

懷念社會科學本土化與心理學本土化的導師：黃光國教授

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摘要

華人社會科學本土化與心理學本土化的導師：黃光國教授於 2023 年 7 月 30 日辭世，引發學界的震驚與哀悼，黃光國教授為本刊的編輯委員，並經常協助本刊審查論文之外，更是本刊的重要作者，本刊為黃教授的辭世感到萬般不捨與哀慟，本刊將另以特刊：「黃光國教授追思特刊」方式來追思與紀念黃光國教授，本期收錄有兩個專題，第一個專題是「華人本土心理學研究示例」，是由葉光輝教授擔任專題主編，以實際的本土心理學研究論文來呈現華人本土心理學研究的各種研究面向，葉教授並親撰第一篇論文「華人本土心理學研究示例」(葉光輝，2023)，也是專題主編的話，為此一專題進行統整的論述與導讀，研究示例論文則收錄「『佛家慈悲』」是否等同西方 compassion? 建構含攝佛法的慈悲構念」(周佳敏、葉光輝，2023)、「契合度與同步化的雙人舞：親密關係情緒調節模型」(何文澤、葉光輝，2023)、「臺灣中高齡者孝道信念、知覺媳婦孝行與自身心理適應關係」(陳坤彥等，2023)等文。本期的第二個專題是「新興科技在諮商上的應用」，科技推陳出新，諮商專業服務也要與時俱進，專題共收錄「『大數據分析輔二助大學輔導模式』之建置規劃：以彰化師大為例」(林淑君等，2023)與「當諮商遇到 AI：談在人工智慧素養和諮商素養之架橋工作」(郭淑梅等，2023)等兩篇論文。本期同時刊出二個專題是一項新的創舉，本土諮商心理學是諮商專業的新興領域，需要同時關注文化傳統與在地生活經驗，以進行最契合當事人文化與生活經驗的諮商研究。

關鍵詞：追思黃光國、本土心理學研究示例、新興科技

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華人社會科學本土化與心理學本土化的導師：黃光國教授於 2023 年 7 月 30 日過世，引發學界的震驚與哀悼，黃光國教授為本刊的編輯委員，並經常協助本刊審查論文之外，更是本刊的重要作者，本刊為黃教授的辭世感到萬般不捨與哀慟，將另以特刊：「黃光國教授追思特刊」方式來邀請學界撰寫對黃光國教授之追思與學術評論之文章，以紀念與追思黃光國教授。

黃光國教授（1945 年 11 月 6 日-2023 年 7 月 30 日），美國夏威夷大學社會心理學博士，為中華本土社會科學會榮譽理事長與第二屆思源學者，曾任國立台灣大學心理系教授，台大講座教授，國家科學委員會卓越計畫主持人，教育部國家講座教授，總統府國策顧問，亞洲社會心理學會理事長、亞洲本土與文化心理學會理事長、中華心理衛生協會理事長等。黃光國教授一生致力於推動心理學與社會科學的本土化，並對諮商心理學本土化極為關注，他認為基於諮商與輔導工作的實踐特質，最有可能在本土化議題上有所突破與建樹，因此，他也長期擔任中華輔導與諮商學報的編輯委員，以及本土諮商心理學學刊的編輯委員，我們感念黃光國教授對社會科學本土化的貢獻，特別是對本土諮商心理學的影響。

黃光國教授的著作等身，其所建構的「人情與面子模型」（Hwang, 1987）以及「自我曼陀羅模型」（Hwang, 2011）是非常著名的本土心理學理論模型，其重要的專書著作包括：「社會科學的理路」（黃光國，2018）、「儒家關係主義：哲學反思、理論建構與實證研究」（黃光國，2009）、「盡己與天良：破解韋伯的迷陣」（黃光國，2015）、「內聖與外王：儒家思想的完成與開展」（黃光國，2018b）、以及英文著作：「Foundations of Chinese Psychology: Confucian Social Relations」（Hwang, 2012）以及「Culture-Inclusive Theories」（Hwang, 2019）等數十本。

