱性學習與顯性學習情形，得出學生對社會工作專業四個學習成果，包括：對社工專業性之認識、修正負面職業印象、實務操作原則認識，以及社會工作專業價值體會。最後依據上述研究發現提出未來教學與課程設計之修正建議。

**關鍵詞：**專業基礎核心素養、社會工作概論、行動研究

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# Learning How to Learn: The Action Research of Fostering Social Work Freshmen Basic Core Competencies

\* Chien-Ju Pai <sup>1</sup>

## Abstract

Research purpose: The social work professional education has changed from the content-based to the competence-based; the core competence of the profession includes knowledge, skills and value, the theoretical knowledge and practical actions must be integrated learning. Traditional classroom learning, parallel learning, or sequential learning overemphasize explicit knowledge banking, resulting in acquired concepts that only stay in the meaning of words and symbols. According to the situated-learning perspective, the learner must be agent to participate in and perceive the difference and order correlation between things, and then promote implicit learning. The purpose of this teaching practice research is to integrate situated-learning into the social work introduction course. Through the learning activity of "semi-self-help field trip", students can enter the practical organization to conduct interactive visits with social workers and service objects, so as to develop the freshman will be able to integrate their experience and knowledge, and acquire the connotation of professional knowledge in four aspects, such as professional roles, service objects, organizational operation and service methods. Research methods: Implemented in the 110th academic year, 39 students taking the course are divided into 7 study groups of 5-6 people; the overall teaching structure consists of five stages: basic knowledge establishment and learning arousal, joint field experiential visit and guided reflection, Stages such as semi-self-service real-world visits, integrated reporting and feedback integration. Each teaching stage has a clear teaching design, and is supplemented by practical organizations and senior teaching assistants. In addition, through teaching consensus meetings at each stage, teaching objectives, student learning performance and teaching methods are discussed. Data collection includes teaching observation records, four-point self-assessment scale of professional basic core competencies, field experience reports, teaching evaluations and professional practice interview reports. Findings: the students' competence self-evaluation made the greatest progress on self-learning (3.38), followed by social communication (3.13), critical reflection (3.10), while the abstract expression (3.05) made the least progress. In addition, even though online teaching was adopted for the first three weeks due to the impact of the epidemic at the beginning of the semester, it still received a higher teaching evaluation than before (4.82/4.68). Through content analysis and induction of implicit learning and explicit learning situations, four learning outcomes of students' social work major are obtained, including: understanding of social work professionalism, correction of negative professional impressions, understanding of practical operation principles, and experience of social work professional value. Finally, based on the above research findings, suggestions for future teaching and curriculum design are put forward.

*Keywords* : social work basic core competencies, Introduction of social work, Action research

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# 深化社會情緒的跨域教學實踐：以「生活美學與藝術療癒」為例

\*楊淑娥<sup>1</sup> 薛清江<sup>2</sup>

## 摘要

隨著數位科技發達與智慧型手機的普及，在人手一機的情況下，整個教學場域學生因重度使用手機而無法專注學習。而私立科技大學在少子化浪潮之下，除了招生日益艱難外，所招收進來的學生程度參差不齊且學習意願低落。因此，傳統的教學方式面臨無人聽講的困境，而教學成效亦不彰。學生學習的低落，同時反映在學生的身心及人際的互動。社交情緒學習（Social & Emotional Learning），由美國「課業、社交與情緒學習組織」（CASEL）提出的概念，是情緒教育的一種，包含理解自己和他人的情緒、處理壓力、同理與社交能力。從最基本的自我認識開始，了解自己的直覺反應、自我發展，再傾聽的情緒與表達，最後與社會及他人的互動合作。本論文目的在於通識課程中進行跨域教學，以「生活美學與藝術療癒」課程為場域，探討深化大學社會情緒實踐的可行性。

18 週的課程規劃：前 6 週的課程為生活美學與情緒哲學，包含 5 個單元：審美經驗與生命美感；茶、咖啡與飲食中的哲思；情緒與自我認知；情緒與人際互動；情緒與幸福判斷。後 12 週的課程為藝術療癒，包含 7 個單元：藝術治療療癒因子、藝術媒材體驗與製作、投射性繪畫、探索原生家庭經驗主題畫、音樂與繪畫、身體探索與戲劇、生活中的困境與問題解決。從學生心得作業可以發現：

- 一、生活美學中體驗式的授課方式，加深學生的味覺、嗅覺和視覺的敏銳度。
- 二、以「問題導向的思考方法」引導同學書寫，學習從哲學角度反思正、負向情緒。
- 三、藝術創作進行中，可以放鬆、專注與靜心，得以釋放壓力。例如：在「媒材—黏土製作」單元，在「禪繞畫」單元，學生也陳述專注讓情緒沉靜。
- 四、投射性繪畫，可以呈現未竟事宜，可以照見自己與家人關係，藉由教師（治療師）對談，再重新框架與詮釋問題，糾結的情緒得以被表達與釋懷。例如：動物自畫像、家庭動物園、卡片投射畫。
- 五、延展視窗及中介因果法，創作過程，得以視覺化的方式，擴大視野，對目前的困境及情緒，找出因應之道，對未來注入希望感。

**關鍵詞：**社會情緒、跨域教學、教學實踐、生活美學、藝術療癒

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# Deepening Social Emotions in the Cross-domain Teaching Practice: Taking "Aesthetics of Life and Art Healing" as an example

\*Shu-e Yang<sup>1</sup> Ching-Chiang Hsueh<sup>2</sup>

## Abstract

With the development of digital technology and the popularization of smart phones, students in the entire teaching field cannot concentrate on their studies due to heavy use of mobile phones. Under the wave of declining birthrate, students with uneven levels and low willingness to learn in private universities of science and technology. Therefore, the traditional teaching method is faced with the dilemma of no one listening, and the teaching effect is not very good. Social & Emotional Learning, a concept proposed by the American "Schoolwork, Social and Emotional Learning Organization" (CASEL), is a kind of emotional education, including understanding one's own and others' emotions, dealing with stress, empathy and social skills. Beginning with the most basic self-awareness, understanding one's own intuitive responses, self-development, listening to emotions and expressions, and finally interacting with society and others. The purpose of this thesis is to carry out cross-domain teaching in the general education course, and to explore the feasibility of deepening the social-emotional practice of college students with the course "Aesthetics of Life and Art Healing".

18-week course plan: The first 6 weeks of the course are Life Aesthetics and Emotional Philosophy, including 5 units: Aesthetic Experience and Life Beauty; Philosophy in Tea, Coffee and Food; Emotions and Self-Cognition; Emotions and Interpersonal Interaction; Emotions and happiness Judgment. The last 12-week course is Art Healing, including 7 units: Art Therapy Healing Factors, Art Media Experience and Production, Projective Painting, Exploring Original Family Experience Theme Painting, Music and Painting, Body Exploration and Drama, Life dilemmas and problem solving. From the students' work experience, it can be found that:

- 1.The experiential teaching method in life aesthetics can deepen students' sense of taste, smell and vision.
- 2.Guide students to write with the "problem-oriented thinking method" and learn to reflect on positive and negative emotions from a philosophical perspective.
- 3.During artistic creation, you can relax, focus and meditate, and release stress. For example: in the "Media - Clay Making" unit, in the "Zentang Painting" unit, students also stated that concentration makes their emotions calm.
- 4.Projective painting can present unfinished matters, and can see the relationship between oneself and family members. Through the dialogue with the teacher (therapist), the problem can be reframed and interpreted, and the tangled emotions can be expressed and relieved. For example: animal self-portrait, family zoo, card projection painting.
- 5.Extending the window and intermediary causal method, the creative process can be visualized, expand the horizon, find out the way to cope with the current predicament and emotions, and inject a sense of hope for the future.

*Keywords* : Social Emotions, Cross-domain Teaching, Teaching Practice , Aesthetics of Life, Art Healing

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# 從榮格心理學談原型情感的超越功能

\*陳雪均<sup>1</sup>

## 摘要

分析心理學(analytical psychology)創始者，瑞士心理家榮格(C.G. Jung)認為：「原型同時包含意象(images)與情緒(emotions)」(CW18, para.589)。榮格分析師視意象為通往無意識的橋樑 (Abt, 2005)，而情緒是身體與心靈之間的橋樑 (Chodorow, 1991)。原型情感系統(The Archetypal Affect System)由榮格分析師查爾斯-史都華(Charles T. Stewart)於 2001 年所出版《象徵動力：具創造力的幻想如何促動發展》中，提出七種原型情感，包括：興致(interest)、喜悅(joy)、恐懼(fear)、悲傷(grief)、生氣(anger)、羞愧(shame)。

榮格定義「超越功能(transcendent function)為一種自然、自發的過程，以橋接意識與無意識之間的鴻溝，也是兩極對立面的張力所產生的能量展現」(CW7, para. 121)。樹是榮格心理學中常提及的原型意象，並常與「誕生與死亡」的生命週期有聯想，而在台灣創生神話的研究中(Hsu, 1956)，樹生(tree-origin)是 20 種創生神話的型態之一。台灣原住民族之一魯凱族(Rukai)即有「女人變成榕樹」(Lin, 2004)的傳說，故事中：原本是彼此相愛的魯凱族男祖先馬克魯魯和女祖先泰納葛勞在玩盪鞦韆，然而意外發生在擺動過程中，鞦韆的藤斷了，女祖先的頭先墜地，變成榕樹的根。榕樹根的誕生是從女祖先泰納葛勞悲劇的死亡所轉化而成，分析這則台灣神話故事內容可見：盪鞦韆的喜悅、面對未知的恐懼、失去愛人的悲傷等三種原型情感。

原型心理學(Archetypal Psychology)為分析心理學的一支，其創始者也是榮格分析師的美國心理學家希爾曼(James Hillman)在其早期 1960 年出版的著作《情緒》中，曾深度從現象學研究情緒而提出：正如同事物透過情緒影響心靈，心靈也透過情緒影響事物(Hillman, 1960, p. 264)。所謂的「事物」可理解為在心理發展過程中的超越或危機時刻，即強調在情緒在心靈生活之中，扮演與意象同等重要的角色。

**關鍵詞：**分析心理、象徵、神話、再生、樹

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# The Transcendent Function of Archetypal Affects in Jungian Psychology

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## Abstract

Archetypes are images and at the same time emotions (CW18, para. 589). Jungian analysts viewed images as bridges to the unconscious (Abt, 2005), and emotions as bridges between the body and psyche (Chodorow, 1991). The Archetypal Affect System (Stewart, 2001) in Jungian psychology, seven kinds of emotions are mentioned. They are interest, joy, startle, fear, grief, anger, and shame.

Jung (CW7, para. 121) defined the transcendent function as a natural and spontaneous process to bridge the yawning gulf between conscious and unconscious, a manifestation of the energy that springs from the tension of opposites. The tree, as an archetypal image, is often associated with the life cycle of death and rebirth. Shù Shēng (樹生) means “tree-origin,” the birth of the first ancestor from trees, and is one of 20 kinds of creation legends in Taiwanese mythology (Hsu, 1956). In the Taiwanese indigenous mythology of the Rukai tribe (Lin, 2004), the Banyan tree appears in the oral legend called “A Woman’s Head Turned into the Root of the Banyan Tree.” The birth of the Banyan tree came after the tragic death of the female ancestor, whose head transformed into the tree root that is seen as a form of rebirth. The joy of swinging, the fear of facing the unknown and the grief of losing a lover are the archetypal affects revealed in this Taiwanese mythology.

As things affect the psyche through emotion, the psyche affects things through emotion (Hillman, 1960, p. 264). “Things” in this regard are meant to be understood as all kinds of transcendent or crisis moments in psychological development. In other words, emotions play an role as important as images do, in psychic life.

*Keywords* : analytical psychology, symbol, mythology, rebirth, trees

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# 知行可合一?單面鏡前後深化團體動力的知覺與應用之教學反思

\*羅家玲<sup>1</sup>

## 摘要

團體諮商比個別諮商更複雜，理想的完整訓練應有團體理論基礎、團體動力學習、協同和獨立帶領體驗。至少需兩年的課程規劃(ASGW,2000)，且美國與台灣都列為必修課程。本研究從大四「團體諮商實習」課程發現：學生受限於有限的開課而缺乏團體動力學習，怯於團體動力的覺察與應用，容易將「帶團體」變成「帶活動」。故透過單面鏡教學法進行觀察團體與帶領團體雙軌並進的教學模式以補不足，擬幫助學生理解團體動力(知)，並據以作為帶領團體(行)的結構基礎，以安然於團體當下的人際互動。本研究透過觀察、學生作業、個別督導與團體督導等方式理解學生的學習經驗。發現：一.在單面鏡後觀察團體動力和單面鏡前體驗真實互動，存在空間知覺和角色差異帶來的知行落差；二.觀察團體動力的「知」可助於活化理論概念，將團體動力明確化。三.「難知難行」，是初期普遍困境，漸能「偶知疏行」、至「漸知漸行」，顯示有逐漸進步。四.督導在團體發展與學生「困知勉行」間有所兩難。區分或結合觀察學習與體驗帶領經驗的教學目標各有利弊，值得思辨與探究。「世事洞明皆學問，人情練達即文章」或可形容觀察與帶領兼具的領導素養。本結果對以大學生階段培育團體諮商領導者的本土現況和極少團體實驗室教學研究有參考價值。

**關鍵詞：**單面鏡教學；團體動力、團體諮商領導者

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# **Can knowledge and action be united? Teaching reflection on deepening the perception and application of group dynamics before and after the one-way mirror**

\* Chia-Lin Luo<sup>1</sup>

## **Abstract**

Group counseling is more complex than individual counseling, and the ideal complete training should have the theoretical foundation of group, group dynamic learning, collaborative and independent leadership experience. At least two years of curriculum are required(ASGW, 2000).both the United States and Taiwan are listed as compulsory courses. This study found that from the senior year "Group Counseling Internship" course: Students are limited by group dynamic course to learn, and they are afraid of the application of group dynamic, usually turn "leading groups" into "leading activities". Therefore, the dual-track teaching mode of group observation and group leadership through the one-way mirror teaching method maybe can make up for the shortcomings. In order to help student understand group dynamics (knowledge), and use it as a structural basis for leading groups (action), so as to be peaceful in the current interpersonal interaction of the group. Through observation, homework, individual and group supervision to understand students' learning experiences. Findings: 1. Observe group dynamics behind the one-way mirror and real interaction in front of the one-way mirror, there is a gap between knowledge and action caused by spatial perception and role differences; 2. The "knowledge" of observing group dynamics can help activate theoretical concepts and clarify group dynamics. 3. "Be difficult to know and do" is a common predicament in the initial stage, Being able to " occasionally knowing and doing " to "gradually knowing and doing " shows that there is gradual progress. 4. There is a dilemma between the supervision of group development and the students' imperfect knowledge and action. To distinguish or combine the teaching objectives of observational learning and leading experience, each has its own advantages and disadvantages, and it is worth rethinking and exploring. "Insights into the world are full of knowledge, Interpersonal emotional skills are full of articles" that may describe leadership literacy that combine both observation and leadership. Results as above could be reference for the local current situation of cultivating group counseling leaders at the undergraduate stage and the research on rarely laboratory teaching.

