

## 探索華人本土諮商心理學的理論基礎：以儒家的諮商觀點為例

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### 摘要

儒家思想是華人文化的重要哲學觀點，由於心理諮商本土化強調將文化傳統和在地生活經驗與心理諮商相結合，因此，探討以儒家思想做為建構華人本土諮商心理學的理論基礎之一，實具有其學術與實務的價值。本文即以本土諮商心理學的觀點探討儒家思想中所隱含的助人觀點，得知儒家諮商是諮商師成己之美而後成人之美、是諮商師修己以安當事人，而儒家倫理是諮商師盡己而後推己。因此，儒家諮商的本質即是儒家倫理的實踐，儒家倫理的展現即是儒家諮商的功能，意即諮商即是倫理、倫理即是諮商。簡言之，儒家思想做為華人本土諮商心理學的理論基礎在中和之道，意即講求以自我修養為先、專業與倫理合一。此等儒家思想可作為心理諮商本土化的理論基礎之一，比如助人專業倫理雙元模型即受儒家倫理之觀點所啟發，專業倫理雙元模型將前述的儒家倫理觀點：盡己以及推己與西方的倫理觀點強調當事人的五大權利：諮商自主權、公平待遇權、諮商受益權、免受傷害權即要求忠誠權，以及助人者的三大責任：專業責任、倫理責任、法律責任加以統整，以得到助人專業倫理的雙元模型，以將強調外在客觀理性規範的西方倫理觀與強調內在主觀修養的儒家倫理觀同時考慮進來。可見此等儒家諮商之觀點可作為建構華人本土諮商心理學理論的重要參考。

**關鍵詞：**儒家諮商、本土諮商心理學、心理諮商本土化、本土心理學、含攝文化

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儒家思想是影響華人文化非常重要的哲學觀點，由於心理諮商本土化強調將文化傳統和在地生活經驗與心理諮商相結合（王智弘，2017），因此，探討以儒家思想做為建構華人本土諮商心理學的理論基礎之一，實具有其學術與實務的價值。

一言以蔽之，儒家的諮商之道在中和，其內涵是自我修養為先、專業倫理合一。謹就儒家經典與諮商心理學的觀點加以探討如下：

1.儒家諮商之道在成人之美：子曰：「君子成人之美，不成人之惡。小人反是。」《論語·顏淵》。所以諮商師的助人目標在成當事人之美（翁開誠，2002）。當然，諮商師要成人之美之前應先成己之美，也就是說，諮商師應先做到修養自己的功夫。換句話說，儒家諮商就是：諮商師成己之美而後成人之美。

2.儒家諮商之道在修己安人：子路問君子。子曰：「修己以敬。」曰：「如斯而已乎？」子曰：「修己以安人。」曰：「如斯而已乎？」子曰：「修己以安百姓，修己以安百姓，堯舜其猶病諸。」《論語·憲問》助人專業人員沒有要當國家領導人，所以不用做到修己以安百姓，只要做到修己以安人就可以，要做到修己以安人必先做到修己以敬，也就是說助人者要先以恭敬心修養自己，然後以自己的修養來安定當事人之心。而心理諮商與心理治療是人在治療人，不是技術在治療人，儒家的心理諮商之道就是「修己以安人」（王智弘，2016a；王智弘、楊淳斐，2016）。

3.儒家倫理之道即士之倫理，也就是專業人士的倫理：子曰：「弟子，入則孝，出則弟，謹而信，泛愛眾，而親仁，行有餘力，則以學文。」《論語·學而篇》所謂的仁指的是倫理，所謂的文指的是專業學科，儒家要求弟子也就是士—專業人士要先能做到合乎倫理，行有餘力才學習專業學科，所以儒家的倫理觀是「倫理先於專業」。

4.儒家倫理之道為道德先於倫理而倫理先於專業：子曰：「志於道，據於德，依於仁，游於藝。」《論語·述而篇》其中所謂的藝也是指的是專業學科，因此，本文所揭示的學習次第是，先是「志於道，據於德」的修身工作，然後是「依於仁」的落實於待人處事的生活實踐，然後才是「游於藝」的致力於專業學術的學習，也就是強調在專業學科之前有倫理，而倫理之前有道德，因此，可進一步得知儒家的倫理觀是「道德先於倫理」而「倫理先於專業」（Wang, 2013）。