黃光國教授曾在 2013 年 10 月出刊的「中華輔導與諮商學報」第 37 期，以「儒家文化中的倫理療癒」一文，運用其所建構的「含攝儒家文化的理論」以重新解釋收錄於當期的各篇論文，以說明儒家文化中的倫理療癒概念，並表示心理諮商研究之「含攝儒家文化的理論」除了可以彰顯儒家文化的核心價值外，並而可以會通量化的實徵研究（empirical research）與質化的事件分析（event analysis），更進一步表示：西方理論雖然亦可用來理解華人社會行動的某些層面，但是卻只有工具性價值，因此，若是只偏用西方理論，可能會造成文化視盲（culture blindness），若能妥善運用東西方文化的理論，將可收到「中學為體、西學為用」的功效，並將相關的論述寫成專書：「倫理療癒與德性領導的後現代智慧」（黃光國，2014），以清楚呈現如何以「含攝儒家文化的理論」視角來詮釋諮商心理學的研究，對本土諮商心理學的研究做了一個很好的示範。黃光國教授更自 2012 年起開始在諮商與輔導相關系所帶領讀書會，以指導諮商心理學領域學者與研究生進行本土諮商心理學研究，更在 2018 年，一手催生了「中華本土社會科學會」的成立，而使得社會科學的本土化有了永續發展與學術傳承的組織，可望對台灣、亞洲以

及全世界的社會科學本土化做出影響深遠的貢獻。

這一期共包含二個專題，本期的第一個專題是「華人本土心理學研究示例」，是由葉光輝教授擔任專題主編，葉教授並親撰第一篇論文「華人本土心理學研究示例」一文(葉光輝，2023)，分享其進行本土心理學研究的心法，建議學者可至少就「哲學反思」、「理論建構」及「實徵研究」等三個面向之一加以著眼，以進行本土心理學研究，其更建議本土心理學領域之新進研究者，可考慮採用「反思性主位取向法」(reflective emic approach)作為入手，而在後續更成熟研究階段的研究者，則可採取「反身性客位取向法」(reflexive etic approach)作為進階，而嘗試與主流心理學的對應理論進行對話與討論，以擴展本土化理論的外推成果，而能與全世界心理學界分享。

專題中之第二篇論文是「『佛家慈悲』」是否等同西方 compassion? 建構含攝佛法的慈悲構念」(周佳敏、葉光輝，2023)雖是以周佳敏的博士論文為基礎，但是在兩位本土心理學傑出學者葉光輝與黃光國教授指導下，以具備「反身性客位取向法」的架式，而提出對「西方慈悲」(compassion)概念理論的挑戰，採取黃光國(2018a, 2022)的「文化系統研究方法」與「科學微世界」的本土化方法論述，以及運用 Charles Taylor (1971)的「文化詮釋」(cultural interpretation)和「科學詮釋」(scientific interpretation)的詮釋觀點，除針對「西方慈悲」與「佛家慈悲」兩者進行「文化詮釋」之外，並對「佛家慈悲」「科學詮釋」，以建構出「佛家慈悲」的「理論建構」，作為其後續「實徵研究」的基礎，本文並可做為黃光國倡議之本土社會科學研究方法的可行性證據。

此專題的第三篇論文是「契合度與同步化的雙人舞：親密關係情緒調節模型」(何文澤、葉光輝，2023)，則是以何文澤的博士論文為基礎(葉光輝是指導教授)，回顧西方既有的人際情緒調節理論(Reeck et al., 2016; Zaki & Williams, 2013)，並指出其共同缺陷：以單一個體而非關係整體的角度來描述個體的情緒互動與情緒調節現象；以及無法預測人際情緒調節的可能成效。因此，本文改以關係為分析單位建構理論，訪談 24 對情侶面對負面情緒的互動經驗，並以主題分析法分析訪談資料，依時間軸，建構出「情緒覺察」、「情緒原因同理」、「調節動機」、「調節策略」等四個階段親密關係情緒調節模型，若再加上「成果評估」則共有五個階段，每一階段彼此情緒調節的契合度高低，將顯著地影響下一階段，此等理論可提出對西方既已人際情緒調節理論的修正。