*Keywords : one-way mirror teaching; group dynamics; group counseling leaders*

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# 本土多元文化生涯適配模式探究

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## 摘要

**目的:** 在國際環境及新住民移入形成的跨文化情境下，臺灣社會對於多元文化生涯的關注及挑戰，是日趨重要的教育課題，而生涯、社群感、以及社會情緒三者是影響個體身心發展的重要因素，本研究的目的在透過全國性資料分析新住民子女之生涯、社群感、以及社會情緒，驗證變項之關係的適配模式。藉以驗證研究者所建構之結構方程模式，確認此理論模式與觀察資料間的適配程度及模式是否成立，擴充此一領域之研究成果。**方法:** 研究採用問卷調查法，以全國新住民青少年為對象，使用結構方程模式分析所收集之數據資料。研究先以「學校」為單位的「叢集抽樣方法」進行抽樣工作。以教育部統計處之全國高中、國中、國小名冊，將學校所在位置分區一百多所學校抽樣分析。**結果:** 1. 生涯、社群感、社會情緒之關係模式適配佳；2. 生涯亦會顯著正向影響社會情緒；社群感會顯著正向影響社會情緒；生涯會顯著正向影響社群感；3. 社群感在生涯與社會情緒之間具有中介效果之假設亦獲得支持。**討論與建議:** 研究者提出本土多元文化環境中，發展多元文化生涯，教師可幫助跨文化學生調整其生活以滿足跨文化下的發展任務與社會規範的態度、能力和行為。做法如：(1) 教師可以使用鼓勵讓學生對未來職業機會具有樂觀和積極想法；(2) 教師提供學生有機會掌控自己的職業生涯，透過做決定、延宕滿足、討論和表達自己的權利來獲得自主權和掌控權；(3) 教師教學時可融入體驗新角色和新經驗的探索，以培養跨文化學生對生涯的好奇心；(4) 教師透過提高學生自我效能並專注於成功經驗，在鼓勵和營造安全校園環境下促進自我概念的發展以增加個人自信。根據研究發現，以供多元文化輔導實務工作者與未來研究者參考。

**關鍵詞:** 多元文化、生涯、社群感、社會情緒

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# Multicultural career, social interest and social-emotional learning in Taiwan

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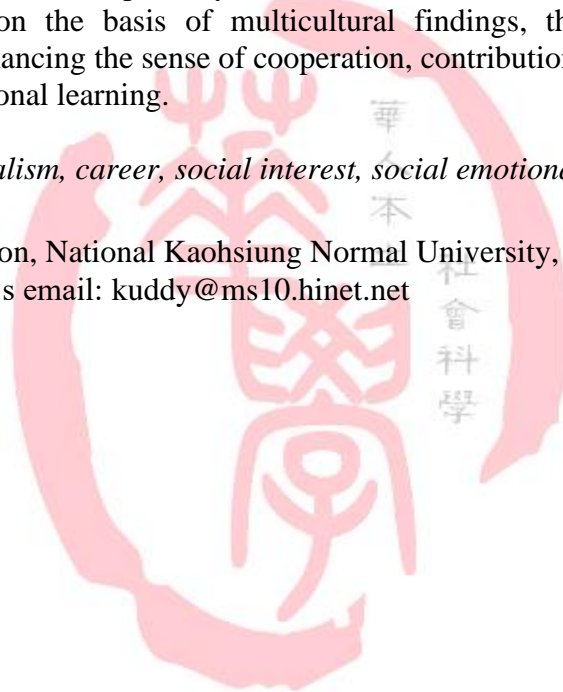
## Abstract

**Aims:** The purpose of this study was to explore multicultural career adaptability, social interest and social-emotional learning in Taiwan. **Methods:** A questionnaire survey was administered to immigrant students in Taiwan through stratified and random sampling procedures. Structural equation modeling was utilized to analyze the data. **Results:** The results were as follows. First, the proposed SEM model for career adaptability, social interest, and social-emotional learning was a good fit for the data; Secondly, career adaptability had a significant and positive impact on social-emotional learning; social interest had a significant and positive impact on social-emotional learning; and career adaptability had a significant and positive impact on social interest; Thirdly, social interest played a mediating role in the relationship between career adaptability and social-emotional learning. **Discussion and Suggestions:** Finally, on the basis of multicultural findings, the study provided some suggestions, such as enhancing the sense of cooperation, contribution, and belonging, in order to improve social-emotional learning.

*Keywords : multiculturalism, career, social interest, social emotional learning*

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# 主題論壇 D-4 論文發表

主題：含攝文化與跨文化的生命教育—  
意義中心正向教育

主持人：吳慧敏

佛光大學心理系／副教授

發表人（一）：張淑美

論文名稱：意義中心正向教育的理念及其對生命教育的啟示

發表人（二）：王嘉陵

論文名稱：「無為」與「寂靜」的生命智慧：老子哲學中的靈性教育

發表人（三）：徐秀菊

論文名稱：意義中心正向教育在大學生的實施案例

發表人（四）：李昱平、張淑美

論文名稱：混沌世界中自我超越的勇氣：高中學生堅毅特質量表編製與模式初探

評論人：王載寶

加拿大特倫特大學、西三一大學／退休教授

**Forum D-4**  
**Paper Presentation:**  
**Inclusive and Cross-Cultural Life Education:**  
**Meaning-Centered Positive Education**

**Host: Dr. Harriet H. M. Wu**

*Associate Professor, Department of Psychology, Fo Guang University*

**Presenter I: Shu-Mei Chang**

**Title:** The Theories, Practice of Meaning-Centered Positive Education and Its Implications for Life Education

**Presenter II: Chia-Ling Wang**

**Title:** Stillness and Non-Action: Discussing Spiritual education from Laozi's philosophy

**Presenter III: Hsiu-Chu Hsu**

**Title:** A pilot study on the implementation of meaning-centered positive education for college students

**Presenter IV: Yu-Ping Li, Shu-Mei Chang**

**Title:** The Courage to Self-transcendence in the Chaotic World: The development of the Measurement and Exploratory Model of Hardiness for High School Students

**Commentator: Dr. Paul T. P. Wong**

*Professor Emeritus of Trent University and Trinity Western University*

# 「寂靜」與「無為」的生命智慧：老子哲學中的靈性教育

\*王嘉陵<sup>1</sup>

## 摘要

**目的：**「靈性修養」是生命教育的重要一環，作者認為，老子「無為」與「寂靜」的主張，對於靈性教育相當具有啟發性，它能超越當前人們看待自我的限制，引導個人活出更高的生命價值。藉由老子的思想，本文最終所要思考的是，個人生命如何與更廣大的宇宙生命接軌。本文主要研究目的有三：1. 詮釋老子《道德經》中「寂靜」與「無為」的意涵 2. 討論「寂靜」與「無為」與個人靈性發展之關係 3. 探究「寂靜」與「無為」在靈性教育層面的具體實踐方法。**方法：**本文的研究方法主要是哲學式的探究與文獻分析。**結果：**「寂靜」與「無為」實為一體之兩面，只是前者表徵本體的狀態，後者代表由本體而來的實現性。心的「寂靜」能幫助個人回到宇宙源頭的狀態；「無為」是為人處世要放下個人的目的與期待，因為個人智力有限，倒不如減少自身的成見與欲望，順著萬物自然運作發展，做自己的角色能處理的，才是有智慧的做法。根據「寂靜」與「無為」的智慧，個人靈性發展可以走向「以平等心『與道合一』以及「回歸人與萬物的一體關係」。**討論與建議：**最後，本文討論「寂靜」與「無為」的靈性教育實踐，提出兩種實踐方式：可以藉由處在「當下」的「寂靜」跨越人類心智的限制，以及透過「無為」的「臣服」超越「有為」的小我意識。老子的「寂靜」與「無為」主要在提醒我們將生命的注意力由向外轉而向內，當我們開始關注內在，進入心靈更深的層次，才能脫離感官與心智的束縛，與宇宙一體聯結，與天地萬物共在，愈是進入寂靜的深度，愈能從小我的「有為」轉向擁抱天地的「無為」。

**關鍵詞：**老子，寂靜，無為，靈性教育，生命教育

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# Stillness and Non-action: Discussing spiritual education from Laozi's philosophy

\* Chia-Ling Wang <sup>1</sup>

## Abstract

Aims: "Spiritual cultivation" is a vital part of life education. Laozi's wisdom on Stillness and Non-action can offer inspiration for thinking of spiritual education. It transcends the limitation that humans see themselves, and guides an individual to reach the utmost life value. By means of Laozi's thought, this study attempts to consider the approach to connect individual life with infinitely cosmic life. Three purposes are included in this article. First, the significance on Stillness and Non-action in Dao De Jing are interpreted. Second, the relationships between Stillness and Non-action and individual spiritual development are discussed. Third, educational practices on Stillness and Non-action for enhancing spirituality are explored. Methods: The research methods in this study are philosophical exploration and literature analysis. Results: Actually, Stillness and Non-action in Laozi's notion are two sides to the same coin. The former presents to the status of cosmic substance, the latter shows its actuality. The significance on stillness in mind is that this status helps an individual spirit to reach cosmic origin in which human lives come from. Non-action means let go human intention and anticipation in doing things. It is because the exercise of human intellectual is limited. It would be wise to decrease individual opinions and desires by following natural movement with Dao. In this movement, one does what he (or she) can do with less effort and harvests the better outcomes. According to the wisdom on Stillness and Non-action, the direction of individual spiritual development could be: first, integrates into Dao with the mind of equality; second, comes back to the oneness in which humans and the whole creation are accommodated. Discussion and Suggestions: In the end, this article arises two practical ideas for spiritual education. They are returning to each moment of the "now" and keeping the attitude of surrender. By the power of "now", stillness is able to break through the limit of human intellectual. Surrender have the same function with non-action. It is an attitude to follow the flow of life and to accept the suchness of all things. This approach can move across human self-consciousness to the cosmic consciousness. To conclude, for spiritual education, Stillness and Non-action remind us the human attention could move from the outer world to the inner self. The deeper level of stillness humans can go into, the wider scope in the cosmos humans can reach; It is conducted from the finite action with human purposes to the infinite non-action with cosmic consciousness.

*Keywords* : Laozi, stillness, non-action, spiritual education, life education

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# 意義中心教育在大學的實施成效初探

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## 摘要

**目的：**本研究目的在探究意義教育在大學課堂實施對學生的影響為何?作為終身探索生命的意義與目的的人，自然而然為意義所吸引；深心認同，意義的追尋是人生命最主要的驅力 (Frankl, 2006, p. 99)；也認同教育體系須納入意義學習，以教導學習者認識意義對我們生命的潛在主導力量、並因此能過負責任、有意義的生活(Wong, 2012, p. 19)。知悉王寶載教授已在成人的場域實驗、進行了他的意義教育與治療--意義中心的正向團體，便思藉重他的架構，響應他的呼籲，讓這樣的學習能在正規教育落實。在獲王教授慨允下，以其架構在科技大學場域進行了兩學期的「生命意義的探尋」課程。王教授的架構包含單元要點講授、小組討論、活動或生活行動、量表施測、及帶回家的重點訊息(take-home message)。本研究目的在初探此教學對學生產生之影響。**研究方法：**本研究主要以敘事分析的方法，檢視「生命意義的探尋」課程對修課同學們的意義、影響為何?敘說存在於生活的各種面向，它「是產生意義的基本結構」(王勇智、鄧明宇譯, 2003, 頁 9)，因自身教學狀況之限，兩學期均未能進行真正嚴謹的研究，因此本次初探主要是透過分析同學們修課之反思作業，佐以期末口頭學習心得分享，以明「生命意義的探尋」課程對他們的生活有無實質影響。**研究結果：**從同學們的學習歷程檔，或說學習週記(learning journal)看，多半同學能將所學之觀念、方法用於自己生活情境之反思；而從期末口頭學習心得分享，同學們也主動提出如純淨模式(PURE)、悲劇中的樂觀五元素(ABCDE)、陰陽二元整合的方法對他們的幫助看來，意義學習對同學們是有幫助的。同學們也分享，這些觀念、方法的運用幫助他們減少焦慮、找到自己生命的意義、對別人打開心房、及更能面對低谷情境等。**討論與建議：**1. 從同學們對意義態度量表的回應看來，他們對於人生的意義與目的其實是非常不肯定、茫然的。因此他們需要有機會、有人帶著他們去碰觸、思索、建構自己在這些議題上的觀點。2. 從同學們的學習歷程檔及課堂學習單常回應他們沒有想過課程中要他們思考或討論的問題看來，課程中關於人生的意義、目的、及如何可以過更有意義、更深刻、幸福的生活的議題，的確能提供同學們進一步思考、深化其生命思維與經驗的機會；課程內容所提供之因應策略也的確可以提供同學們有用的工具，去面對生活的挑戰與低谷經驗。因此鼓勵更多有志一同的老師們加入意義教育的行列，以完整課程或以融入課程的方式都有幫助。3. 老師們在做這樣的投入之前，也需要妥善裝備自己，因此若有相關協會幫助有志的老師們裝備自己，意義教育融入正規或非正規學習之議，方能落實。

**關鍵詞：**意義中心教育、意義學習、大學意義學習、意義中心的正向團體

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# A Pilot Study on the Implementation of Meaning-centered Positive Education for College Students

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## Abstract

**Aims:** The purpose of this investigation is to examine the effect of meaning-centered positive education administered in a college class on students. This course, Searching for Meaning in Life, applies Paul Wong's, framework of Meaning Centered Positive Group Intervention in a private technological university as a semester course for two consecutive semesters. In line with Wong's framework, this class includes unit topic lecturing, group discussions, activities/tasks, instruments, and take-home messages. The primary task of this study is to find out the effect of this course on students. **Methods:** This research applies narrative analysis to explore the effect and meaning that this class has on students. The researcher's limited teaching conditions have prevented a formal and complete study as class goes on. Hence, this study focuses on examining students' reflections on this class, adding final oral sharing on their class reflections and analyzing if this class has substantial benefits to them.

**Results:** In their learning journals, most students were able to reflect on their real life situation with ideas discussed in the class; in the oral sharing, they often mention how the PURE, ABCDE, and the Dual System of Wong have helped them to reduce their stress, find meanings in their lives, being open to others, and facing low-tide situations. Collected data showed the course has presented some real meanings or effects to the students.

**Discussion and suggestions:** 1. Students' responses to Wang's Life Orientation Scale(LOS) showed that many students' views towards the meaning of life, or their lives are uncertain or vague. Therefore, there is a need for an opportunity to guide them to stay in-touch, think-over, and construct their own views on these issues. 2. Students often express that they have never thought of some of the questions put forth in the class. Obviously, issues discussed in the class, such as the centrality of meaning in life, the purpose of life, and how one may lead a meaningful, profound, and satisfied life, can deepen their thoughts about life, and have the opportunity to process and make sense of their living experiences. Coping strategies discussed in the class have also helped students to cope with challenges and down-time experiences. Therefore, it is needed to have more educators willing to participate in such education whether in the form of a meaning-centered course or as a section of course in meaning-centered topics. 3. To consolidate meaning centered education in formal or informal learning settings, willing educators need help to equip themselves with meaning-centered education mind-set and skills.

*Keywords: Meaning Centered Education, college meaning learning, Meaning Centered Positive Group Intervention*

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# 混沌世界中自我超越的勇氣： 高中生堅毅特質量表編製與模式初探

\*李昱平<sup>1</sup> 張淑美<sup>2</sup>

## 摘要

本研究以存在正向心理學理論為觀點，建構與驗證臺灣高中學生堅毅特質的因素結構模型，並探討高中生面對現今充滿危機與不確定性環境的態度以及適應情形。

本研究採問卷調查法，透過分層取樣抽取全臺灣 1,203 名高中生為樣本，以研究者修訂之「高中學生堅毅特質量表」進行調查，調查資料以 SPSS 統計軟體進行探索性因素分析，並採 AMOS 統計軟體進行驗證性因素分析，以驗證模式與實際資料的適配程度，再以單因子多變量變異數分析不同背景的高中學生堅毅特質表現的差異情形。

經探索性因素分析，高中學生堅毅特質量表中「承諾性」、「掌控性」及「挑戰性」三個因素的解釋變異量分別為 42.52%、48.65%與 43.76%，其內部一致性係數分別為 .63、.64、.61，總量表的  $\alpha$  係數為 .68，表示此量表具可接受之信、效度；堅毅特質因素結構模型經驗性因素分析，其基本適配度、整體適配度以及結構適配度評鑑結果大致良好，顯示高中學生的堅毅特質是一包括掌控性、承諾性與挑戰性等層面的多向度的心理構念。而高中學生的堅毅特質表現屬尚可程度，並以「挑戰性」之狀況最佳；在不同性別、宗教信仰習慣、家人互動情形、自覺健康情形的高中生，其堅毅特質的表現有顯著差異。

根據 Dr. Wong(2011; 2022) 倡導的「存在正向心理學」(Existential Positive Psychology)或稱「正向心理學 2.0」(Positive Psychology 2.0; PP2.0)而言，生活在未知、危機與不確定性的環境中，對個體來說是一種壓力，也是一種苦難。雖然苦難的本質是痛苦的，但若能具堅毅特質以超越自我，看到苦難的意義與目的，從較高的位置看全貌，便能超越苦難的本質，此時，苦難亦能使人成長、增進韌性與提升真實的幸福。根據研究發現，本研究建議在學校生命教育課程中融入探討生命意義與提升堅毅力等議題、營造有助於堅毅特質發展的校園文化，並提出進一步研究之建議。

**關鍵詞：**勇氣、堅毅、存在正向心理學

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# **The Courage to Self-transcendence in the Chaotic World: The development of the Measurement and Exploratory Model of Hardiness for Senior High School Students**

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## **Abstract**

Based on the theory of existential positive psychology, this study constructs and verifies a factor structure model of Taiwanese senior high school students' hardiness traits, and explores their attitudes and adaptations in the face of the chaotic world. This study is based on the "Personal Views Survey III-R" revised by the researchers, and adopts a questionnaire survey method and a stratified sampling method to select 1,203 senior high school students in Taiwan as samples. SPSS statistical software is used for exploratory factor analysis, and AMOS statistical software is used for confirmatory factor analysis to verify the goodness-of-fit between the model and the actual data. Then, the One-way Multivariate Analysis of Variance (MANOVA) is used to analyze the differences in the performance of the hardiness traits of high school students with different backgrounds.

Through exploratory factor analysis, the explained variances of the three factors of "commitment", "control" and "challenge" in the scale of hardiness traits of senior high school students are 42.52%, 48.65%, and 43.76%, respectively. Its internal consistency coefficients are .63, .64 and .61, respectively, and the alpha coefficient of the total scale is .68. It indicates that the scale has acceptable reliability and validity. The confirmatory factor analysis showed that the evaluation results of the hardiness traits factor structure model were generally good in preliminary fit criteria, overall model fit, and fit of internal structure of model. It indicates that the hardiness trait of senior high school students is a multi-dimensional psychological construct including control, commitment, and challenge. Senior high school students' performance of hardiness is acceptable, the best of the three traits is "challenge." There are significant differences in the performance of hardiness among senior high school students of different genders, religious beliefs, family interactions, and self-perceived health status.