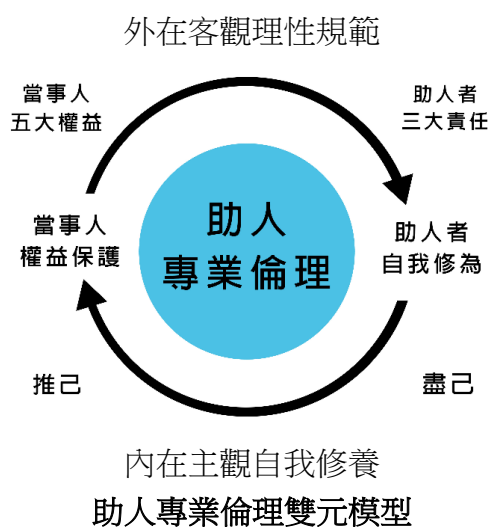
5.儒家倫理之道為盡己而後推己：子曰：「參乎，吾道一以貫之。」曾子曰：「唯」子出，門人問曰：「何謂也？」曾子曰：「夫子之道，忠恕而已矣。」《論語·里仁》朱熹則進一步注解為「盡己之為忠，推己之為恕」《論語集注·里仁第四》由此，我們得知儒家倫理之道為盡己而後推己。

6.儒家自我修為之道在致中和：「喜怒哀樂之未發，謂之中；發而皆中節，謂之和；中也者，天下之大本也；和也者，天下之達道也；致中和，天地位焉，萬物育焉。」《中庸》儒家自我修為的最高目標是要契合大自然的本性，也就是中，而能有合乎倫理的表現，也就是和。自我修為以達中，合乎倫理以達和，儒家諮商即為中和之道。

從以上的討論，我們可以統整出儒家諮商之道：儒家諮商是諮商師成己之美

而後成人之美、是諮商師修己以安當事人，而儒家倫理是諮商師盡己而後推己。因此，儒家諮商的本質即是儒家倫理的實踐，儒家倫理的展現即是儒家諮商的功能，諮商即是倫理、倫理即是諮商。簡言之，儒家思想做為華人本土諮商心理學的理论基礎在中和之道（王智弘，2017）：儒家諮商之道在成己以成人，修己以安人，盡己以推己，儒家諮商在追求中和之道：以自我修養為先、專業與倫理合一。

7.儒家諮商之道做為華人本土諮商心理學理論基礎的可能性：中華文化淵遠流長，諸子百家、各擅勝場，儒、釋、道更彼此會通。心理諮商本土化的可行方向是含攝華人文化的心理諮商(王智弘，2013a；黃光國，2011；Shweder, et al., 1998)，是將心理諮商與文化傳統及在地生活經驗相結合(王智弘，2017)。因此，儒家諮商之道做為華人本土諮商心理學理論基礎之一確實有其可行性。實際的例子包括：「通過故事來成人之美」(翁開誠，2002)，盡己：儒家倫理療癒的理論(黃光國，2013)、「助人倫理雙元模型」(王智弘，2013b，2016a)「以儒家心學為助人知識的家族治療」(王行，2016)。就以「助人倫理雙元模型」而言，其將前述的儒家倫理觀點：盡己以及推己與西方的倫理觀點強調當事人的五大權利：諮商自主權、公平待遇權、諮商受益權、免受傷害權即要求忠誠權，以及助人者的三大責任：專業責任、倫理責任、法律責任加以統整，以得到助人專業倫理的雙元模型(王智弘，2016a)，以將強調外在客觀理性規範的西方倫理觀與強調內在主觀修養的儒家倫理觀同時考慮進來。