此專題的第四篇論文是「臺灣中高齡者孝道信念、知覺媳婦孝行與自身心理適應關係」(陳坤彥等，2023)，則是以陳坤彥的碩士論文為基礎(方嘉琦與葉光輝是指導教授)，探討中高齡者的孝道信念、其知覺媳婦的孝道行為與其自身心理適應三者之間的關係，研究採問卷調查法，共蒐集 50-69 歲中高齡者 233 名，研究發現：(1) 中高齡者仍普遍重視孝道，重視相互性孝道高於權威性孝道，權威性孝道信念與其憂鬱感正相關；相互性孝道信念則與幸福感正相關；(2) 公婆知覺媳婦的孝道行為越高則其憂鬱感越低、幸福感越高；(3) 年齡較高、未受高等教育、媳婦有同住者，權威性孝道信念較高；自評

身體健康較差者，憂鬱感較高、幸福感較低；(4) 公婆知覺媳婦孝行有助其心理適應，可增進其幸福感，可降低其憂鬱感；(5) 公婆之權威性孝道信念在知覺媳婦孝行與個人身心適應間具有調節效果。此等研究可說是再次驗證華人孝道雙元理論 (Yeh, 2003; Yeh & Bedford, 2003) 的實徵研究。

本期的第二個專題是「新興科技在諮商上的應用」，專題的第一篇文章是「『大數據分析輔助大學輔導模式』之建置規劃：以彰化師大為例」(林淑君等，2023)。隨著人工智慧、大數據分析與精準醫療等新興科技的發展，精準諮商的概念與作法乃因運而生(王智弘，2022)。本文在描述國立彰化師範大學在考量諮商人力負荷日益增加的實務需求下，透過組成「精準輔導與諮商教師專業社群」，進行校內的跨專業領域合作，並開始建置「大數據分析輔助大學輔導模式」，以期能達成三部分功能(林淑君等，2023)：1. 診斷與預測：對全校學生施以心理健康檢測，利用大數據分析檢測結果，提供心理健康促進建議，幫助學生及早瞭解個人之心理健康狀態，並依個人需要以尋求諮商或心理健康增能服務；並同時篩選出可能的高危險學生，進行訪談和關懷，以期「早期發現早期處理」；2. 諮商與輔導：利用大數據分析接受諮商學生的困擾症狀資料，進行分類(自我成長型、中度情緒困擾型、高度情緒困擾型、高危困擾型和認知困擾型等五類)，與深度分析，以發展「個別化諮商」模式；3. 預防與增能：結合全校學生的心理健康資料和接受諮商學生的困擾症狀資料，進行大數據分析，以瞭解學生常見的心理衛生議題，以規劃符合各類型學生的心理健康增能課程和心理衛生推廣活動，以落實「預防勝於治療」之目標。本文可謂「精準輔導與諮商」之前瞻性論述。

「新興科技在諮商上的應用」專題的第二篇文章是「當諮商遇到 AI：談在人工智慧素養和諮商素養之架橋工作」(郭淑梅等，2023)，本文在探討將人工智慧運用於諮商上時，諮商專業人員所需具備的「人工智慧素養」(artificial intelligence literacy) 與「人工智慧素諮商養分」(artificial intelligence counseling literacy) 前者可為三個面向：人工智慧之知識、技能與態度，其核心概念在學習和掌握數位素養，以達交流與溝通之目的；後者亦包括三個面向：人工智慧諮商之文化知覺、溝通能力與批判態度，其核心概念在提出諮商人員須在諮商過程中展現數位素養及評估素養，保持對文化和科技的知覺，並對數據及評估結果持批判態度，以達跨域的理解與合作，幫助解決人類的問題；文中並就人工智慧應於諮商領域的倫理問題加以探討。此一議題確實值得關切，特別是生成式人工智慧自然語言模型 ChatGPT 與 Conversational AI 的發展受到全世界矚目之後，其可能在諮商上的應用與相對的倫理議題，更為各界所關切(王智弘，2023a)。本文之末並提出反思(郭淑梅等，2023)：主張諮商師處於人工智慧與新媒體技術快速發展的時代中，宜致力於探索新諮商模式，提高對人工智慧的認知，加強人工智慧能力的培訓，並學習運用大數據模式的思維與技術，以及學習數位素養與數據管理的能力，以提升輔導與諮商人員的專業化能力。