According to "Existential Positive Psychology" or "Positive Psychology 2.0" (PP2.0) advocated by Dr. Wong (2011; 2022), living in a chaotic world is not only stressful and also painful. Although the essence of suffering is painful, if one can have the quality of hardiness to transcend oneself, see the meaning and purpose of suffering, and see the whole picture from a higher perspective, one can transcend the essence of suffering. At this time, suffering can also lead to growth, resilience, and true happiness. According to the research findings, this study suggests that topics such as the meaning of life and the improvement of hardiness should be integrated into the school's Life Education curriculum, building the hardiness-based school culture, and suggestions for further research should be proposed.

*Keywords: Courage, Hardiness, Existential Positive Psychology*

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壁報論文發表

**POSTER PRESENTATION**



# 是什麼讓你選擇了那可愛的夥伴？ —動物輔助治療師抉擇因素、困境與克服之分析研究

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## 摘要

**目的：**本研究目的為探討治療師之所以選取動物輔助治療為主要諮商方式之抉擇考慮因素，同時釐清從事動物輔助治療面臨的困難，以及如何從工作經驗中將其突破，並克服困境，最後是治療師未來職涯的期許。**方法：**研究採立意取樣邀請兩位具有諮商心理師執照，且目前正在從事動物輔助治療，並長達三年以上的工作者為對象，以半結構式深度訪談蒐集資料，並以主題分析法進行資料分析。**結果：**本研究研究發現如下：(1)抉擇因素主要有三，包括本身對於動物有極高的興趣，希望動物能夠參與其職涯生活；本身喜愛冒險與創新精神，拒絕古板成規之工作；專業認同認為動物與人之間的互動是有正向經驗，可以協助個案走出低潮。(2)遭遇困境有四，包括人們對動物輔助治療的不了解，導致個案招募困難；部分學界前輩對於動物輔助治療的不認同，讓治療師感到自我懷疑與對未來的不確定；在臺灣，動物輔助治療理論與技術較沒有完整一套訓練或經驗可依樣畫葫蘆，以至於在實務操作上有些碰壁；照顧療癒犬的經濟成本負擔龐大，與收入無法達成平衡，連帶壓縮到治療師的生活品質。(3)突破克服有四，包括：隨著實務經驗增加，透過坊間口耳相傳與學校單位的合作，個案招募逐漸穩定，開拓出自己的市場；在工作經驗中看見個案的改善與其家屬的正向回饋，讓治療師建立自信心與成就感；技術層面則透過不斷閱讀國外的相關書籍自學，並規劃前往國外進修，穩固動物輔助治療的理論與技術；工作室透過調高鐘點費並與機構合作，建立穩定的收入來源，使治療師能夠維持自身生活品質。(4)未來職業期許：治療師規劃未來在臺灣其他地區擴點，藉此增加動物輔助治療的知名度，同時建立一個有系統的教學模式，確保治療師的專業能力與動物的權益，並規劃將原本工作室提升至諮商所，提供更完善設備與治療空間。**討論與建議：**本研究經討論整理出建議有三，包含：目前動物輔助治療之應用多用於復健、臨終陪伴方面，可以設立專為心理治療為目的之機構；可在大學開設動物輔助治療之課程，增加對動物輔助治療技術之認識；訂定動物輔助治療師的認證，確保專業度。

**關鍵詞：**動物輔助治療、抉擇因素、動物

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# What made you choose that lovely partner? - Decision factors, dilemmas and overcoming of animal-assisted therapists analytical research

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## Abstract

**Aims:** The purpose of this study is to explore the reasons why therapists choose animal-assisted therapy as the main consultation method, and to clarify the difficulties faced by animal-assisted therapy, and how to break through it from work experience, overcoming difficulties, and finally to learn the therapists' future career expectations. **Methods:** The research adopts purposive sampling and invites two volunteers with a counseling psychologist license who are currently engaged in animal-assisted therapy for more than three years to collect data through semi-structured in-depth interviews, and analyzes data by thematic analysis method. **Results:** The findings of this research are as follows: (1) There are three main factors for choosing, including having a high interest in animals and wishing animals to participate in their professional life; being adventurous and innovative, and rejecting stereotyped work; It is professionally recognized that the interaction between animals and humans is a positive experience, which can help the time to get out of the low. (2) There are four difficulties encountered, including people's lack of understanding of animal-assisted therapy, which makes it difficult to recruit cases; some academic seniors do not agree with animal-assisted therapy, which makes respondents feel self-doubt and uncertainty about the future; In Taiwan, the theory and technology of animal-assisted therapy are less well-trained or have experience to follow so that it is difficult in practice. The huge economic cost of caring for an animal cannot be balanced with the income, and it will also reduce the quality of life of the therapist. (3) There are four breakthroughs, including the increasing of practical experience, through word of mouth and cooperation with schools, the recruitment of cases has gradually stabilized, and their own market has been opened up; Seeing the improvement of the case and the positive feedback of their family in the work experience allows the therapists to build up self-confidence and a sense of achievement; on the technical level, self-study through continuous reading of relevant foreign books, and planning to go abroad for further study, strengthen the theory and technology of animal-assisted therapy; by increasing hourly pay and partnering with agencies, the studio has established a steady stream of income, enabling therapists to maintain their quality of life. (4) Future career expectations: The respondents plan to expand in other areas of Taiwan in the future in order to increase the popularity of animal-assisted therapy, and at the same time establishing a systematic teaching model to ensure the professional ability of the therapists and the rights of animals, and plan to upgrade the original studio to a psychological clinic to provide better equipment and bigger space. **Results:** After discussion, this study has three suggestions, including: at present, the application of animal-assisted therapy is mostly used for rehabilitation and end-of-life companionship, we suggest that an institution can be established for the purpose of psychotherapy; we also think that Animal assisted therapy courses can be offered in universities in order to increase the understanding of its techniques. Last but not least, setting up a certification for animal-assisted therapists to ensure professionalism.

*Keywords: animal-assisted therapy, decision process, animal*

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# 大專院校學生同儕互動之經驗：以自我建構理論觀點分析

\*范程寓<sup>1</sup>

## 摘要

目的：大學階段相較於國中、高中而言，在人際關係的建立與維持方面其自由度與流動性更高，因此往往需要學生有較高的主動性，而其中良好的同儕關係更是與大學生的心理健康息息相關（施建彬，2004）。因此，本研究以自我建構理論觀點進行切入，探討大學生在同儕互動中獨立與相依型自我建構之經驗。研究方法：透過文獻回顧研究法，以大學生、人際互動、同儕關係、互動經驗等關鍵詞搜索過去相關文獻，並排除非同儕關係之文獻，並以自我建構理論作為分析架構，以描繪個體於同儕互動經驗之樣貌。研究結果：以下由研究者根據過去文獻分析，當大學生面對同儕互動情境時，個體傾向採用獨立型、相依型自我建構傾向：(1)獨立型自我建構傾向：在同儕互動情境中，傾向保持一致的風格與較清晰的界線，重視關係中的自主性，當關係中出現問題時，傾向以自身為出發點對關係或問題進行思考，並針對問題採用特定的處理方式。(2)相依型自我建構傾向：於同儕互動情境中，重視關係的和諧與融洽，關係的界線也較為交融，並且在不同的同儕關係中，其互動方式的一致性較低，且當關係中出現問題時，傾向以他人需求作為出發點思考問題，對關係有益的方式都願意進行嘗試。討論與建議：大學生在同儕互動的經驗中，傾向採用自我建構的類型各有不同，對於協助傾向採用獨立自我的學生來說，除了協助學生從不同視角理解關係，過程中也須注重學生在關係中對於界線與自主性的需要，並在同儕關係出現問題時，協助其以不同的視角對問題進行思考進而發展多元的處理方式。協助傾向採取相依自我的學生來說，除了重視其自身需求外，也需注重其對於關係的重視，因此如何協助其同儕互動過程中平衡自身需求與他人需要，將會是重要的考量因素。

**關鍵詞：**大學生、人際互動、同儕關係、關係適應、互動經驗

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# College Students' Peer Interaction Experience: An Analysis from the Perspective of Self-Construction Theory

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## Abstract

**Aims:** Compared with middle school and high school, the university stage has a higher degree of freedom and mobility in the establishment and maintenance of interpersonal relationships, so students are often required to have higher initiative. Good peer relationship is closely related to the mental health of college students (Shi Jianbin, 2004). Therefore, this study starts from the perspective of self-construction theory, and explores the experience of independent and dependent self-construction of college students in peer interaction. **Methods:** In this thematic synthesis, we searched the relevant literature in the past with keywords such as college students, interpersonal interaction, peer relationship, relationship adaptation, and interactive experience, and excluded non-peer relationship literature. Self-construction theory was used as the analytical framework to describe the relationship between individuals and their peer interaction experience. **Results:** In peer interaction situations, college students who tend to stimulate independent self-construction tend to maintain a consistent interaction style and clear boundaries in peer interaction situations, value autonomy in relationships, and when problems arise in relationships, tend to think about the relationship or problem in terms of themselves and adopt a specific approach to the problem. On the other hand, students who tend to stimulate interdependent self-construction tend to value the harmony of relationships, and the boundaries of relationships are more blurred, and the way they interact in different peer relationships is more likely to be adjusted according to their interactions with others. When problems arise in a relationship, they tend to think in terms of the needs of others and are willing to try whatever is good for the relationship. **Discussion and Suggestions:** In the experience of peer interaction, college students tend to stimulate self-construction in different types. When assisting students who tend to stimulate their independent self in the process of interpersonal interaction, we need to help students not only understand interpersonal relationships from different perspectives, but also pay attention to their need for boundaries and autonomy in interpersonal relationships, and help them think about problems from different perspectives and develop multiple ways of dealing with them when they arise in peer relationships. When assisting students who tend to stimulate their interdependent self in the process of interpersonal interaction, it is important to focus not only on their own needs, but also on the importance of the relationship itself, so how to help them balance their own needs with the needs of others during peer interactions will be an important consideration.

*Keywords: college students, interpersonal interaction, peer relations, interactive experience*

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# COVID-19 疫情下大專院校學生輔導諮商單位之因應策略

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## 摘要

**目的：**本研究探討 2021 年 5 月至 7 月，國內再度大規模爆發「嚴重特殊傳染性肺炎（新型冠狀病毒，COVID-19）」疫情期間，大專院校學生輔導諮商單位的因應策略。研究者在大專院校任職專業輔導人員，發現各大專院校學生輔導諮商單位在危機之中仍快速採取相關措施。然而隨著校園文化、人力配置及學生屬性不同略有差異，因此嘗試進行更深入的探討。**方法：**考量內部一致性，研究對象為教育部管轄的公立大專院校 49 所，包含一般大學 32 所、技專校院 15 所、空中大學 2 所。研究方式為文件分析法，檢視大專院校學生輔導諮商單位的公開訊息，包括官方網站、社群平台 (Facebook、Instagram) 等，查詢專業輔導人員配置、因應 COVID-19 疫情的服務方式與內容、安心文宣及相關心理健康資源提供。**結果：**本研究重要發現有四項：(一) 大專院校學生輔導諮商單位仍採取三級輔導策略。首先在發展性輔導面向，提供安心文宣、辦理線上心理健康推廣活動，呼應其他大專院校工作者作法 (廖聆岑與余睿玲, 2020)；其次在介入性輔導，針對諮商個案透過電話、E-mail 關懷並討論調整方式；至於處遇性輔導，對於高關懷學生或是自我評估身心狀況欠佳的學生保持關懷與追蹤，有需要也可至現場晤談，提供適切處遇及資源連結。(二) 整合現有心理健康資源。79% 大專院校學生輔導諮商單位線上發佈安心文宣並提供心理健康資源，類型涵蓋專人接聽專線、實體及線上諮商與工作坊、線上直播演講、心理健康文章、操作手冊等。呼應謝佩君與黃德祥 (2021) 在「疫情與艱困時代的學生諮商輔導」提及的，學校應協助學生尋求各種社會資源，並增強社會連結。(三) 人力配置影響諮商業務執行。16% 學生輔導諮商單位並未揭露任何 COVID-19 疫情諮商政策，包含諮商措施、安心文宣、相關資源，主要是人數低於 3000 人的學校、空中大學，專業輔導人員配置較少。顯示人力確實會影響諮商業務執行程度，無法涵蓋到全校學生的心理關懷。(四) 盤點資源與場域特性提供適切服務。在 COVID-19 疫情期間，國內大專院校學生輔導諮商單位的因應措施有所不同，符合研究指出，助人工作者必須做好準備，先了解服務對象的特性並評估可提供資源後，做出最適當的因應 (黃龍杰, 2010; WHO, 2011)。因此呼籲大專院校考量校園文化、人力配置及學生屬性不同，做出最適合校內的協助措施。**討論與建議：**針對未來研究，建議研究對象可擴及私立大專校院與軍警校院，本次考量資料內部一致性，研究教育部轄下 49 所公立大專院校。另外也可更深入了解 COVID-19 疫情期間，專業輔導人員的心境及挑戰，期待未來學生輔導措施更臻完善。

**關鍵詞：**COVID-19、諮商、大學、心理師、輔導人員

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# Coping strategies of university student counseling center under the COVID-19 epidemic

\* Yu-Hsuan Chang <sup>1</sup>

## Abstract

**Aims:** This study explores the coping strategies of domestic student counseling center in universities during the outbreak of "severe special infectious pneumonia (Coronavirus Disease, COVID-19)" from May to July 2021. The researcher works as a counselor in university, and found that the student counseling center of universities still took relevant measures quickly during the crisis. However, there are slight differences with the campus culture, manpower allocation and student characteristic, therefore this study is dedicated to conduct a further discussion on this situation. **Methods:** Considering the internal consistency, the research objects are 49 public colleges and universities attached to the Ministry of Education, including 32 general universities, 15 technical colleges, and 2 open universities. The research method is document analysis method, examining the public information of the student counseling center of universities, including official websites, social platforms (Facebook, Instagram), etc., **Results:** There are four important findings in this study: (1) The student counseling center in universities still adopt the tertiary prevention strategy. First of all, in the aspect of developmental counseling, provide mental health education information and conduct online mental health promotion activities, echoing the practices of workers in other university (Liao, Ling-chen and Yu, Rwei-ling, 2020); secondly, in intervention counseling, professional guidance counselors provide service over the cellphone and E-mail in order to discuss the adjustment method; as for the remedial counseling, the Highly-Concerned Students can receive counseling if necessary so as to obtain the appropriate treatment and resource link. (2) Integrate available mental health resources. According the this study, 79% of student counseling center publish online mental health education information and provide resources, including counseling hotline, workshops, live stream, mental health articles, and self-care handbook, etc. Echoing Hsieh, Pei-chun and Huang, Der-hsiang (2021) suggested that schools should assist students to seek various social resources and strengthen social connections. (3) Manpower allocation affects the execution of consulting business. This study has revealed that 16% of the student counseling center did not disclose any COVID-19 epidemic counseling policies, including counseling measures, reassurance publicity, and related resources. These schools are understaffed - with less than 3,000 students or open universities, there are fewer professional guidance counselors. It shows that manpower will affect the execution of counseling business, and it cannot cover the psychological care of students in the whole school. (4) Inventory resources and field characteristics to provide appropriate services. During the COVID-19 epidemic, the response measures of domestic student counseling center are different. As the previous studies, workers must be prepared, including understand the characteristics of the client and evaluate the available resources before service (Huang, Long-Jie, 2010; WHO, 2011). Therefore, we call on universities to take the campus culture, manpower allocation and student characteristic into account when you make assistance measures on campus. **Discussion and Suggestions:** For future research, it is suggested that the research object may be expanded to private, military and police universities. In addition, we can also have a deeper understanding of the mood and challenges of professional counselors during the COVID-19 epidemic, and look forward to better counseling measures for students in the future.