助人專業倫理雙元模型能提供西方文化倫理觀的補充觀點，在實務應用上將更能契合華人助人專業人員與當事人的文化背景，可作為儒家諮商之道做為華人本土諮商心理學理論基礎的良好例證。而本期的三篇論文也是很好的本土化探討研究，簡嘉貞所撰寫的「動作模式分析系統之初探—動作觀察與組織中的決策歷程」一文，可說是舞蹈治療本土化的初步理念探索；而鄭瀛川與沈顥瓏所撰寫的「EAPs 在醫療機構的應用—以護理人員為核心的模式」則是員工協助方案應用於本土醫療機構的實踐經驗；而張德聰與林丞增所撰寫的「網路輔導之本土化經

驗探討：使用網路即時通訊服務的當事人之求助態度及輔導感受之研究」則是本土網路諮商長期實務經驗的研究成果。要開展本土諮商心理學的研究，可就不同的研究層次加以著力，包括（王智弘，2016b，2017）：（1）外學引入的在地化（*localization*）：心理諮商理論與技術的引入須經在地化過程，透過在地化的修正，以適用於在地民眾，也就是西學引入的本土化；（2）文化融合的本土化（*acculturative indigenization*）：將外地引入的心理諮商理論與技術，進一步與在地文化相結合而晉升到本土化的層次，也就是中西合璧的本土化；（3）文化繼承的本土化（*enculturative indigenization*）：在本土諮商心理學發展成熟的基礎下，本土助人專業人員能由繼承自文化傳統與植基於在地生活經驗的本土文化出發，以創建植基於本土文化的特有助人專業理論與技術，以服務在地的人們，並對外地的助人專業也有所啟發，也就是自地發展的本土化，不同層次的本土化研究都彌足珍貴，也都值得我們助人專業人員去努力。

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# **Exploring the Foundation of Chinese Indigenous Counseling Psychology: The Concept of Confucian Counseling as an Example**

Chih-Hung Wang

## **Abstract**

Confucianism is an important philosophical point of view of Chinese culture. Due to the indigenization of counseling, which emphasizes the combination of cultural traditions and local life experience with counseling. Confucianism is discussed as the theoretical basis for constructing Chinese indigenous counseling psychology, it has its academic and practical value. This article explores the helping perspectives implied in Confucianism from the perspective of indigenous counseling psychology. It is concluded that the way of Confucian counseling is: perfecting the admirable qualities of the counselor and perfecting the admirable qualities of the client, counselor self-cultivating himself and giving peace of mind to the client. Confucian ethics is counselor self-demand and well to client. Therefore, the essence of Confucian counseling is the practice of Confucian ethics. The display of Confucian ethics is the function of Confucian counseling. Counseling is ethics. Ethics is counseling. The core of the Confucian counseling is the way of Equilibrium and Harmony—self-cultivation first, professional and ethical unity. These views can be used as a reference to build Chinese indigenous counseling psychology theory. In terms of the "the duality model of helping ethics" as an example, Confucian ethical point of view emphasizes self-demand and well to others. West ethical point of view emphasizes the five major welfare of client: autonomy, beneficence, nonmaleficence, justice, and fidelity, and three major duty of helper: professional duty, ethical duty, and legal duty. To reconcile the above two, a dual model of professional ethics can be obtained. Western ethics that emphasize external objective rational regulation can be taken into consideration simultaneously with Confucian ethics that emphasize internal subjective self-cultivation. The duality model of helping ethics can provide a complementary view of Western cultural ethics and will be better suited to the Chinese cultural background of helping professionals and clients in practical application. It can be used as a good example of the way of Confucian counseling as the theoretical basis of indigenous Chinese counseling psychology.

*Keywords: Confucian Counseling, Indigenous Counseling Psychology, Indigenous Psychology*

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Confucianism is the most important philosophical point of view that affect Chinese culture. Indigenization of counseling is to combine counseling with cultural tradition and living experience (Wang, 2017a). Thus, to study Confucianism as one of the theoretical foundations for constructing Chinese indigenous counseling psychology has its academic and practical values.