就本期而言，同時刊出二個專題是一項相當特殊的創舉，本土諮商心理學的發展是諮商心理學專業發展的新興領域，心理諮商本土化的研究除了要關注文化傳統議題之外，也同時關注在地的生活經驗，最重要的是要能探討與研究最契合當事人文化傳統與生活經驗的諮商專業議題，黃光國教授畢生推展本土社會科學與本土心理學，更對本土諮商心理學的發展充滿期待，認為諮商心理學領域是進行本土化研究最有潛力的社會科學領域，黃光國教授對社會科學本土化的方向與研究方法論有非常豐富的論述，為社會科學本土化學術研究留下珍貴的資產。黃教授的辭世是本土社會科學界的重大損失，但是社會科學本土化的進程只能毫無懸念的走入「後黃光國時代」，對中壯代的學人而言，顯然要有肩負更重責任的心理準備，並要以更大的勇氣，昂首闊步走向更具挑戰性的學術本土化新時代。

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Remembering the Mentor of Social Science Indigenization and Psychology Indigenization: Professor Kwang-Kuo Hwang

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Abstract

The academic community was deeply saddened and shocked by the news of Professor Kwang-Kuo Hwang's passing on July 30, 2023. Professor Hwang was not only a mentor in the field of Chinese social science indigenization and psychology indigenization but also an integral part of this journal. He served on our editorial board, generously dedicated his time to reviewing papers, and authored significant contributions to our journal. His absence leaves an irreplaceable void in our hearts, and we mourn his loss profoundly.

In honor of Professor Hwang's enduring legacy, we have chosen to dedicate other special issues to his memory. The first theme in this issue, "Demonstrations of Chinese Indigenous Psychological Research," is led by Professor Kuang-Hui Yeh, who serves as the editor-in-chief for this heartfelt tribute. Professor Yeh not only takes charge of the editorial responsibilities but also pays enthusiasm through his own paper, "Demonstrations of Chinese Indigenous Psychological Research" (Yeh, 2023). With heartfelt sincerity, he guides us through an extensive exploration of this subject.

Within this theme, we present a collection of research papers that reflect the rich tapestry of Chinese indigenous psychology research. These include works such as "Conceptualize Buddhist Compassion: Differentiating Buddhist Compassion from Western Compassion" (Chou & Yeh, 2023), "A Duet between Congruence and Synchronization: Interpersonal Emotion Regulation Model of Romantic Relationships" (Ho & Yeh, 2023), and "The Relationships among Filial Piety, Perceive Filial Behavior of Daughter-In-Law and Psychological Adaptation in Taiwanese Late Middle-Aged Parents" (Chen et al., 2023).

The second theme of this issue, "Application of Emerging Technology in Counseling," recognizes the evolving landscape of technology and its impact on professional counseling services. It includes thought-provoking articles like "Proposing a Big-Data-Assisted College Psychological Services Model at National Changhua University of Education" (Lin et al., 2023)

and "When Counseling Meets AI: Bridging the Gap Between AI Literacy and Counseling Literacy" (Koay et al., 2023).

We acknowledge that it is an unconventional step to publish two themes simultaneously in one issue. Still, we sincerely endeavor to honor Professor Hwang's commitment to fostering academic exploration and innovation of Indigenization. Indigenous counseling psychology, in particular, emphasizes the importance of cultural traditions and local life experiences in counseling research. We aim to carry forward this vision with the utmost sincerity, always mindful of the cultural and personal contexts of clients seeking services of counseling.

Keywords: Remembering Kwang-Kuo Hwang, Indigenous Psychological Research Examples, Emerging Technologies