*Keywords: COVID-19, counseling, university, counselor, guidance*

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# 婚姻伴侶信任量表修訂與本土情況分析研究

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## 摘要

**目的:** 內政部統計國內離婚人口中婚齡未滿9年的人有五成之多，探討維護婚姻關係的因素顯得重要。由於文獻指出信任是維持關係美滿的重要因素，但目前國內測量親密信任工具有題數與分量表偏多，在實務運用上計分較為不易現象，故本研究目的在中譯修訂一份具優良信效度且題目精簡的「伴侶信任量表 (Dyadic Trust Scale)」(Larzelere & Huston, 1980)，同時，調查分析不同婚齡夫妻在此測量工具上的反應情況，希望貢獻家庭婚姻工作者對本土夫妻的關係信任情況有更多瞭解，及提供伴侶諮商實務現場精要且信效度良好的測驗工具，亦可供一般大眾自我測量，作為反思婚姻伴侶關係之參考。**方法:** 本研究以「已在國內合法登記結婚，且目前有與配偶同住至少連續三個月之異性戀已婚者」為研究對象。採便利取樣方式以網路問卷進行資料收集。為確保中譯之伴侶信任量表效度，本研究採取回譯方式處理，並以100份樣本包含50位已婚男性與50位已婚女性進行預試。預試分析顯示中文版伴侶信任量表共8題，題項皆適切並予以保留，全量表為單因素構念。正式研究以247份有效樣本進行信效度驗證，並以關係滿意度作為效標。**結果:** 信效度考驗結果顯示，中文版伴侶信任量表之Cronbach's  $\alpha$ 為.91，此量表具有良好的內部一致性信度。效度方面，以探索性因素分析驗證各題項之因素負荷量於.75~.84之間，總解釋變異量達62.28%，顯示中文版伴侶信任量表具有良好的收斂效度；並以關係滿意度驗證該量表之效標效度，分析發現高信任組與低信任組樣本的關係滿意度達顯著差異 ( $t = -12.53, p < .000$ )，顯示量表得分可區辨不同程度的關係滿意度。本土夫妻樣本在伴侶信任程度差異分析，僅婚齡與性別交互作用效果顯著 ( $F = 3.62, p = .028$ )。單純主效果檢定發現，女性婚齡5年以內之親密信任高於婚齡21年以上之組別 ( $p = .051$ )；婚齡21年以上的男性親密信任顯著高於女性 ( $p = .002$ )。**討論與建議:** 第一，本研究主要以異性戀已婚者為驗證信效度之對象，未來研究建議可進一步以更多不同族群為樣本，例如不同婚姻狀態、未婚伴侶或非異性戀伴侶等親密關係型態者驗證中文版伴侶信任量表之信效度。第二，本研究並非以對偶研究設計，測量僅能反映伴侶其中一方之主觀感受，故未來可採對偶研究，進一步探究伴侶對彼此的信任如何在關係互動中產生影響。第三，未來可採追蹤及縱貫研究方式，並納入家庭生命週期的概念，以致瞭解在不同家庭發展階段之親密信任程度差異與變化，而有機會協助伴侶邁入穩定的婚姻關係。

**關鍵詞:** 親密信任、伴侶信任量表、已婚者

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# Dyadic Trust Scale Revision and Indigenous Situation Analysis in Marriage

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## Abstract

**Aims:** In Taiwan, 50% of the divorced population has been married for less than 9 years in, and local marriage-related studies have found that trust is the key to maintaining a happy marriage. At present, although there are related intimacy trust measurement tools in Taiwan, there are too many questions and subscales, and it is not easy to score in practical application. Therefore, this study translated and revised the Dyadic Trust Scale with excellent reliability and validity (Larzelere & Huston, 1980), hoping to provide a reliable and valid test tool for future marriage research and couples counseling, and can also be used for self-measurement by the general public. **Methods:** This study is based on "heterosexual married persons who have been legally registered in Taiwan and currently live with their spouse for at least three consecutive months". Convenience sampling was used to collect data by means of an online questionnaire. In order to ensure the validity of the Chinese-translated Dyadic Trust Scale, this study adopted a back-translation method, and conducted a pre-test with 50 married men and 50 married women. The pre-test analysis showed that the Chinese version of the Dyadic Trust Scale has a total of 8 items, all of which are appropriate and reserved. The full scale is a single-factor construct. The formal study used 247 valid samples to verify the reliability and validity, and used relationship satisfaction as the criterion. **Results:** The reliability test, Cronbach's alpha of the Chinese version of the Dyadic Trust Scale is .91, indicating that the scale has good internal consistency reliability. In terms of validity, exploratory factor analysis was used to verify that the factor loading of each item was between .75 and .84, and the total explained variance amounted to 62.28%, indicating that the scale has good convergent validity. Criterion validity test, the analysis found that the relationship satisfaction of the high trust group and the low trust group was significantly different ( $t=-12.53$ ,  $p<.000$ ), indicating that the scale scores were distinguishable different degrees of relationship satisfaction. An analysis of differences in trust levels among indigenous samples, only the interaction effect between marriage age and gender was significant ( $F=3.62$ ,  $p=.028$ ). The simple main effects test found that the intimate trust of women within 5 years of marriage was higher than that of the group of more than 21 years of marriage ( $p=.051$ ); the intimate trust of men over 21 years of marriage was significantly higher than that of women ( $p=.002$ ). **Discussion and Suggestions:** First, this study mainly uses heterosexual married persons as the object. Future research suggests that the reliability and validity of the Chinese version of the Dyadic Trust Scale can be further tested with more samples of different ethnic groups, such as different marital status, unmarried people. Second, this study was not designed as a dual study, and the measurement can only reflect the subjective feelings of one partner. Therefore, dual studies can be used in the future to further explore how partners' trust in each other affects their relationship interactions. Third, follow-up and longitudinal research methods with the concept of family life cycle can be adopted in the future, so as to understand the differences and changes in the level of intimacy trust at different stages of family development, and have the opportunity to help partners enter a stable marriage relationship.

*Keywords: intimacy trust, Dyadic Trust Scale, married people*

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# 職場排擠、壓力覺知與工作滿意度之探究：正念特質的干擾效果

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## 摘要

**目的：**本研究旨在探究職場排擠與壓力覺知、工作滿意度之間的關係，同時檢驗壓力覺知在職場排擠與工作滿意度間的中介效果，以及個人正念特質於職場排擠與壓力覺知間的干擾效果。**方法：**本研究以服務滿一年以上之現役軍士官為研究對象，採用線上問卷調查法，取有效問卷 342 份，運用結構方程式模型探究變項間的關係，以拔靴法進行中介效果檢定，以多群組結構方程模型進行干擾效果檢驗。**結果：**1. 皮爾森相關分析顯示，職場排擠與壓力覺知有顯著的中度正相關 ( $r_{12} = .36$ )；職場排擠與工作滿意度有顯著的低度負相關 ( $r_{13} = -.26$ )，與正念特質有顯著的中度負相關 ( $r_{14} = -.36$ )；壓力覺知與工作滿意度、正念特質有顯著的中度負相關 ( $r_{23} = -.47$  以及  $r_{24} = -.54$ )。2. 潛在變數路徑分析結果顯示，職場排擠對壓力覺知具有顯著正向關聯 ( $\beta_{12} = .47$ )；職場排擠對工作滿意度則未呈現顯著負向關聯 ( $\beta_{13} = -.04$ )；壓力覺知對工作滿意度具有顯著的負向關聯 ( $\beta_{23} = -.42$ )。3. 壓力覺知在職場排擠與工作滿意度之間扮演完全中介角色。4. 經多群組結構方程模式分析結果顯示，正念特質於職場排擠與壓力覺知間在職場排擠與壓力覺知間的干擾效果並不顯著 ( $\chi^2(1) = 1.10, p > .05$ )。高、低正念模型在職場排擠對壓力覺知的路徑係數分別為 .28 與 .49。**討論與建議：**本研究證實職場中關係的霸凌（如漠視與排擠）的確會增加個人的壓力覺知，並間接降低其工作滿意度。過去研究顯示，正念特質是一個自我調節因素，可以緩解組織中不公正事件對反芻思考和負面情緒的影響，從而減少破壞性的行為。然，本研究並未發現正念特質對於職場排擠與壓力覺知之間的關係具有明顯的干擾效果，亦即，職場排擠對壓力覺知的影響力，不因個人正念特質高、低，而有所不同。建議未來可針對不同研究對象進行探究，藉以了解正念對於緩解人際互動壓力的實際效益。

**關鍵詞：**職場霸凌、正念特質、壓力覺知、軍人

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## Relationship between workplace exclusion, stress perception and job satisfaction: The moderating effects of trait mindfulness

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### Abstract

**Aims:** This study explored the relationship among workplace exclusion, stress perception and job satisfaction. It also examined the mediating effect of stress perception between workplace exclusion and job satisfaction, and the moderating effects of trait mindfulness between workplace exclusion and stress perception. **Methods:** This study used a network questionnaire survey method. In this study, a total of 342 valid questionnaires collected from active duty soldiers were analyzed by the statistical method of the structural equation model. **Results:** The findings showed that workplace exclusion has a significant moderate positive correlation with stress perception ( $r_{12} = .36$ ); workplace exclusion has a significant negative correlation with job satisfaction ( $r_{13} = -.26$ ) and trait mindfulness ( $r_{14} = -.36$ ). Furthermore, stress perception, job satisfaction, and trait mindfulness are significantly and moderately negatively correlated with each other, with correlation coefficients ranging from  $-.47$  to  $-.54$ . The path analysis showed that workplace exclusion had a significant positive correlation with stress perception ( $\beta_{12} = .47$ ), workplace exclusion had no significant negative correlation with job satisfaction ( $\beta_{13} = -.04$ ), and stress perception had a significant negative association with job satisfaction ( $\beta_{23} = -.42$ ). Stress perception plays a fully mediating role between workplace exclusion and job satisfaction. However, the moderating effect of trait mindfulness on workplace exclusion and stress perception was not significant ( $\chi^2(1) = 1.10, p > .05$ ). **Discussion and Suggestions:** This study confirmed that workplace bullying (such as neglect and exclusion) did increase an individual's perception of stress and indirectly reduced job satisfaction. Past research has shown that the trait mindfulness is a self-regulatory factor that could mitigate the impact of organizational injustice on rumination and negative emotions in individuals, thereby reducing destructive behavior. However, this study did not find that trait mindfulness had a moderating effect on the relationship between workplace exclusion and stress perception. It means that the influence of workplace exclusion on stress perception does not differ depending on whether individuals are high or low in mindfulness. The researchers suggested that future research can be conducted on different research subjects to understand the practical benefits of mindfulness in relieving the stress of interpersonal interactions.

*Keywords: workplace bullying, trait mindfulness, stress perception, soldiers*

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# 雙元文化員工於華人組織中之工作適應及目標實現

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## 摘要

**目的:**西方文化始自清末川流於華人社會中已是不爭的事實，尤其在現代化社會中，因為科技的進步縮短了國與國之間文化交流的距離，也拉近了人和人之間溝通的渠道，不同文化的資訊因媒體網路的無邊際越來越容易獲取。全球化現象的普及，使移民、留學和旅居海外等不再是難事，接受中西方雙元文化陶冶的人正大幅增加。

台灣天然資源稀少，人才是最寶貴的資源，近年來，台灣積極吸引國際人才來台以增加國家競爭力，東南亞地區受儒家文化所薰陶，較易融入台灣企業，成為重點的吸收對象之一；但相對來說，東南亞地區同樣的因為全球化，知識分子亦不斷接收西方文化，和台灣的當代華人一樣，同時都兼受傳統華人文化及西方文化之影響。再者，台灣正積極鼓勵學生能前往西方留學汲取科學知識，並希望學成後回國貢獻所學；但在留學過程中，同樣會受到西方文化之洗禮，在個體內雙文化之自我儼然成形。台灣本土企業，大致而言仍承襲傳統華人以關係為主的組織型態，尤其在企業內形成很多以關係連結的次團體，上述兩者因中西交匯環境下被內化的雙元文化個體，是否能在台灣本土企業中融入產生歸屬感，順利適應組織環境並達成組織目標？

楊國樞（2001，2004）的雙文化自我四元論以及雙 Y 動機模式、陸洛（2003，2011）、高旭繁（2008，2011）、黃光國（2011）對中西方文化之社會取向和個人取向比較、折衷自我及自我曼陀羅模型的論述，提供了良好的理論基礎以解釋雙文化個體的心理現象。本研究並結合以關係主義為主的華人組織型態，探討雙文化員工在華人本土組織情境下，其工作適應及目標實現之心理歷程，及組織內雙文化員工對以關係為基礎所形成之次團體的歸屬感對其自身之影響。

**方法:**我們以結構主義為方法，試圖建立一個以自我理論及關係主義為核心的成就動機模型。

**結果:**我們建立了一個雙元文化員工在本地企業內的工作適應與目標實現的模型，並解釋團體歸屬對於雙元文化個體之行為模式、工作適應和目標實習層面所產生之影響。在模型中，我們認為較具社會取向的員工，能對於組織內團體產生較高的歸屬感，並且能夠有較佳的工作適應，及追求組織內的縱向目標。相對而言，較具個人取向的員工，較難對於組織內團體產生歸屬感，在組織內會有適應不良的現象，在目標追求上也較偏向個人目標。

**討論與建議:**本研究因應時代變遷下，雙元文化個體逐漸廣泛普及於社會之中，具雙文化特性的員工進入以關係為基礎的本地企業時，其適應及目標實現之問題必須被重視。以企業人力資源政策而言，吸取這類型的員工能夠為企業帶來不同的觀點，將有助於企業進步；但吸引人才只是開始，如何留住人才才是重點。我們所提出的模式將有助於企業了解雙元文化的員工，並藉以發展適當的留才策略，亦可作為後續實徵研究之理論基礎。

**關鍵詞:** 雙元文化、關係主義、團體歸屬、工作適應、目標實現

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# Work Adaptation and Goal Achievement of Bicultural Employees in Chinese Organizations

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## Abstract

**Aim:** It is an indisputable fact that Western culture has flowed into Chinese society since the end of the Qing Dynasty. In today's society, the advancement of science and technology has improved cultural exchanges between countries. It has also improved the communication channels between people. Moreover, information about different cultures is becoming more and more accessible due to the boundless media network. Moreover, the popularization of globalization makes it easier to immigrate, study, and live abroad. As a result, the number of people who embrace both Chinese and Western biculturalism is increasing significantly.

In Taiwan, where natural resources are scarce, talent is one of the most precious resources. In the past few years, Taiwan has been actively attracting international talents, especially intellectuals from Southeast Asia. As these Southeast Asian talents are influenced by Confucian culture, they are easier to integrate into Taiwanese organizations, becoming one of the key absorption targets. Due to globalization, intellectuals in Southeast Asia are constantly accepting Western culture and, just like the contemporary Taiwanese, are both influenced by traditional Chinese culture and Western culture. Furthermore, Taiwan is actively encouraging students to study in the West to acquire scientific knowledge in the hope of returning to Taiwan to contribute what they have learned. However, while studying abroad, they will also be exposed to Western culture, and their bicultural selves will naturally shape their minds.

Generally, most Taiwanese organizations still inherit the traditional Chinese relationship-based organizational style. In particular, there are many subgroups constituted by different relationships of people within organizations. Therefore, it is interesting to investigate if the above-mentioned bicultural individuals, shaped by the environment where Chinese and Western meet, can integrate into Taiwanese organizations to develop a sense of belonging, adapt to the organizational environment smoothly, and achieve organizational goals?

Yang's (2001, 2004) four-part theory of the Chinese self and the Double-Y Motivation Model, Lu's (2003, 2011) and Gao's (2008, 2011) discussions of the Composite Self, as well as Huang (2011) 's Mandala of Self, provide a good theoretical basis for explaining the psychological phenomena of bicultural individuals.

This study combined the Chinese organizational style dominated by relationism to discuss the psychological process of bicultural employees' work adaptation and achieving goals in the context of local Chinese organizations. Furthermore, this study explores employees' sense of belonging to relationship-based subgroups' influence on themselves.

**Method:** We adopt a structuralism approach and try to build a model of achievement motivation centered on self-theory and relationism.

**Results:** We build a model of bicultural employees' job adaptation and goal achievement in local companies and explain the impact of a sense of belonging to subgroups on their behavioral patterns, job adaptation, and target practice. In the model, we believe that more socially oriented employees have a higher sense of belonging to the subgroup within the organization. As a result, they tend to have better job adaptation, as well as the pursuit of

vertical goals within the organization. On the other hand, employees with a more personal orientation are relatively difficult to develop a sense of belonging to the subgroup within the organization. They may experience maladaptation within the organization and are more inclined towards personal goals in their pursuit of goals.

**Discussion and Suggestions:** In response to the changes of the times, bicultural individuals have gradually become widespread in society. When bicultural employees enter a relationship-based local organization, the issues of adaptation and goal achievement must be taken seriously. In terms of corporate human resources policy, absorbing bicultural employees can bring different perspectives to the company, which will help the growth of the company. However, attracting talent is just the beginning; how a company retains talent is the key issue. The proposed model will help companies understand employees with dual cultures and develop appropriate retention strategies. It can also serve as a theoretical basis for subsequent empirical research.

*Keywords: Biculturalism, goal achievement, group belonging, relationism, work adaptation*

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# 對外華語文教學中傳統文化教育模式以越南籍生為例

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## 摘要

在中國逐步盛強的時代，世界廣布著一片華語熱，於是華語文學習熱潮就此展開事實上，對外華語文教學是一項艱鉅的使命，而「漢字文化圈」也一直被廣泛地研究和討論，許多學校並建立起華語教育課程，其中漢字教學是必不可少的內容，而漢字所承載的深度內涵，也是世界上可貴的文化資產。因此，對外華語的漢字教學不應僅限於字詞句及聽說讀寫等文從字順的教育，更重要的是希望能夠提高外籍生的語言文化素養，也能在課堂中對漢字文化有所傳承，藉以傳播東方文化及中國悠久的歷史文明。

近來越南經濟、社會結構的急速改變，以及新冠疫情爆發已近三年，大環境的變化對華語文教學未來的發展亦存在著相當深遠的影響。在文字方面，越南籍生應如何面對文化分歧的事實，華語國際教師該採取什麼教學方法以積極提高越南籍生的華語傳統文化素養，並且明白華人的語言背景及其在北屬時期下的越南人使用漢字有一千多年的歷史。又如何建立一套對學生有幫助的「每個字都有道可說，有理可解」的漢字系統教材。

本研究將為越南初級至中級階段學習者所教學設計，對每華語綜合課堂上採用文獻分析法、歸納法及訪談法進行研究，以理解漢字造字法則、華人歷史背景、建立漢字「字本位」的概念及其區分文化的模式與內涵等研究方法為切入點，將傳統文化教育與漢字教學課堂進行深度融合，運用漢字形態的多樣化及漢字表意成分的形成，也進一步完善中華傳統文化教育的教學基礎及課程。最後在結論中，提出了正視漢字教學與文化傳播，展望越南籍生會將漢字與傳統文化教育做有效地整合，以提高對外華語教學的質量，以利中華傳統文化教育的促進與傳播。

**關鍵詞：**漢字，傳統文化教育，越南籍生

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# Traditional Culture Education Model in Teaching Chinese as a Foreign Language Students: as an example, Vietnamese students

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## Abstract

**Aims:** In the era of China's gradual prosperity, the world is full of Chinese fever, so the Chinese language learning boom has begun. In fact, teaching Chinese to foreigners is an arduous task, and the “Chinese Character Cultural Circle” has been widely studied. During the discussion, many schools have established Chinese language education courses, in which the teaching of Chinese characters is an indispensable content, and the deep connotation carried by Chinese characters is also a valuable cultural asset in the world. Therefore, the teaching of Chinese characters in Chinese as a foreign language should not only be limited to the education of words, sentences, listening, speaking, reading, writing, etc., but more importantly, it is hoped that it can improve the language and cultural literacy of international students, and can also have a good understanding of Chinese character culture in the classroom. Inherited, in order to spread the oriental culture and China's long history and civilization.