In a nutshell, the core of the Confucian counseling is “the way of Equilibrium-Harmony” that means “self-cultivation first, professional and ethical unity”. The Confucian classics will be discussed from the perspective of counseling psychology as follows:

**Firstly, the way of Confucian counseling is counselor perfecting the admirable qualities of the client.** The Master said, "The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The mean man does the opposite of this." ( Yan Yuan, The Analects). Therefore, the goal of counselor to help client is to perfect the admirable qualities of the client (Wong, 2002). Of course, counselors should first perfect the admirable qualities of themselves before they want to perfect the admirable qualities of the clients, and they should first do self-cultivation work. In other words, Confucian counseling is perfecting the admirable qualities of the counselor, and then perfecting the admirable qualities of the client.

**Secondly, the way of Confucian counseling is counselor cultivates himself so as to give peace of mind to client.** Tsze-lu asked what constituted the superior man. The Master said, "The cultivation of himself in reverential carefulness." "And is this all?" said Tsze-lu. "He cultivates himself so as to give peace of mind to others," was the reply. "And is this all?" again asked Tsze-lu. The Master said, "He cultivates himself so as to give peace of mind to all the people. He cultivates himself so as to give peace of mind to all the people, even Yao and Shun were still solicitous about this." (Xian Wen, The Analects). Helping professionals do not have to be a national leader, so do not be to give peace of mind to all the people, as long as the self-cultivation can be to give peace of mind to others, to give peace of mind to others must first be cultivation of himself in reverential carefulness, that is helping professionals demand themselves with self-cultivation, and then use their own self-cultivation to stabilize the hearts of the clients. Counseling and psychotherapy, however, are people treating people and not technics treating people. The Confucian counseling is "Counselor cultivating oneself and giving peace of mind to client" (Wang, 2016a; Wang, & Yang, 2016).

**Thirdly, the way of Confucianism ethics is the ethics of Shì (means professional).**

The Master said, " A youth, should be filial at home, respectful to elders abroad, should be earnest and truthful, should overflow in love to all, and should approach to the “ren”

(benevolence). When he has time and opportunity, after well done these things, remaining effort can be endeavored for “wen”(literature) learning.“ (Hsio R, The Analects)

The so-called “ren”(benevolence) refers to ethics. The so-called “wen”(literature) refers to professional courses. Confucianism requires that students, the so-called “shì” refers to professionals, must first be able to do ethical, then learn professional courses. Therefore, Confucian ethics is " ethics precedes professionalism".

**Fourthly, the way of Confucianism ethics is “moral precedes ethics and ethics precedes professionalism”.** The Master said, “Setting on the tao, according to the virtue, abiding by the benevolence (ethics), swimming in the arts.“ ( Shu R, The Analects): The so-called arts is also refers to the professional courses, therefore, the priority of lessons as follows, first the self-cultivation work of " Setting on the tao, according to the virtue"(means moral learning) is followed by " abiding by the benevolence benevolent"(means ethics learning) in the conduct of getting with others. Then it is " swimming in the arts"(means academic learning) devoted to professional academic study, that is, Professional disciplines are preceded by ethics, and ethics precede ethics. Therefore, we can further understand that Confucian ethics is " moral precedes ethics" and "ethics precedes professionalism" (Wang, 2013b).

**Fifthly, the ways of Confucianism ethics is “self-demand, then well to others”.** The Master said “Tsang, My way(Tao) is bound together with one continuous strand.” The philosopher Tsang said ”Yes, I see” Confucious walked out, and others ask ”What’s that?” The philosopher Tsang said : ”The way of the Master is Zhong and Shu, nothing more” ( Li Ren, The Analects). The philosopher Zhu Xi explained “do what we can as Zhong (means loyalty, Self-demand) and treat others well as Shu (means empathy, Well to others) ” (Li Ren fourth, Note of The Analects) . As a result, we learned that Confucianism ethics is “self-demand, then well to others”.

**Sixthly, the way of Confucian self-cultivation is Equilibrium and Harmony.**

To be in the states of Equilibrium and Harmony. “While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in the state of Equilibrium. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of Harmony. This Equilibrium is the great root from which grow all the human acting in the world, and this Harmony is the universal path which they all should pursue. Let the states of Equilibrium and Harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.” (Zhongyong, The Doctrine of the Mean) The highest goal of Confucian self-cultivation is to conform to the nature, that is, Equilibrium; to achieve ethical performance, that is, Harmony. Self-

cultivation to reach in Equilibrium. Being ethical to reach Harmony. Confucian counseling process is the way of Equilibrium and Harmony.