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The mentor of Chinese social science indigenization and psychology indigenization, Professor Kwang-Kuo Hwang, passed away on July 30, 2023, which caused shock and mourning in the academic circle. Professor Kwang-Kuo Hwang is an editorial board member of this journal and often assists this journal in reviewing papers. He is also an essential author of this journal. The death of Professor Hwang deeply saddens this journal. We will edit special issues for Remembering Kwang-Kuo Hwang and invite academic circles to write articles about Professor Kwang-Kuo Hwang to commemorate and remember Professor Kwang-Kuo Hwang. Professor Kwang-Kuo Hwang (November 6, 1945-July 30, 2023), Ph.D. in social psychology from the University of Hawaii, the honorary president of the Chinese Indigenous Social Science Association and the second Siyuan Scholar (winner of Indigenous Social Science Scholar Award), once served as the National Taiwan University Department of Psychology Professor, National Taiwan University Chair Professor, National Science Council Excellence Project Host, National Chair Professor of the Ministry of Education, National Policy Advisor to the Presidential Office, Chairman of the Asian Society of Social Psychology, Chairman of the Asian Society of Indigenous and Cultural Psychology, Chairman of the Mental Health Association in Taiwan, etc. Professor Kwang-Kuo Hwang has devoted his life to promoting the indigenization of psychology and social sciences, and has paid great attention to the indigenization of counseling psychology. He believes that based on the practical characteristics of guidance and counseling work, it is most likely to make breakthroughs and achievements in indigenization issues. Therefore, he has long served as the editorial board member of the Chinese Journal of Guidance and Counseling and the editorial board member of the Journal of Indigenous Counseling Psychology. We are grateful for Professor Kwang-Kuo Hwang's contribution to the indigenization of social sciences, especially to indigenous counseling psychology.

Professor Kwang-Kuo Hwang has written a lot of works. The "Face and Favor Model" (Hwang, 1987) and the "the Mandala model of self" (Hwang, 2011) constructed by him are very famous indigenous psychological theoretical models. His important monographs include: "Philosophy of Social Sciences" (Hwang, 2018a), "Confucian Relationalism: Philosophical Reflection, Theoretical Construction, and Empirical Research" (Hwang, 2009), "Do Your Best and Conscientiousness: Unraveling Weber's Maze" (Hwang, 2015), "Inner Sage and Outer King: The Completion and Development of Confucianism" (Hwang, 2018b), and English works: "Foundations of Chinese Psychology: Confucian Social Relations" (Hwang, 2012) and "Culture-Inclusive Theories" (Hwang, 2019) and dozens of others.

In the 37th issue of "Chinese Journal of Guidance and Counseling" published in October 2013, Professor Kwang-Kuo Hwang wrote an article, "Ethical Healing in Confucian Culture,"

using his constructed "theory containing Confucian culture" to explain the various papers included in the current issue to illustrate the concept of ethical healing in Confucian culture, and show that the "theory containing Confucian culture" in psychological counseling research can not only demonstrate the core values of Confucian culture, but also understand Quantitative empirical research and qualitative event analysis further show that although Western theories can also be used to understand certain aspects of Chinese social behavior, they have only instrumental value. Therefore, if only Western theories are used, it may cause serious problems, such as cultural blindness. Suppose we can adequately use the theories of Eastern and Western cultures. In that case, we will be able to receive the effect of "Chinese learning as body and Western learning as application," and related discussions have been written into a remarkable book: "Ethical Healing and the Postmodern Wisdom of Virtue Leadership" (Hwang, 2014), clearly presenting how to interpret the research of counseling psychology from the perspective of "theories that contain Confucian culture," and set an excellent example for the study of indigenous counseling psychology. Since 2012, Professor Kwang-Kuo Hwang has led reading clubs in the Guidance and Counseling Institute to guide scholars and graduate students to conduct indigenous counseling psychology research. In 2018, he gave birth to the "Chinese Indigenous Social Science Association," which has enabled the indigenization of social sciences to have sustainable development and academic inheritance. It is expected to make far-reaching contributions to the indigenization of social sciences in Taiwan, Asia, and the world.

This issue contains two themes in total. The first theme of this issue is "Demonstrations of Chinese Indigenous Psychological Research," which is edited by Professor Kuang-Hui Yeh, who also wrote the first article "Demonstrations of Chinese Indigenous Psychological Research" (Yeh, 2023), to share their methods of conducting Indigenous psychological research, and suggest that scholars should at least focus on one of the three aspects of "philosophical reflection," "theoretical construction" and "empirical research" to conduct Indigenous psychological research. It is suggested that new researchers in the field of indigenous psychology may consider adopting the "reflective emic approach" as a starting point. Researchers in the follow-up, more mature research stage may adopt the "reflexive etic approach" as an advanced step and try to have a dialogue and discussion with the corresponding theory of mainstream psychology to expand the extrapolation results of indigenization theory and share it with the world of psychology.