With the recent rapid changes in Vietnam's economic and social structure and the outbreak of the new crown epidemic for nearly three years, the changes in the general environment also profoundly impact the future development of Chinese language teaching. In terms of writing, how should Vietnamese students face the fact of cultural differences, what teaching methods should Chinese-speaking international teachers adopt to actively improve the traditional Chinese cultural literacy of Vietnamese students, and understand the language background of the Chinese and their influence on the Northern period Vietnamese have used Chinese characters for over a thousand years. And how to establish a set of Chinese character system teaching materials that are helpful to students, “Every character has a way to say it, and it is reasonable and understandable”.

This research takes the understanding of the rules of Chinese character creation, the Chinese historical background, the establishment of the concept of “Character standard” in Chinese characters, and the mode and connotation of different cultures as the breakthrough point. The diversification of forms and the formation of ideographic components of Chinese characters further improve the teaching foundation and curriculum of traditional Chinese culture education. Finally, it is put forward to face up to Chinese character teaching and cultural dissemination, and it is expected that Vietnamese students will effectively integrate Chinese characters and traditional cultural education, so as to improve the quality of foreign Chinese teaching and facilitate the promotion and dissemination of traditional Chinese cultural education.

*Keywords: Chinese characters, traditional culture education, Vietnamese*

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# 成員轉換之團體方案設計歷程省思

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## 摘要

**目的:** 疫情當前，研究者參與之團體實務演練課程安排受到影響，從帶領「青少年成長團體」轉為帶領「研究生之體驗性成長團體」。有鑑於團體成員特質對於團體方案設計與目標有著直接的影響力，研究者將團體目標與方案設計進行修訂。而在方案修訂和帶領後，研究者透過反思實際帶領的歷程與結果，期以提供未來團體領導者了解如何因應成員不同需求設計方案。**方法:** 分析方案修改的歷程，比兩種較方案的差異，歸納出研究者考量的六個因素，分別是成員的興趣、認知程度、知識、生活型態及與他人的雙重關係，再以團體實際帶領的結果、成員的回饋及教師與同儕督導，檢核因應考量因素修改之目標與活動內容，並對此進行討論與反思。**結果:** 發現調整後的團體目標與方案設計的活動貼近成員的需求，有助於協助成員對自身狀態和心理需求有更多的探索、了解，提升其自我覺察的面向與程度，並達到「探索理想自我的樣貌，釐清真實與理想自我的差距」的目標，進而有助於諮商專業的學習和其自我照顧。然而卻也發現成員於討論團體規範時，應用團體諮商相關知識的表現與研究預期不同。此外，也發現體驗性團體中成員與領導者和教師，以及成員間的雙重關係，會引發成員參與團體時的不自在感和擔心，並影響成員於團體中的表現。**討論與建議:** 對於上述團體諮商相關知識預期的發現，可能是因為成員將團體規範視為基本共識，而認為沒有必要提出來討論。且在團體後的督導中，授課教師亦認為團體規範是成員相當熟悉的概念，故不需要安排過多的討論時間。體驗性團體的方案設計需將團體成員與領導者和教師，以及成員間的雙重關係納入考量。

**關鍵詞:** 團體方案設計、體驗性團體、團體歷程省思、團體成員需求

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# Reflection on the Process of Group Counseling Program of Member Change

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## Abstract

**Aims:** Due to the epidemic, the arrangement of the group counseling practice exercises that researchers participated in was affected. The group members changed from teenager to graduate. In view of the fact that the characteristics of group members have a direct impact on the group program design and goals, the researchers revised the group goals and program design. After the program was revised and led, the researchers reflected on the actual leading process and results, hoping to provide future group leaders with an understanding of how to design programs according to the different needs of members. **Methods:** The researchers analyzed the process of program modification, compared the differences between the two programs, and summarized six factors considered by the researchers, including the interest of members, cognitive level, knowledge, lifestyle, and dual relationship with others. Based on the actual process and results of group counseling, feedback from members, and supervision by teachers and peers, the researchers examined the goals and activities that have been modified according to the considerations. Finally, the researchers made discussion and reflection on them. **Result:** It was found that the adjusted group goal and program design were close to the needs of the members, so that members have more exploration and understanding of their own state and psychological needs, improving the aspect and degree of their self-awareness. The group goal of "exploring the ideal self, clarifying the gap between the real and ideal self." was achieved, which would enhance the learning of the counseling profession and members' self-care. However, it is also found that members applied group counseling-related knowledge in the way that was different from the researchers' expectation when discussing the group norms. On top of that, there was the dual relationship between members and group leaders, professor, as well as between members, which made members uncomfortable and worried, and affected members' performance in the group. **Discussion and Suggestions:** It is possible that the above findings of differing knowledge expectations about group counseling is due to the fact that members view group norms as basic consensus, seeing no need for bringing them up for discussion. In the post-group supervision, the professor also believed that it wasn't necessary to arrange too much discussion time on group norms since group members were quite familiar with these concepts. Additionally, the program of experiential groups needs to take the dual relationship between group members and group leaders, teaching professor, as well as between members into account.

*Keywords: group counseling program design, experience growth group, reflection on the process of group counseling, the need of group member*

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# Vegan 的純素生活經驗及其諮商期待初探

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## 摘要

本研究目的為探討 vegan 的純素生活經驗與諮商期待，其中包括 vegan 實踐純素生活的動機與當中的意義；實踐純素生活過程中為生命帶來的正面影響為何；實踐純素生活過程中所面對的挑戰與困境為何，且透過什麼樣的方式因應挑戰與困境；並藉由瞭解 vegan 的諮商期待，以勾勒出更合適 vegan 的諮商環境與樣貌。本研究採半結構式的深度訪談，以立意取樣的方式，蒐集三名實踐純素生活的 vegan 的文本資料，以主題分析法進行文本分析。主題分析後的結果，本研究以四個主題理解 vegan 的生活經驗，分別為：「關係與純素生活」、「對生命的正面影響」、「vegan 生活的挑戰與困境」、「面對困境與挑戰的因應方式」，以及透過訪談的文本，進一步探討「vegan 的諮商期待」，將受訪者尋求諮商的原因與諮商期待分為「尋求心理諮商的原因」、「對諮商心理師的期待」，以及「對諮商目標的期待」三部分。可以從本研究 vegan 的純素生活經驗中，更完整的看見一名 vegan 實踐純素生活的過程與樣貌，其中的希望與困境；挑戰與改變；關係與意義感，真切的感受到作為一名 vegan 的掙扎與美好。並根據受訪的 vegan 在實踐純素生活過程中的困境與挑戰，研究者進一步與其探討存在的諮商期待。最後根據本研究結果，研究者為 vegan 族群、諮商實務工作者，以及未來相關研究提供建議以供參考。對 vegan 族群的建議包括「主動向外尋求資源與支持」、「Vegan 生活方式的多樣性」、「在 non-vegan 世界中保有彈性」、「理解 non-vegan 主流文化的脈絡性因素」、「積極改變的同時也接受現實」；對諮商實務工作者的建議包括「覺察自身對 vegan 議題的態度」、「培養對 vegan 文化的認識」、「協助 vegan 個案發展出面對困境的因應方式」、「具備系統與生態觀點」、「協助個案發掘純素生活中的正向部分」、「敏覺於關係對純素生活的影響力」、「於諮商環境中現身」。

**關鍵詞：**肉食主義、純素者、純素主義、vegan 諮商、vegetarian

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# Vegan life experience and their counseling expectations

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## Abstract

The purpose of this study is to explore the life experience of vegan people and their counseling expectations, which include the motivation to becoming a vegan, the meaning of vegan lifestyle in their life, the positive and negative aspects of such lifestyle, the challenges and dilemmas that vegan people have to face and how they deal with them. By understanding the counseling expectations of vegan people this study attempts to find a more suitable counseling environment for them. A semi-structured in-depth interview is used in this qualitative study. Through purposive sampling data was collected based on the transcription of three vegan interviewees and the transcriptions were analyzed by thematic analysis method to identify common themes. Through the process of thematic analysis, this study uses four themes to understand vegan's life experience: "relationship with surrounding environment", "positive impact on life", "challenges and dilemmas in life", "facing difficulties and coping with challenges", and further explore "vegan's expectations for counseling". The reasons that interviewees seek for counseling and their expectations for counseling were divided by researcher into three parts: "reasons for seeking counseling", "expectations for counselor", and "expectations for counseling goals". We can develop a much more comprehensive viewpoint concerning vegan lifestyle and explore such things as hopes and dilemmas of vegan people, changes which they experience in their lives and meaning which this lifestyle brings to their lives. According to the struggles and challenges of the interviewed vegans researcher further discussed the possible counseling needs with them. Finally, based on the results of this study, researcher provides suggestions for vegan groups, counselors, and future researchers. Suggestions for vegan groups include: "seeking resources and supports outward actively", "diversity of the vegan's lifestyle", "resilience in a non-vegan world", "understanding the contextual factors of mainstream non-vegan culture", "accepting reality while making positive changes"; suggestions for counseling practitioners include: "being aware of one's own attitude toward vegan issues", "cultivating awareness of vegan culture", "assist vegan clients to develop kind of ways to cope with difficulties in non-vegan world", "having a systematic and ecological perspective when having an assessment", "helping vegan clients to discover the positive aspects of a vegan life", "being sensitive to the influence of relationships on a vegan's life", "appearing in a counseling environment for vegan client"; suggestions for future research include: "various vegan lifestyles are discussed and presented", "the stages and the process of practicing a vegan life", "the experience of being a vegan advocator", "develop counseling intervention model for vegan group", "comparing the effect of vegan community and vegan group counseling", "the impact of counseling practitioners' attitude toward vegan culture on the counseling process".

*Keywords: carnism, vegan, veganism, vegan counseling, vegetarian*

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# 近十年國內大學生悲傷團體研究初探

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## 摘要

本研究欲了解近十年國內大學生悲傷團體的發展，做為助人工作之參考。悲傷是否需要治療有其個別差異，若能協助人以健康的方式調適則可減少負向影響 (Howard R. Winokuer & Darcy L. Harris, 2012; 陳增穎譯, 2016)。青少年時期的失落與悲傷經驗較易被成人輕忽，進入大學階段，認知和情感表達愈發成熟，若能協助成年前期的大學生探索與表達其悲傷經驗並從團體中學習，從發展的角度而言有其必要。

本研究採用文獻分析法 (Document Analysis)，使用「悲傷團體 (grief group)」、「哀傷團體 (grieving group)」、「哀悼團體 (mourning group)」、與「支持團體 (support groups)」等關鍵字，蒐集國內相關主題的期刊文獻，以分析台灣「悲傷團體」研究之概況、悲傷議題、研究方法與諮商理論的情形。

以大學生悲傷議題為主的 4 篇研究，其中包含台灣藝術治療學刊 1 篇與 3 篇碩士論文。每篇的樣本數皆在 5 人以下，男女比例接近 1:1，各團體人數為 1 篇 2 人 (錢泓諺等, 2018) 其餘 5 人 (徐培倫, 2018; 鄭嘉蓁, 2016; 詹菁華, 2014)，總平均為 3 人。其中悲傷因素分別為分手與喪親。團體方案的理論依據上，有 2 篇採用 Worden(2009, 2011) 任務論，其餘分別為社會支持性團體 (徐培倫, 2018) 與意義重建模式 (詹菁華, 2014)。在團體進行的形式上，有 2 篇 (徐培倫, 2018; 鄭嘉蓁, 2016) 為一般結構性團體，另 2 篇分別結合藝術治療 (錢泓諺等, 2018) 與心理劇 (詹菁華, 2014)。研究方法為 2 篇質性研究、1 篇混合研究與 1 篇實驗研究。顯示近十年國內悲傷治療團體多以任務論為基礎，但增加藝術治療與心理劇的運用。研究方法不單倚質性或量性研究，有混合研究設計以收集多元資料探討悲傷團體的效果。研究結果呈現團體成員在後測量表分數上有顯著改變，「對團體的正向感受」與「認知意義的詮釋轉化」為其調適的助力。

研究與實務建議：一、團體人數少影響團體成效的外推性。二、大學生悲傷團體治療的研究除喪親、分手失落等發展性失落議題，尚待發展與研究更多悲傷議題。三、大學生的悲傷議題研究常見於個別訪談取樣，可多以悲傷團體的方法作探討。四、大學生的悲傷議題以團體諮商或治療形式介入的相對少，當前大學諮商中心團體主題的推展或諮商師培訓計畫皆值得進一步探究。

**關鍵詞：**悲傷輔導、悲傷團體諮商、失落議題、文獻回顧、團體治療

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# **A preliminary study on the research on domestic college students' grief groups in the past ten years.**

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## **Abstract**

This study aims to understand the development of domestic college students' grief groups in the past ten years, as a reference for helping others. Whether grief needs treatment or not has its differences, but if it can help people adjust healthily, the negative impact can be reduced (Howard R. Winokuer & Darcy L. Harris, 2012 ; Translated by Chen Zengying, 2016). The experience of loss and grief in adolescence is more likely to be ignored by adults, but the cognitive and emotional expressions of college students become more mature and they value peer relationships. It is necessary from the point of view.

This study used a document analysis method, using the "grief group" keywords such as "grief group", "grieving group", "mourning group", and "support groups" to collect domestic journal literature on related topics to analyze Taiwan's "griefing group". An overview of research on groups, grief issues, research methods, and the state of counseling theory.

A total of 4 studies were obtained for analysis, including 1 journal (Taiwan Journal of Art Therapy) and 3 master theses. The number of samples for each article is less than 5 people, the ratio of male to female is close to 1:1, and the number of each group is 2 people for 1 article (Qian Hongyan et al., 2018), and the remaining 5 people (Xu Peilun, 2018; Zheng Jiazhen, 2016; Zhan Jinghua, 2014 ), with a total average of 3 people. The grief factors were breakup and bereavement. As for the theoretical basis of the group program, 2 papers using Worden's (2009, 2011, two papers using different years) task theory, and the rest are social support groups (Xu Peilun, 2018) and the meaning reconstruction model (Zhan Jinghua, 2014). In terms of group form, two articles (Xu Peilun, 2018; Zheng Jiazhen, 2016) are general structured groups, and the other two combine art therapy (Qian Hongyan et al., 2018) and psychodrama (Zhan Jinghua, 2014). The research methods were 2 qualitative studies, 1 mixed study, and 1 experimental study. In the past ten years, domestic grief therapy groups are still mostly based on task theory, but increase the use of expressive techniques (art therapy and psychodrama). In terms of research methods, not only qualitative or quantitative research but also mixed research design is used to collect multivariate data to explore the effect of grief group therapy. The research results showed that in addition to the significant changes in the scores of the group members in the post-measurement scale, "positive feelings about the group" and "transformation of the interpretation of cognitive meaning" were also helpful in promoting their changes.

The mixed research design can collect data from multiple perspectives, so that objective data and solid descriptions complement each other so that the connotation of grief and loss can be more clearly presented. Qualitative research will be supplemented by the collection of quantitative test data as objective observations and descriptions. Follow-up research should pay attention to 1. The number of groups is small, how to reconcile the trade-off between "the number of research samples" and "the number of group members". 2. The current research on grief group therapy for college students mainly focuses on bereavement, breakup, and loss, which belongs to developmental loss. However, there may be many more different grief issues to be developed and studied. 3. The issues of bereavement or breakup faced by college students are quite common in individual counseling, but the number of group studies is only four, which is relatively small, and the reason remains to be explored. 4. The issue of loss in college students is very common, and there are relatively few forms of group counseling or therapy. Whether it is related to the promotion of the current group theme of the university counseling center or the training of counselors is worthy of further exploration, to help address domestic loss and Provide a reference for professional training in group counseling on grief issues.



*Keywords: Grief counseling, grief group counseling, loss issues, literature review, group therapy*

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## 附件一、大會主協辦單位介紹

### 一、主辦單位介紹

#### 1. 社團法人中華本土社會科學會 Chinese Indigenous Social Science Association

「中華本土社會科學會」(Chinese Indigenous Social Science Association, 英文簡稱 CISSA, 中文簡稱「思源學會」), 於 2018 年 11 月 3 日正式成立。創會之目的以推廣本土社會科學、期許世界各國學術研究工作能基於自身文化脈絡來發展本土社會科學, 並展開溝通與交流, 發展全球本土社會科學。由華人社會科學之實驗場域出發, 以發揮引領作用, 特別著重華人本土社會科學的理論架構與在地實踐, 關注如何根據華人社會的實況以研究與推動相應的自主學術, 並向社會大眾和國際社群介紹最新之學術成果, 進而將華人本土社會科學的發展經驗分享給其他希望發展本土社會科學的國家, 共謀理論與實踐, 裨益全球本土社會科學的永續發展為宗旨。

本會以開創性的態度繼承華人儒家的論學傳統與「維也納學圈」(Vienna Circle) 的哲學思辯精神, 倡議自由、平等與開放的新時代論學傳統, 並透過每月舉辦小型學術研討或讀書會, 每年舉行大型學術研討會, 共同參與整合型研究計畫、國內外學術專刊以及專書發表等學術活動, 開啟社會科學不同學術領域的交流與對話以推動社會科學的跨領域整合, 是華人與亞洲地區最具學術活動能量的社會科學跨領域學術團體。

中華本土社會科學會入會辦法如下

本會會員分下列 6 種

(一) 個人會員：凡贊同本會宗旨、年滿二十歲, 且具有下列資格之一者, 填具入會申請書, 經理事會通過, 並繳納會費後, 得為個人會員。

1. 在國內外大專校院或研究機構擔任人文社會科學專任教學或研究人員。

2. 在國內外大學獲得人文社會科學相關博士學位。

3. 雖不具上開資格, 經本會常務理事 3 人共同具名推薦者。

(二) 永久會員：凡贊同本會宗旨、年滿二十歲, 具有前項資格者, 填具入會申請書, 經理事會通過, 並一次捐款 3 萬元, 為永久會員。

(三) 預備會員：凡贊同本會宗旨、年滿二十歲之人文社會科學領域碩博士生, 填具入會申請書, 經理事會通過, 並繳納會費後, 得為預備會員。

(四) 團體會員：凡贊同本會宗旨之人文社會科學機構或團體, 填具入會申請書, 經理事會通過, 並繳納會費後, 為團體會員, 團體會員推派代表 3 人, 以行使會員權利。

(五) 榮譽會員：對本會有所貢獻之個人或團體, 具有對人文社會科學領域發展卓越貢獻資格者, 填具入會申請書, 經理事會通過, 為榮譽會員。

(六) 贊助會員：贊助本會工作之團體或個人, 填具入會申請書, 經理事會通過, 為贊助會員。

各會員需要繳交的會費如下：

一、入會費：個人會員：新臺幣 3000 元, 於會員入會時繳納；預備會員：新台幣 1000 元, 於會員入會時繳納；團體會員：新台幣 9000 元, 於會員入會時繳納；贊助會員：新台幣 3000 元, 於會員入會時繳納。

二、常年會費：個人會員：新台幣 3000 元；預備會員：新台幣 1000 元；永久會員：捐款新台幣 30000 元；團體會員：新台幣 9000 元。

## 2. 中山大學 National Sun Yat-sen University

民國 70 年代，臺灣整體經濟發展起飛，社會對於高等教育的關注與重視也與日俱增，當時重要的知名大學都位於北臺灣，南臺灣高屏地區尚無國立大學之設置。為了平衡南北教育的發展，政府決定在南部籌建綜合大學，並以紀念 國父孫中山先生而命名為「中山大學」，校址擇定設於高雄市西子灣畔，並成立 4 系 2 所，於民國 69 年（1980 年）秋季開始招生。本校成立後，為了進一步紀念 國父的功績，報請教育部改以 國父的誕辰 11 月 12 日為中山大學的校慶日，並以「博學，審問，慎思，明辨，篤行」為本校之校訓。

In the 1970s, Taiwan's economic development took off, and society's attention to higher education increased day by day. At that time, all well-known universities were located in northern Taiwan, and there was not a single national university in the Kaohsiung-Pingtung area of southern Taiwan. To balance the development of education between the north and the south, the government decided to establish a comprehensive university in the south and named it "National Sun Yat-sen University" in honor of Dr. Sun Yat-sen, the founder of the Republic of China. Enrollment began in the fall of 1980. To further commemorate Dr. Sun Yat-sen's achievements, the Ministry of Education granted the request to date Dr. Sun Yat-sen's birthday of November 12th as the anniversary of the University.

## 3. 彰化師範大學 National Changhua University of Education

國立彰化師範大學秉持「新、本、精、行」之校訓，以追求「成為兼具卓越教學、創新研究、永續服務的一流大學」為發展願景。更以「培育專業與通識兼備之社會中堅人才，創造教學與研究並重之優質環境，開拓國內與國際皆具之宏觀視野，成為具有國際競爭力之知名學府」為持續追求的目標。

### 校史簡介

- 1971 年 08 月 成立「臺灣省立教育學院」
- 1980 年 08 月 本校改隸教育部，更名為「國立臺灣教育學院」
- 1989 年 07 月 改制為「國立彰化師範大學」，設立 3 個學院，教育學院、科學教育學院（1993 年更名為理學院）、及職業教育學院，共有 9 個學系
- 2000 年 10 月 成立文學院
- 2002 年 08 月 成立工學院、管理學院，職業教育學院更名為技術及職業教育學院
- 2004 年 08 月 成立社會科學暨體育學院並朝向綜合大學發展
- 2005 年 08 月 以轉型、卓越、國際化為目標，合力建造嶄新彰化師大
- 2008 年 08 月 發展成 7 個學院，21 個學系、44 個碩士班以及 15 個博士班

### 校訓

新、本、精、行

### 校訓精神

思維創新、篤實務本、術有專精，實踐力行

### 願景

兼顧教學、研究與服務的一流大學，培育具有通識及專業的學生，促進教師同仁學術形象，連結國內外發展脈動，提升學校競爭力，以達永續發展。

### 定位

研發創新、師範為本、科技商管精進、教育人文拔尖。

### 理念

「轉型·卓越·國際化：合力建造嶄新彰化師大」

### 近期目標

營造師生良好的教學與學習環境，不僅能面對國內與區域內大學的競爭，亦能逐步邁向國際化。充實彰化師大的內涵，建立本校的優秀品牌，期盼在未來，至少有五分之一的系所，在國內能居於領先地位，其餘的系所，初期階段也能達中上水準；並全力提升研究中心至享有全國聲譽的水準。

## 4. 彰化師大教育學院 College of Education, NCUE

民國七十八年八月本校（原國立臺灣教育學院）奉准改制為國立彰化師範大學，並設立三個學院，「教育學院」為其中之一。

教育學院原有輔導學系、特殊教育學系、國文學系、英語學系、美術學系、地理學系及教育研究所等七個系所。民國八十九年十月，英語學系、國文學系、美術學系、地理學系改隸成立文學院。

目前，教育學院有輔導與諮商學系（原名輔導學系，民國六十年創立，六十八年增設研究所，七十八年增設博士班）、婚姻與家族治療研究所（民國九十五年八月成立）、特殊教育學系（民國六十四年成立，七十三年增設研究所，八十年增設博士班）、教育研究所（民國八十五年成立，九十二年增設博士班）、復健諮商研究所（民國九十二年八月成立），共兩系三所，位處於本校進德校區明德館與至善館。本院歷任院長有何福田博士、許天威博士、王文科博士、陳明照博士、周台傑博士、陳聰文博士、趙淑珠博士、高淑貞博士。

本院的教育目標，除了延續過去教育學院時代的優良傳統，持續致力於培養中等學校輔導與特殊教育師資外，並經由中小學教育學程之開設，協助全校各系所培養各類科優良中小學師資。同時，除針對我國教育與經建之需求，及配合政府有關重要教育政策，對現有系所各專門學術領域進行深入探討與研究外，也為現職教師提供在職進修或師資回流進修，以提昇教師知能。

## 5. 彰化師範大學輔導與諮商學系 Department of Guidance and Counseling, NCUE

國立彰化師範大學輔導與諮商學系創立於1971年，為因應九年國民義務教育設置學校輔導教師的培育工作而成立，是本校創校之系，亦為台灣所有大學中最早設立與規模最大之輔導與諮商科系，師資陣容齊全與多元，且設有博士班、碩士班及學士班三階段之完整專精課程，本系所具有的人文學風與優良傳統，以及所肩負台灣輔導與諮商專業傳承的使命，是本系創設至今始終一致的自我期許與系所特色，也是本系吸引海內外優秀學子至本系就讀的原因。

本系的教學目的在培育學校輔導教師、諮商心理師、社會工作師、婚姻與家族治療專家、企業諮商與員工協助方案專業人員、國家公職人員、少年保護與犯罪防治專家以及心理諮商相關學術研究人才，生涯進路最為多元，畢業校友遍佈海內外為全國



之冠。

自 2007 年起，為因應師範院校轉型與社會發展之需求，為培養社會所需之專精與跨領域專業人材，大學部更進一步精分為「學校輔導與諮商」(主修學校輔導與學生事務)及「社區輔導與諮商」(主修社區諮商與社會工作)兩組，兩組學生更可互相選修課程，進行跨領域之合作學習；碩士班更新增婚姻與家族治療碩士班，此等分組與新設系所之課程設計皆為全國唯一與首創，使本系學生之專業訓練具備跨領域整合能力專業能力，核心能力也更為豐富而多元。

自 2009 年起，為拓展學生的未來生涯廣度，本系更與特教系、復健諮商研究所合作開設「復健諮商學分學程」，以培育學生在身心障礙者諮商與就業輔導工作領域之能力，自 2011 年起並與企管系、人力資源研究所與復建諮商研究所合作開設「員工協助方案學分學程」，以培育學生在人力資源領域中從事企業諮商與員工協助方案(EAP)工作之能力。此兩項全國首創之跨領域學分學程，為本系學生開拓更寬廣的生涯進路。本系並首創亞洲與華人地區第一個培育員工協助方案專業人員的「心理健康與諮詢碩士在職專班」，開創本系學生進軍企業提供職場主管與員工諮商與員工協助服務的絕佳機會，是華人世界培養企業員工協助專業人員的第一品牌，畢業生前途不可限量。

為因應海外華人輔導與諮商專業的發展需求，本系自 2008 年起並與馬來西亞新紀元學院合作開辦 2 加 2 大學學程，以提供馬來西亞優秀華人學子來台進修之管道，並於 2010 年起開辦「馬來西亞輔導與諮商境外碩士專班」以培育華人之學校輔導教師與社區諮商師，使本系的專業貢獻延伸至海外與華人社群。為拓展學生國際經驗，本系碩士班亦與美國加州大學合作開辦雙碩士學位學程。

## 教學宗旨

為落實核心能力的培養，本系在博士、碩士及學士等三階段的課程結構，均有其核心訓練課程，並透過不同學程之專精課程，與廣博之選修課程，供學生拓展其專精領域之相關能力。

本系在教學與訓練上特別強調理論與實務結合，實務課程與實習課程為訓練重點，使本系學生的實作能力向為社會所肯定，本系也特別強調社會發展趨勢的因應，因此在課程設計與師資陣容上的多元豐富亦是本系為學子所嚮往的特色。

因此，本系依教師專長開設豐富多元之選修課程，提供學生有更多元的選擇，而能以較大的彈性課程以適應學生的個別差異與滿足不同的生涯需求。

本系之畢業學生依其不同生涯進路，而成為各專業領域的領導人才與中流砥柱，主要之服務領域包括各級學校、社區諮商與心理衛生機構、政府教育與社政部門、醫療與特殊教育機構以及工商企業組織，肩負教育及諮商輔導工作，或從事心理諮商、社會工作、人力資源管理與員工協助方案、青少年觀護、犯罪防治、學術研究及相關

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## 人格教育

現有專任師資 21 名，包含教授 11 名、副教授 5 名、助理教授 5 名，皆具博士學位。訓練背景涵跨學校輔導、社區諮商、諮商心理、生涯發展、心理計量與統計、婚姻與家庭治療、社會工作、學生事務、性別教育、犯罪防治等，其中半數以上具備台灣與美國之國家級諮商心理師或社會工作師證照。

本系特別重視學生的全人發展與人格教育，透過師生互動、環境安排，以及理論與實務課程訓練之結合，在潛移默化中促進學生自我成長與人際發展，培育積極用心、樂觀進取、自助助人之生活理念與生命態度，並以陶冶人文素養為本，訓練專業能力為輔的養成教育，以期養成「人」、「術」合一之專業諮商與輔導人員。

## 教學環境

本系系館明德館座落於彰化師範大學校門口旁，佔地近 500 坪，可使用樓地板面積近 2000 坪。系館前有寬闊草坪、生態池塘，視野寬廣、景色宜人，提供師生良好的教學、研究的外在環境。系館為一地上四層地下一層之獨立建築物，造型具現代感，是輔諮人口中所稱的豪華透天大別墅，內有寬闊中庭、風雨迴廊與屋頂空中花園，佔地寬敞、植栽扶疏、景觀優美、採光通風良好，各項教學、研究與會議設施完善。

本系之教學設備豐富，可支援各種實務與實習課程，除有各種空間大小之一般教室之外，更設有特殊功能之「演講廳」、「視聽教室」、大小型「會議室」、「心理測驗室」、「電腦教室」、「網路暨資源中心」、「蔣建白紀念圖書室」、「性別與家庭研究中心」、「表達性治療教學中心」（內設遊戲治療室、沙盤治療室、藝術治療室、團體工作室與控制室）。

本系更有台灣規模最大之「諮商教學中心」（備有全套訓練設備、團體諮商室(3 間)、團體諮商觀察兼輔導活動教學教室、團體諮商儀器中控室、個別諮商室(6 間)、個別諮商儀器中控室、婚姻與家族治療室、婚姻與家族治療儀器中控室、師生休息室等），使本系的諮商與輔導教學有最佳的教學與實務演練環境。

本系設備除可供各科教學與實習之用，更有利於執行各種諮商與輔導之研究計畫，以舉辦各種不同規模與性質之學術研討與會議活動，歷年來均為全國性與國際性輔導與諮商學術研討會之重要舉辦場所，使本系師生與學術發展的脈動更為貼近。



## 國立彰化師範大學 輔導與諮商學系



本系相關之教學環境資源，尚包括本校之學生心理諮商與輔導中心，以及全國首創之社區心理諮商與潛能發展中心，以提供本系學生更多元之輔導與諮商實習環境。並首創「華人生涯研究中心」與「本土諮商心理學研究發展中心」使本系的學術研究領域得以領先全球，推動心理諮商本土化與東西文化整合的心理諮商研究與教學。

本系亦重視學術資源的結合與網路科技的運用，所發行之輔導與諮商學報，除有紙本之外，更有光碟版與網路版的發行，其他的電子期刊還包括本土諮商心理學學刊，更創建了台灣最大規模的心理學網站群——台灣心理諮商資訊網，近期並推動預計建置全球華人生涯大型資料庫的生涯網站——華人生涯網，使本系的教學能擁有最豐富的網路資源，並對華人的諮商輔導教學與實務做出具體的貢獻。

本系強調美感的教學環境，系館二樓環境佈置優雅的系辦公室、走道、第二會議室與陽光走廊上擁有美麗兩面鐘的咖啡閱讀區，更以鄉村雜貨傢飾風格呈現溫馨的居家氛圍，在如薰衣草森林的鄉村美景中，讓課堂的專業學習與課外的人際學習自然的增長，系館中每一個美麗的角落，就這樣留下了師生共同成長的足跡，更不用說彰師輔諮全系一家參加各項活動更是熱情有勁，有最佳的學習氛圍與團體動力，使學習與生活充滿樂趣，歡迎您來造訪台灣輔導工作的發源地—國立彰化師範大學輔導與諮商學系，與我們共創美好的回憶。



國立彰化師範大學  
輔導與諮商學系

## 未來展望

本系的努力目標與未來展望如下：

- 專業化：以能力本位觀點，推動專業核心課程，以強化學生的核心專業能力。
- 證照化：配合專業證照發展的趨勢，推動證照培育課程，以強化學生取得證照的能力。
- 實務化：加強與實務機構的合作，推動教學與實務聯結的具體措施，以強化本系學生的進入職場的能力。
- 多元化：考慮多元生涯進路與多元文化觀點，推動生涯輔助課程，以協助學生的生涯發展與生命關照。
- 國際化：加強國際與兩岸交流，推動師生之國際交流活動，以拓展本系師生之專業視野，擴大國際參與和貢獻。
- 卓越化：結合本系師生之專長，提升本系師生之學術研究成果與公共事務參與能力，積極發揮本系之專業貢獻。



本系以亞洲與華人地區

最佳之輔導與諮商系所

為持續自我要求之目標



The Department of Guidance and Counseling of National Changhua University of Education was founded in 1971 as the first counseling department established within the Taiwan university system. The department offers professional training at the bachelor's, master's and doctoral levels, and it has the most complete faculty and professional courses in Taiwan.