The second article on the topic is "Conceptualize Buddhist Compassion: Differentiating Buddhist Compassion from Western Compassion" (Chou & Yeh, 2023) is based on Sophia Chia-Min Chou's doctoral dissertation, but under the guidance of two outstanding indigenous

psychologists, Kuang-Hui Yeh and Kwang-Kuo Hwang, with "reflective objectivity" based on the framework of the "centered research orientation method", it proposes a challenge to the concept theory of "Western compassion", and adopts Kwang-Kuo Hwang's (2018a, 2022) "cultural system research method" and "scientific micro-world" indigenization method discussion. And using Charles Taylor's (1971) "cultural interpretation" and "scientific interpretation" point of view, in addition to the "cultural interpretation" of "Western compassion" and "Buddhist compassion", and "scientific interpretation" of "Buddhist compassion," to construct the "theoretical construction" of "Buddhist compassion" as the basis for its follow-up "empirical research." This article can also provide evidence of the feasibility of the indigenous social science research method proposed by Kwang-Kuo Hwang.

The third article on this topic is "A Duet between Congruence and Synchronization: Interpersonal Emotion Regulation Model of Romantic Relationships" (Ho & Yeh, 2023), which is based on Ho's doctoral dissertation (Kuang-Hui Yeh is the supervisor), reviewing existing Western interpersonal emotion regulation theories (Reeck et al., 2016; Zaki & Williams, 2013), and pointed out their common defects: describe the phenomenon of individual emotional interaction and emotion regulation from the perspective of a single individual rather than the whole relationship, and the likely effectiveness of interpersonal emotion regulation cannot be predicted. Therefore, this article uses the relationship as the unit of analysis to construct a theory, interviewing 24 couples about their interactive experience in the face of negative emotions, analyzing the interview data with thematic analysis, and creating "emotion awareness" and "emotional reason empathy" according to the time axis, "Regulatory Motivation," "Regulatory Strategy" and other four-stage emotional regulation models for intimate relationships. If "outcome evaluation" is added, there are five stages in total. The degree of fit between emotional regulation at each location will significantly affect the next stage, and these theories can propose amendments to the existing Western theories of interpersonal emotion regulation.

The fourth paper on this topic is "The Relationships among Filial Piety, Perceive Filial Behavior of Daughter-In-Law and Psychological Adaptation in Taiwanese Late Middle-Aged Parents" (Chen et al., 2023), which is based on Kun-Yen Chen's master's thesis (Chia-Chi Fang and Kuang-Hui Yeh are the supervisors), to explore the relationship between the filial piety beliefs of the middle-aged and elderly people, their perception of the filial piety behavior of their daughter-in-law and their psychological adaptation. The research adopted a questionnaire survey method and collected 233 middle-aged and older adults aged 50-69. The study found that: (1) Middle-aged and older adults still generally value filial piety, and reciprocal filial piety is more critical than authoritative filial piety, authoritative filial piety beliefs are positively

correlated with depression; reciprocal filial piety beliefs are positively correlated with happiness; (2) Parents-in-law perceive daughter-in-law's filial piety behavior the higher the score, the lower the sense of depression and the higher the sense of happiness; (3) Those who are older, have no higher education, and lived with designated daughter-in-law, have a higher belief in authoritative filial piety; (4) Parents-in-law's perception of daughter-in-law's filial piety can help their psychological adaptation, improve their happiness, and reduce their depression; (5) The parents-in-law's authoritative filial piety belief moderates the relationship between their perception of the daughter-in-law's filial piety and their personal physical and mental adaptation. This study can be considered an empirical study that re-validates "The Dual Filial Piety Model in Chinese Culture" (Yeh, 2003; Yeh & Bedford, 2003).