The goal of our training is designed to prepare professionals for a variety of counseling settings, such as a guidance teacher, counseling psychologist, community mental health counselor, and academic researcher in a variety of settings - school, community agency, private practice, or business and industry.

In 2007, the Graduate Institute of Marriage and Family Therapy was founded to promote students into a greater number of diverse professional community settings.



## 6. 彰化師範大學輔導與諮商學系本土諮商心理學研究發展中心

### Center for Indigenous Counseling Psychology, NCUE

#### 成立源起：

彰化師範大學輔導與諮商學系為發展與推動本土諮商心理學之學術發展、實務推廣與國際交流工作，特設置「本土諮商心理學研究發展中心」。

#### 主要任務：

- 一、推動本土諮商心理學之學術與實務研究計畫。
- 二、推動本土諮商心理學之學術與實務社群。
- 三、推動本土諮商心理學之學術研討與實務推廣活動。
- 四、推動本土諮商心理學之學術與實務訓練課程。
- 五、推動本土諮商心理學之知識傳播與國際交流活動。

中心位置：台灣省彰化縣彰化市進德路一號彰化師範大學輔導與諮商學系三樓

電話：(886) 4-7232105#2220 網址：cicp.heart.net.tw

#### 中心人員：

主任：羅家玲（彰化師範大學輔導與諮商學系教授兼系主任）

#### The Origin:

The Department of Guidance and Counseling, NCUE has set up the “Center for Indigenous Counseling Psychology” for the development and promotion of indigenous counseling psychology on academic research, practical development, and international communication.

#### Our Mission:

Promote academic and practical research projects for indigenous counseling psychology.

Promote the academic and practical community of indigenous counseling psychology.

Promote academic seminars and practice-promote activities for indigenous counseling psychology.

Promote academic and practical training courses of indigenous counseling psychology.

Promote knowledge dissemination and international communicative activities of indigenous counseling psychology.

Location: Department of Guidance & Counseling 3F, No. 1, Jinde Rd., Changhua City, Changhua County 500, Taiwan (R.O.C.)

Phone : (886) 4-7232105-2220 Website : cicp.heart.net.tw

Director: Jia-Ling Luo (Associate Professor & Director, Department of Guidance and Counseling, National Changhua University of Education)

## 7. 世界本土諮商心理學推動聯盟 World Indigenous Counseling Psychology Alliance

由於現代心理學與心理諮商的發展都源於西方，因此深受西方主流文化的影響，應用於東方社會甚至西方的非主流文化群體，都不免會產生文化適切性上的限制，而不能更周全的理解與幫助當事人，因此，各國的學者開始推動要將東方與在地的文化納入心理學與心理諮商的研究與實務工作之中，2016年8月1-4日在日月潭舉辦第一屆本土諮商心理學國際學術研討會，會中提議成立世界本土諮商心理學推動聯盟，希望能結合有志於心理諮商本土化的研究與實務工作者，以持續推動心理諮商本土化的研究與實務工作，以促進華人地區、亞洲以及全世界各國本土諮商心理學的發展，聯盟的主要任務：

- 一、推動各國本土諮商心理學之學術與實務研究計畫。
- 二、推動各國本土諮商心理學之學術與實務社群。
- 三、推動各國本土諮商心理學之學術研討與實務推廣活動。
- 四、推動各國本土諮商心理學之學術與實務訓練課程。
- 五、推動各國本土諮商心理學之知識傳播與國際交流活動。

World Indigenous Counseling Psychology Alliance (WICPA) was founded in the first

International Seminar on Indigenous Counseling Psychology, held in Sun Moon Lake, Taiwan, from August 1 to 4, 2016. WICPA, the alliance is set up to encourage the development of Indigenous Counseling Psychology (ICP) of Chinese region, Asia, and the whole world. WICPA aims to promote the development of ICP and ally professionals who are interested in research and practical work of ICP. The major tasks of the alliance are to:

- 1.Promote academic or practical research plans of ICP.
- 2.Promote academic or practical communities of ICP.
- 3.Promote academic or practical activities of ICP.
- 4.Promote academic or practical training courses of ICP.
- 5.Promote knowledge dissemination and international exchange activities of ICP among different countries.

## 二、協辦單位介紹

### 1. 高雄師範大學諮商心理與復健諮商研究所 Graduate Institute of Counseling Psychology and Rehabilitation Counseling, Kaohsiung Normal University

本校為因應教育部師資員額規定、考量系所專業屬性及未來整體校務發展需要，於 101 學年度整併「輔導與諮商研究所」及「復健諮商研究所」兩所，成立「諮商心理與復健諮商研究所」，簡稱「諮復所」或「諮商所」，開啟國內復健諮商與諮商心理跨專業整合之先河。本所設「諮商心理組」及「復健諮商組」兩組，目前招收諮商心理組博士班及碩士班、復健諮商組碩士班等各乙班。

In order to meet the requirements of the Ministry of Education for the number of teachers, consider the professional attributes of the department and the needs of the overall school development in the future, the school consolidated the "Counseling and Counseling Research Institute" and the "Rehabilitation Counseling Research Institute" in the 101st school year to establish The Graduate Institute of Counseling Psychology and Rehabilitation Counseling", opened a precedent for cross-professional integration of rehabilitation counseling and counseling psychology in China. There are two groups of "Consultative Psychology Group" and "Rehabilitation Consultation Group".

### 2. 東華大學洄瀾學院 College of Huilan, NDHU

為落實對學生全人教育的訓練，本校成立了一個跨院性的共同教育委員會，負責整合系所間課程資源，妥善規劃學生在專業訓練以外，所應具備的基本學科知識與視野。原本共同教育委員會下分設通識教育中心、體育室、軍訓室，處理相關業務的推展。為推廣中華文化，於 2013 年 8 月成立華語文中心，結合本校專、兼任華語師資，以及華語文教學師資培育系統，建立各類型華語文班別。主要任務為提供東華大學國際學生、交換生，以及一般外籍學生及社會人士完整的華語文學習環境，提昇華語程度，深化對台灣文化的認識。於 108 學年度成立大一不分系，藉由延後分流的方式，讓學生對自己的學習性向及未來生涯有更多認識。自 111 學年度起，共同教育委員會更名為洄瀾學院，大一不分系學士班則轉型暨更名為縱谷跨域書院學士學位學程，來提供學生持續展開跨領域學習的機會。

In order to implement the training of students' whole-person education, the school has established a cross-institutional joint education committee, which is responsible for integrating curriculum resources between departments and properly planning the basic subject knowledge and vision that students should have in addition to professional training. Originally, the Common Education Committee was divided into a general education center, a



sports room, and a military training room to handle the promotion of related businesses. In order to promote Chinese culture, the Chinese Language Center was established in August 2013. Combined with the school's full-time and part-time Chinese teachers, as well as the Chinese language teaching teacher training system, various types of Chinese language classes were established. The main task is to provide a complete Chinese language learning environment for international students, exchange students, and general foreign students and the public at Donghua University, improve their Chinese language level, and deepen their understanding of Taiwanese culture. In the 108 academic year, the freshman year was established regardless of the department. By delaying the division, students have a better understanding of their learning aptitude and future career. Since the 111 academic year, the Common Education Committee has changed its name to Huanlan College, and the first-year bachelor's degree, regardless of department, has been transformed and renamed as the bachelor's degree program of Rift Valley Interdisciplinary College to provide students with opportunities to continue their interdisciplinary learning.

### **3. 台灣正念學學會 Taiwan Mindfulness Association**

「台灣正念學學會」為依法設立、非以營利為目的之社會團體。正念學為重要的身心修學理論與技術，本會以促進正念學的研究應用與發展，增進人類身心靈健康、快樂、喜悅與寧靜為成立宗旨。

"Taiwan Mindfulness Society" is a non-profit social organization established in accordance with the law. Mindfulness is an important theory and technique of mindfulness study. The purpose of this association is to promote the research, application, and development of mindfulness, and to enhance the health, happiness, joy, and tranquility of the human body, mind, and soul.

### **4. 彰化縣政府教育處 Department of Education, Changhua County Government**

教育是百年大計，所謂今日平原種大樹，日後將有奇才作棟樑。彰化是農業大縣，教育資源相較於都市地區稍有不足。有鑑於此，彰化縣教育處致力於充實縣內的教育資源，強化師資教學專業，推廣閱讀教育，厚植英語實力，活化教育設施，關懷弱勢學生；讓彰化學子擁有良好的教育環境，具備未來的競爭力。

彰化縣教育處依組織、執掌及業務需求，分為八大科室：督學室、學務管理及課程發展科、國民教育科、社會教育科、幼兒教育科、學生事務及特殊教育科、體育保健科。近年來致力於投資教育，已有豐碩的成果。

Education is the foundation for building long-term goal. Big trees planted in the plains today, geniuses as pillars in the future. Changhua is a large agricultural county, and its educational resources are slightly insufficient compared to urban areas. In view of this, Changhua County Government's Department of Education is committed to enriching the educational resources in the county, strengthening the teaching profession of teachers, promoting reading education, building up English skills, activating educational facilities, and caring for disadvantaged students; so that students in Changhua can have a good educational environment and have future competitiveness.

According to the organization, duties and business needs, the Department of Education is divided into eight departments: Division of Planning and School Inspectors, Division of School Administration, Division of National Education, Division of Community Education, Division of Preschool Education, Division of Student Affairs and Special Education, Division of Physical Education and Healthcare. The investments in education in recent years have

yielded fruitful results.

## 5. 東華大學縱谷跨域書院學士學位學程

### Undergraduate Degree Program of Rift Valley Interdisciplinary Shuyuan

「縱谷跨域書院學士學位學程」為東華大學因應跨領域的進階需要所設立之專責單位，結合人文、藝術、科學、管理與社會五大面向，提供學生跨領域發展專業的四年制大學教育，簡稱「縱谷書院」。

「縱谷」是指東華的在地環境；「書院」是指東華的辦學理念。希望發展「縱谷連結跨域」的意象，呈現心靈縱谷裡面有各種知識流域的水系在川流不息，最終藉由畢業專題，培養學生整合知識的技能。

本學程的目標是藉由重建古典大學的學徒與教練的緊密師生關係，透過系列課程發展學生觀察、判斷和創造的潛能，並從關照整體的視野承擔責任、展開社會實踐，成為「獨立思考的心智、客觀同理的情感、自我實現的意志」三者兼備的全人。

The undergraduate degree program of rift valley interdisciplinary shuyuan is a dedicated unit established by National Dong Hwa University to meet the advanced needs of cross-fields. It combines the five aspects of humanities, arts, science, management and society to provide students with a four-year university education for cross-field development majors, referred to as "Rift Valley Shuyuan".

"Rift Valley" refers to Dong Hwa 's local environment; "Shuyuan" refers to Dong Hwa's school-running philosophy. It is hoped to develop the image of the rift valley, showing that there are various knowledge basins in the spiritual rift valley.

The goal of this program is to rebuild the close teacher-student relationship, develop students' potential for observation, judgment, and creativity through a series of courses, and take responsibility from a holistic perspective, develop social practice, and become independent. A thinking mind, an objective and empathetic emotion, and a will for self-actualization.

## 6. 佛光大學外國語文學系

### Department of Foreign Languages and Cultures, Fo Guang University

本系於民國 96 年 8 月成立，招收第一屆學士班；隔年成立碩士班。本系的教學旨在幫助學生統整其英語讀、寫、聽、說的能力，並培養第二外語（法語、日語、韓語）基礎能力，運用靈活多樣化的課程，幫助學生理解外國文化內涵。故本系因應大學「全球化」、國際企業發展和當前時代社會的需求，讓學生透過修習各種課程，全面提升其外國語文的溝通應用能力與人文涵養，藉其對文化差異的認識，擴展國際視野，加強跨國的溝通技巧與實作，以達到國際職場、文化之間的正面交流。

The department was established in August 1996 and enrolled the first bachelor's class; the master's class was established the following year. The teaching of this department aims to help students integrate their English abilities, and develop basic abilities in second foreign languages, using flexible courses to help students understand the connotation of foreign cultures. Therefore, in response to the "globalization" of universities, the development of international enterprises, and the needs of the society of the current era, the department allows students to take various courses to comprehensively improve their foreign language communication skills and humanistic cultivation, and expand their international knowledge through their understanding of cultural differences.

## 7. 彰化師範大學國際處 Office of International and Cross-strait Affairs, NCUE

國際暨兩岸事務處前身為本校研究發展處國際合作組。民國 2012 年底，為因應高等教育國際化趨勢，財務金融技術學系溫玲玉教授與時任研發長之李漢文教授銜命籌

設「國際暨兩岸事務處」，於 103 年 2 月獲教育部核准正式成立，成為本校一級單位，以單一服務窗口整合全校行政與學術資源，綜理海外交流與國際合作事務。

本處原設有「國際合作組」與「兩岸事務組」，分別推動大陸與非大陸地區之學術交流業務；隨著國際化腳步加快，本校姊妹校呈倍數成長，本地學子赴外交流與境外學生來校就讀規模亦逐年擴大，組織架構遂於 110 年 8 月調整為下設「國際合作組」與「學生交流組」，以提升海外招生效益及強化對海內外學生的服務。

The Office of International and Cross-strait Affairs (OICA) consists of two divisions: International Affairs and Student Mobility. The former is responsible for handling inbound and outbound student affairs.

OICA plays a key role in resource integration that facilitates the University in turning internationalization policies into practice and the development of all faculty, staff and students, so as to enable NCUE to realize excellence in teaching and research and develop into an internationalized destination for higher education.

## 8. 彰化師範大學教學卓越中心 Center for Teaching Excellence, NCUE

本中心依職掌分設二組，各組置組長一人，由中心主任遴薦本校助理教授以上教師，並置職員及行政人員若干名。其職掌如下，得因實際業務需要增設其他工作組：  
一、教師專業成長與評量組：辦理本校教師專業發展及教學評量與後續追蹤輔導等。  
二、學習策進組：辦理學生學力之精進、專業能力之提升，及畢業生流向分析之後續追蹤等。

The center is divided into two groups according to their duties, each group has a leader, and the director of the center selects teachers of the school's assistant professor or above, as well as several staff and administrative staff. Its responsibilities are as follows, and other working groups may be added due to actual business needs:

1. Teacher professional growth and evaluation group: handle the professional development of teachers in the school, teaching evaluation and follow-up guidance, etc.
2. Learning Strategy Team: To handle the improvement of students' academic ability, the improvement of professional ability, and the follow-up tracking of graduate flow analysis, etc.

## 附件二、中華本土社會科學期刊編輯作業準則

### 「中華本土社會科學期刊」編輯作業準則

中華民國 108 年 10 月 4 日編輯委員會通過

一、「中華本土社會科學期刊」（以下簡稱本期刊）為中華本土社會科學會（以下簡稱本會）定期出版之學術性期刊。為協助本期刊編輯委員會處理文稿編審等相關事宜，特訂定本準則。

二、本期刊常年徵稿，每年三月與九月各出刊一期。每期至少刊出三篇論文，以文稿審查通過先後為序。

三、本期刊採「匿名審查」，相關流程與處理原則依「編輯作業流程及注意事項」及「審查標準」之規定。投稿人為編輯委員會成員時，應迴避該文稿之一切審查作業流程。

四、本期刊除公開徵稿之外，得於不違背本期刊宗旨之前提下，增設特邀（約）稿（以下簡稱特稿）。特稿之邀請對象及處理原則如下：

（一）下列人士得經主編或編輯委員推薦，經編輯委員會同意後成為特稿作者：

1. 在社會科學領域獲頒國內外重要獎項者（例如，總統科學獎、教育部學術獎、科技部傑出研究獎、吳大猷獎、各專業學會年度研究獎、中研院年輕學者獎等等）。

2. 社會科學領域之資深實務工作人員，或學有專精之學術人士。

（二）特稿之處理流程與原則

1. 由主編聯繫經編輯委員會議決同意之對象，並徵詢其意願。

2. 特稿需進入審查程序，但為尊重特稿作者，特稿審查結果以「接受刊登」或「修正後刊登」為限。

五、本期刊得由主編考量學術前瞻與特殊議題，進行專刊之徵求；專刊之特別編輯由主編推薦擔任之；專刊徵稿、審查與刊登由專刊編輯全權負責。

六、本作業準則經編輯委員會通過、本會理事會備查後施行，修正時亦同。



### 附件三、中華本土社會科學期刊投稿規則

稿件格式	<p>全文應依序包含：中文摘要頁、正文、參考文獻、英文摘要頁。來稿請以直式橫寫打字，全文文稿行距為 1.5 倍高，橫向於 A4 規格紙張，文稿上下各留 2.54 公分空白，左右兩側各留 3.17 公分空白，並使用 Microsoft word 2003 版本以上之軟體處理。中文文稿之全文字數以二萬五千字為限，英文文稿以一萬兩千字為限。中文文稿為 12 號新細明體，英文文稿為 12 號 Times New Roman 字體。全文請匿名，稿件內容請依下列順序與原則編排：</p> <ol style="list-style-type: none"> <li>1.中文摘要頁（至多 500 字）：中文摘要頁應包含論文題目（請使用 14 號字、新細明體）、摘要內文（請使用 12 號字、新細明體，第一行向左對齊），以及關鍵詞（請使用 12 號字、新細明體、粗體，請依首字筆劃順序排列且總數不得超過 5 個）。實徵性文章整體摘要組成應包括：研究目的、研究方法、研究結果、研究結論；非實徵性文章之整體摘要組成由作者自訂。請勿於文中透露任何作者基本資料。</li> <li>2.正文：實徵性文章之正文組成包含「緒論」、「研究方法」、「研究結果」、「討論與建議」。非實徵性文章之正文組成由作者自訂。標題的層次如下：第一級標題為：「壹、緒論」、「貳、研究方法」、「參、研究結果」、「肆、討論與建議」；其後應依序以：一、（一）、1、（1）、a、（a）等標示作為標題，並依此類推。第一級到第四級標題請使用粗體標出，第五級以後不須加粗；第一級標題置中，其餘所有層次標題均向左對齊。標題後方無須冒號，上下不用空行。</li> <li>3.引註、圖表與參考文獻：請依照本期刊所規定之格式規範，及「美國心理學會出版手冊」（Publication Manual of the American Psychological Association, 6th ed.）第六版的規定，詳細範例請參考本期刊之內容。</li> <li>4.英文摘要頁（至多 400 字）：英文摘要頁應包含論文題目、摘要全文及關鍵詞（Keywords）。論文題目請使用 Times New Roman 14 號字，除冠詞、介系詞外，第一字母均須大寫。摘要全文字型請使用 Times New Roman 12 號字，第一行向左對齊。Keywords 字型同摘要、字體為粗體，請依字母順序排列。實徵性文章整體摘要組成應包括：研究目的、研究方法、研究結果、研究結論；非實徵性文章之整體摘要組成由作者自訂。請勿於文中透露任何作者基本資料。</li> <li>5.「中華本土社會科學期刊」撰寫體例(<a href="#">.pdf</a>)</li> </ol>
投稿方式	<ol style="list-style-type: none"> <li>1. 常 年 徵 稿 ， 先 到 先 審 。</li> <li>2.請務必依照上述稿件格式原則投稿，凡格式不符本期刊及 APA 格式者，將不予進入初審審查程序。</li> <li>3.請將「稿件全文」（含中文摘要、正文、參考文獻、英文摘要）以及「致主編信函」之 word 電子檔，連同「投稿者基本資料表」、「中文與英文著作權授權同意書」、「自我檢查表」的電子檔（四者請於下方檔案連結處下載），皆 E-Mail 至：cissaforyou@gmail.com。無須另行繳交</li> </ol>

	紙本稿件。
學術倫理 聲明	本刊嚴守相關出版倫理規範，禁止一切違背倫理規範之情事，包括：剽竊、抄襲、一稿多投、造假、非原創性、利益衝突、掛名等行為，確保無不當出版之可能。若有任何違反出版倫理之稿件，本刊將根據 Elsevier B.V 提供之《出版倫理 Publishing Ethics Resource Kit (PERK)》逕行處理。編輯委員會及出版者均須遵循同儕審查人倫理指南 COPE (Committee on Publication Ethics)，投稿者可參閱 Elsevier B.V 的作者倫理指導規範 (Policies and ethics for authors)，以確保投稿文章與出版品均符合倫理規範且未有任何不當出版之行為。
著作權 授權條款	投稿文章之所有列名作者皆須同意：文章刊登於「中華本土社會科學期刊」後，即授權中華本土社會科學會得以再授權第三者，進行數位化、重製等增值流程，並存於資料庫，透過單機、網際網路、無線網路等公開傳輸方式，提供使用者檢索、瀏覽、下載、傳輸、列印等產品或服務（「著作權授權同意書」如附件，請填寫後將其掃描成電子檔，隨稿件全文、基本資料表等一同寄出）。此項授權為非專屬授權，立授權書人仍擁有上述授權標的之著作權。
審稿	來稿均須經過匿名學術審查程序，以決定是否刊登。凡經審查委員要求修改之文章（含中英文摘要），須於作者完成修改後方可刊登。 <a href="#">審查流程</a>
撤稿	投稿者若於處理過程中決定撤稿，須與本刊確認，並繳交由所有作者簽署之「撤稿申請書」，始為完成撤稿程序。
檔案下載	1. 投稿者基本資料表 ( <a href="#">.doc</a> ) 2. 著作權授權同意書 ( <a href="#">中文版著作權書</a> 、 <a href="#">英文版授權書</a> ) 3. 作者自我檢查表 ( <a href="#">.doc</a> )

## 附件四、本土諮商心理學學刊徵稿通告

### 一、主旨

「本土諮商心理學學刊」由國立彰化師範大學輔導與諮商學系本土諮商心理學研究發展中心、世界本土諮商心理學推動聯盟與台灣心理諮商資訊網共同出版暨發行，採學刊與電子形式出刊。本學刊以發表心理衛生、輔導、諮商心理、臨床心理、復健諮商、社會工作、精神醫學、精神護理、職能治療、語言治療、特殊教育、員工協助方案等與助人專業相關學科之本土化學術專論與實務專論為主，包括：量化、質性或質量整合的實徵研究（empirical research）、綜論性文章（review essay）以及個案研究等（不同文章類型稿件適用不同之審查標準）。本學刊採雙匿名審查制度，發行主要目的在於增進心理諮商與助人相關專業之學術交流、提昇學術研究風氣，希望透過本學刊的平臺，能結合更多的華人與華文使用者，善用華人語言與華人文化的特色，做出更多更好的學術探討與研究，為增進與亞洲地區專業人員及國際的交流，我們也提供英文的標題與摘要，同時也接受英文的稿件，我們期待能跨越國際推動含攝文化（Culture Inclusive）與本土化的研究風氣。

### 二、專題徵稿

#### （一）日本諮商本土化（專題主編：芳川玲子教授）

日本位處亞洲地區，固有深厚的東方傳統，亦是近代較早引進西方文化的國家。日本近代心理學以德、美等系統為基礎，逐漸發展出富有民族、宗教特色的心理治療，而隨著全球化、高齡化、數位化、後疫時代的趨勢，如何因應社會需要應用於學校、企業、醫療相關場域，是其重要課題。有鑑於此，本學刊特邀兩位日本學者擔任專刊主編，徵求日本諮商本土化專題論文，期待心理/諮商學界透過日本學者分享在地化、文化融合、文化繼承的本土化之經驗或觀察，能有更多交流、學習和啟發。

#### （二）通訊心理諮商（專題主編：王智弘教授）

因應網路資訊科技之快速發展，再加上近期 COVID-19 疫情下，凸顯了人們心理健康議題之重要性，通訊心理諮商遂逐漸成為諮商相關領域所關切之議題。然而，無論在法律制度、實務操作或倫理層面上，以通訊設備為溝通媒介之諮商形式仍有諸多面向有待學者和心理工作者發掘與反思。有鑒於此，本學刊徵求通訊心理諮商專題論文，期許心理/諮商學界對通訊心理服務之諮商效果、應用原則、專業知能及有關主題等有更多對話和討論，使得通訊諮商之運用能日臻多元與成熟。

### 三、稿件格式（請參閱「本土諮商心理學學刊」投稿論文格式之說明）

本刊歡迎海內外中英文稿件，中文稿件以正體、簡體投稿皆可。來稿請參考「美國心理學會出版手冊」第七版（Publication Manual of the American Psychological Association, 7th ed.）規定體例，每篇以三萬字以內為原則。請勿一稿兩投。稿件內容依序包括下列各項：（有關作者個人之相關資料，僅能於作者基本資料表中呈現）

#### （一）作者基本資料表（表格請至 <http://jicp.heart.net.tw/04.html> 下載）

填寫作者基本資料表，載明論文題目、全體作者之中英文姓名、任職機構中英文名稱、第一作者與通訊作者之位址、電話、傳真及 E-mail（通訊作者為本學刊為提供學術交流而設置，請作者於投稿時提供相關資料以利進一步學術對話之開展）。

另外，請下載作者自我檢核表乙份（<http://jicp.heart.net.tw/04.html>），以核對規定的格式是否正確，若否則填寫其理由。填畢再以電子檔的方式與作者基本資料一併寄回。

#### （二）中文摘要頁

以 500~800 字為原則，含論文題目、摘要及關鍵詞（以不超過五個為原則）。

#### （三）正文



正文段落標題可有彈性，但宜有前言、本文、結論、以及參考文獻等之結構。

#### (四) 英文摘要頁

含論文題目、摘要本文及關鍵詞（以不超過 5 個為原則）。為助於與國際學者交流，摘要本文請不少於 500 字，並以 800 字以內為原則（自第九卷第一期適用）。

#### (五) 著作權授權同意書（表格請至 <http://jicp.heart.net.tw/03.html> 下載）

投稿文章之所有作者均需分別填寫一式兩份。

文稿格式、符號、標題、數字、圖表、引用書目及參考文獻等撰稿體例請參閱本學刊投稿論文格式與本學刊之內容，或依照「美國心理學會出版手冊」第七版（Publication Manual of the American Psychological Association, 7th ed.）規定體例（文稿格式不符者，本學刊將退回給作者，修正後歡迎再投稿）。

來稿請由左至右、直式橫寫電腦打字，註明頁碼（每頁印 38 行，每行 35 字，12 級字，段落距離 0 列，固定行高 20 點）為原則。

#### 四、著作權授權條款

投稿論文經本學刊接受刊登，作者同意非專屬授權國立彰化師範大學輔導與諮商學系台灣心理諮商資訊網做下述利用：

（一）以紙本或是數位方式出版。

（二）進行數位化典藏、重製、透過網路公開傳輸、授權用戶下載、列印、瀏覽等資料庫銷售或提供服務之行為。

（三）以非專屬授權方式，授權給學術資料庫業者，將本論文納入資料庫中提供服務。

（四）為符合各資料庫之系統需求，並得進行格式之變更。

#### 五、審稿

本學刊收到稿件之後，由主編確認內容、格式是否符合本學刊之原則，交由編輯委員推薦二位相關領域之專家進行匿名審查，審查意見與結果將主動回覆稿件作者。凡經審查委員要求修改之文章，於作者修改後再行刊登。凡曾在相關研討會上發表過之文章、改寫的學位論文或研究經費的來源等，請於作者基本資料表之作者註一欄中加以說明。

#### 六、提交

本學刊採常年徵稿、先到先審制。請將稿件以電子郵件寄至 [jicpheart@gmail.com](mailto:jicpheart@gmail.com)，註明「投稿本土諮商心理學學刊」。著作權授權同意書，可擇一寄發，但以電子檔為佳：（1）電子檔：列印紙本簽名後掃描成電子檔，或將個人簽名以圖檔插入著作權同意書電子檔，再將成果直接寄至刊物信箱；或（2）紙本：寄至 50007 彰化市進德路 1 號國立彰化師範大學輔導與諮商學系轉「本土諮商心理學學刊」編輯委員會收，或傳真至（04）727-6542；電話：（04）723-2105 #2220, 2208；E-mail：[jicpheart@gmail.com](mailto:jicpheart@gmail.com)



## 附件五、輔導與諮商學報徵稿通告

### 專題徵稿：後疫情時代的心理調適與專業發展

#### 一、專題說明

2020 年爆發的 COVID-19 疫情，不僅衝擊、改變了全世界的醫療和經濟運作，也催化、翻轉了人們的生活型態、工作模式、人際互動乃至理財行為。而台灣也面臨著到目前為止最嚴峻的疫情，為了立即的危機處理耗盡人力與心力，正可藉此機緣來檢視與發掘相關議題，以期推動輔導與諮商在後疫情時代的突破與再出發。相關主題可包含但不限於：

- (1) 心理調適：COVID-19 疫情改變了以往以移動為主的生活型態，許多以居家為主的活動變成生活新常態，伴隨防疫而出現的戴口罩、社交距離、減少聚會等，更挑戰了人們傳統的人際互動、情感連結方式。有鑑於不同社會與文化脈絡之差異性，建議從跨國、跨文化、跨族群等差異比較，探討此變化所帶來的心理調適議題。
- (2) 專業發展：資訊科技的發展，使得網路社群經營、自媒體製作運用在輔導與諮商工作上的重要性日益重要而呈現出多樣化的可能性，趁著 COVID-19 疫情對此趨勢的推波助瀾，探討輔導與諮商專業在此趨勢中遭逢的挑戰，以及未來可以如何順應與善用此趨勢展開新突破。
- (3) 專業挑戰：近年來，輔導與諮商的服務已經從諮商室中逐漸走出到諮商室外，服務的對象也不單是個體或家庭，如：倡議、團體輔導與團體諮商、衛生教育、研討教育會議。而因著疫情爆發又使得這些服務受到挑戰，在這樣的限制之下，值得深入地探討輔導與諮商服務可能的因應與轉變。

本期專刊歡迎就上述議題或相關議題賜稿。論文形式要求為「原創性」論文，包括：(1)實徵研究；(2)具有整合性或創新觀點的文獻回顧之綜論文章；(3)對實務工作具啟發性的個案報告，皆可投稿。

#### 二、投稿規定

投稿專題之文章請依本學報之投稿方式與撰寫體例進行投稿，審查流程亦依據原先本學報制訂之規則。投稿稿件請寄至學報信箱：agncue2014@gmail.com，並請務必註明「投稿專題徵稿」。審稿方式為隨到隨審，評審規則亦依照本刊之審查原則辦理。

### 常年徵稿與投稿說明

#### 一、主旨

「輔導與諮商學報」原名「輔導學報」，創刊於民國六十七年六月，於民國八十七年更名為「彰化師大輔導學報」，民國九十四年再次更名為「輔導與諮商學報」；由國立彰化師範大學輔導與諮商學系出版暨發行，每年分別於五月及十一月出刊。本學報為兼重量化與質性之學術性刊物，以發表輔導、諮商、心理學、教育與助人專業相關學科之實徵性研究報告、綜論性 (review) 學術論文與案例報告 (case study) 為原則，尤其歡迎跨領域之探究，以及因應時代趨勢之多元化議題探究。本學報之發行主要目的在呈現學術的研究成果，以提昇學術研究風氣並促進學術發展與交流。

## 二、投稿與審稿

(一) 本學報採電子檔之投稿方式，接受中、英文稿件，採常年徵稿、先到先審制。請將稿件、著作權授權同意書、作者基本資料表、作者自我檢查表之電子檔 word98 (含以上) 傳送至本學報電子信箱。本學報收稿一週內，將寄發收稿確認函。若無收到收稿確認函件，歡迎主動洽詢：[E-mail: agcncue2014@gmail.com](mailto:agcncue2014@gmail.com)。

(二) 論文稿長以三萬字為限(含表格、中英文摘要及參考文獻)。稿件內容請參考下方第三點「投稿應備資料」(有關作者個人之相關資料，僅能於首頁中呈現)。

(三) 本學報收到稿件之後，由主編確認內容、格式是否符合本學報之原則，交由編輯委員推薦二位相關領域之專家進行匿名審查，審查意見與結果將主動回覆稿件作者。凡經審查委員要求修改之文章，於作者修改後再行刊登。凡曾在相關研討會上發表過之文章、改寫的學位論文或研究經費的來源等，請於作者基本資料表之作者註一欄中加以說明。投稿文章須未曾於書面或電子學術刊物發表，請勿一稿兩投。

(四) 初審或複審完成後，本學報去函要求修改之稿件，須於通知期限內修改完畢並上傳，否則視同撤稿。如因大幅修改須延期交稿、未能於規定期限完成修改，或其他特殊原因，作者可提出書面申請，本學報可適度延長修改時間。

## 三、投稿應備資料(論文格式請參閱「輔導與諮商學報」投稿論文撰寫體例之說明)

### (一) 首頁

填寫作者基本資料表，載明論文題目、全體作者之中英文姓名、任職機構中英文名稱、第一作者與通訊作者之地址、電話、傳真及 E-mail (通訊作者為本學報為提供學術交流而設置，請作者於投稿時提供相關資料以利進一步學術對話之開展) 並繳交作者自我檢查表。

### (二) 中文摘要頁

以 500 字為限，含論文題目、摘要及關鍵詞(以不超過五個為原則)，摘要之內容應包括研究目的、研究方法、研究結果、研究結論四個部分。

### (三) 正文

實徵性研究以包括：「緒論」(包含文獻探討)、「研究方法」、「結果與討論」、「結論與建議」、「參考文獻」與「附錄」為原則。

### (四) 英文摘要頁

以 500 字為限，以英文書明論文題目、摘要及關鍵字(Keywords)(以 5 個為限)，摘要之內容應包括研究目的、研究方法、研究結果、研究結論四個部分。

### (五) 著作權授權同意書

投稿文章之所有作者均須各填寫一份著作權授權同意書之電子檔(可電子簽名)。

### (六) 投稿格式說明

來稿請由左至右、直式橫寫電腦打字、列印，註明頁碼(每頁印 38 行，每行 35 字，12 級字，段落距離 0 列，單行行距為原則)。文稿格式、符號、標題、數字、圖表、引用書目及參考文獻等撰稿體例請參閱本學報投稿論文撰寫體例，未詳盡處請依照「美國心理學會出版手冊」第七版(Publication Manual of the American Psychological Association, 7th ed.) 規定(文稿格式不符者，本學報將退回給作者，修正後歡迎再投稿)。

## 四、著作權授權條款

投稿論文經本學報接受刊登，作者同意非專屬授權彰化師大輔導與諮商學系做下述利用：

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