The second theme of this issue is "Application of Emerging Technology in Counseling," and the first article on the topic is "Proposing a Big-Data-Assisted College Psychological Services Model at National Changhua University of Education" (Lin et al., 2023). With the development of emerging technologies such as artificial intelligence, big data analysis, and precision medicine, the concept and practice of precision counseling came into being (Wang, 2022). This article describes consideration of the increasing practical needs of counseling manpower, National Changhua University of Education initiated cross-professional cooperation within the university through the formation of a "teachers' professional community of precision guidance and counseling" and established a "Big-Data-Assisted College Psychological Services Model" to achieve three functions (Lin et al., 2023): 1. Diagnosis and prediction: test the mental health of all students in the university, use big data to analyze the test results, provide mental health promotion suggestions, and help students early understanding of individual mental health status, and seek counseling or mental health empowerment services according to individual needs; at the same time, screen out possible high-risk students, conduct interviews and care, to "early detection and early treatment"; 2. Guidance and Counseling: Use big data to analyze and classify the troubled symptoms of students receiving counseling (five categories: self-growth type, moderate emotional distress type, high emotional distress type, high-risk distress type, and cognitive distress type), and in-depth analysis, to develop the "individualized counseling" model; 3. Prevention and empowerment: Combining the mental health data of all students in the university and the distressed symptoms of students receiving counseling, big data analysis is conducted to understand the common mental health issues of students and to plan mental health empowerment courses and mental health promotion activities suitable for all types of students, to realize the goal of "prevention is better than cure." This

article can be described as a forward-looking discussion of "Precision Guidance and Counseling."

The second article on the theme "Application of Emerging Technologies in Counseling" is titled "When Counseling Meets AI: Bridging the Gap Between AI Literacy and Counseling Literacy" (Koay et al., 2023). When artificial intelligence is employed in counseling, the "artificial intelligence literacy" and "artificial intelligence counseling literacy" required by counseling professionals can be categorized into three aspects: artificial knowledge, skills, and attitudes towards AI. The core concept is to acquire and master digital literacy to facilitate interaction and communication. The latter also encompasses three aspects: cultural awareness, communication abilities, and a critical approach to artificial intelligence counseling. The central idea proposes that counselors must demonstrate digital literacy and evaluation skills during counseling, maintain an awareness of culture and technology, and adopt a critical stance towards data and evaluation results to achieve cross-domain comprehension and collaboration, thereby aiding in problem-solving for humans. This article also delves into the ethical issues associated with artificial intelligence in the field of counseling. This matter is indeed deserving of attention, especially given the global interest that has arisen following the development of generative artificial intelligence natural language models such as ChatGPT and Conversational AI, and the applications and the corresponding ethical concerns have garnered increased attention across various sectors (Wang, 2023a). Towards the conclusion of this article, a reflection is put forth (Koay et al., 2023): In an era characterized by the rapid advancement of artificial intelligence and new media technology, counselors should dedicate themselves to exploring novel counseling models, enhancing their comprehension of artificial intelligence, and bolstering their proficiency in artificial intelligence. This entails training in utilizing big data models, mastering the techniques and strategies for digital literacy and data management, and ultimately enhancing the professional capabilities of counseling personnel.

Concerning this issue, it's a distinctive move to release two themes simultaneously, resulting in more articles for this edition than prior ones. The evolution of indigenous counseling psychology is emerging as an up-and-coming arena for the professional development of counseling psychology. Research on the indigenization of counseling needs to go beyond just cultural and traditional aspects—it should also tap into the lived experiences of the local community. The crux here is discussing and exploring counseling-related matters that resonate most with the clients' cultural traditions and everyday lives.

Professor Kwang-Kuo Hwang has devoted his life to championing indigenous social science and indigenous psychology, nurturing high hopes for the growth of indigenous

counseling psychology. He envisions the field of counseling psychology as an incredibly fertile ground within social science to pioneer indigenization research. Professor Kwang-Kuo Hwang engages in spirited discussions about the directions and research methods of indigenization in social science, leaving behind a rich legacy for academic studies in indigenous social science. The passing of Professor Hwang marks a significant loss to the indigenous social science community. Nevertheless, the journey of social science indigenization must inevitably transition into the "post Kwang-Kuo Hwang era." For mid-aged scholars, it's pretty apparent that a heavier academic mantle is to be worn. This entails mentally preparing oneself for this heightened responsibility and, bolstered with unwavering determination, marching resolutely into an era of academic indigenization that's more challenging than ever.

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