From the above discussion, we can sort out the way of Confucian counseling as follows: perfecting the admirable qualities of the counselor and perfecting the admirable qualities of the client, counselor self-cultivating himself and giving peace of mind to the client. Confucian ethics is counselor self-demand and well to client.

The essence of Confucian counseling is the practice of Confucian ethics. The display of Confucian ethics is the function of Confucian counseling. Counseling is ethics. Ethics is counseling.

In short, Confucianism serves as the theoretical basis for Chinese indigenous counseling psychology (Wang, 2017). The Confucian counseling approach has been to perfect qualities of the counselor and perfect qualities of the client. counselor self-cultivating himself and giving peace of mind to the client. The core of the Confucian counseling is the way of Equilibrium and Harmony—self-cultivation first, professional and ethical unity.

**Seventhly, the way of Confucian counseling as a possible theoretical basis for the Chinese indigenous counseling psychology.** Chinese culture has a long history, Each of the hundreds of different schools has its own specialty and strength. Confucianism, Buddhism and Taoism have even more mutual understanding Communicate with each other. The feasible direction for the indigenization of counseling is to include Chinese culture (Wang, 2013a; Huang, 2011; Shweder, et al., 1998), combining counseling with cultural traditions and local life experiences (Wang, 2017). Therefore, it is indeed feasible for the way of Confucian counseling to be one of the theoretical foundations of Chinese indigenous counseling psychology. Practical examples include: "conscious reflections on my own theory and practice of psychotherapy: Appreciating the beauty of a person through the stories" (Wong, 2002), "Self-exertion: Confucian theory of ethical healing" (Huang, 2013), "the duality model of helping professional ethics" (Wang, 2013b, 2016a). "Self-cultivation and regulating the family : The Confucian way of family Therapy "(Wang, 2016a). In terms of the "the duality model of helping ethics" as an example, Confucian ethical point of view emphasizes self-demand and well to others. West ethical point of view emphasizes the five major welfare of client: autonomy, beneficence, nonmaleficence, justice, and fidelity, and three major duty of helper: professional duty, ethical duty, and legal duty. To reconcile the above two, a dual model of professional ethics can be obtained (Wang, 2016a). Western ethics that emphasize external objective rational regulation can be taken into consideration simultaneously with Confucian ethics that emphasize internal subjective self-cultivation.





The duality model of helping ethics can provide a complementary view of Western cultural ethics and will be better suited to the Chinese cultural background of helping professionals and clients in practical application. It can be used as a good example of the way of Confucian counseling as the theoretical basis of indigenous Chinese counseling psychology. The three papers of this issue are also good indigenous researches. “Demonstration of movement pattern analysis: The application of movement assessment on decision-making process” by Jia-Jen Chien, it can be said that the initial idea exploration of indigenization of dance therapy. “The application of EAPs in medical institution: With the nurses as the core model” by Yen-Chuan Cheng and Hao-Long Shen, It is the practical experience that the employee assistance program is applied to local medical institutions. “The localization experience of Internet consultation : The study of client’s attitude toward seeking professional psychological help and counseling effects with Webcounseling by instant messaging” by Te-Chung Chang and Jeng-Tzeng Lin, It is the research of long-term local internet counseling practical experience. The study of indigenous counseling psychology can be divided into three categories (Wang, 2016b, 2017): 1. The introduction of foreign theory(localization): that is, localization of counseling and psychotherapy theory and technique, through the localization of the amendment to be more applicable to the local people, it can be said the indigenization of introduction of Western profession. 2. The indigenization of cultural integration (acculturative indigenization): Indigenous counseling psychology expected the introduction of foreign counseling theory and technique can integrate with the local culture and promote to the indigenization level, it can be said that the Indigenization of integration of Eastern and Western culture. 3. The indigenization of cultural inheritance(enculturative indigenization): Indigenous counseling psychology also look forward to the spontaneous indigenous counseling psychology on the basis of mature development of helping profession, local helping professionals can create original counseling theory and technique based on local culture and experience to serve the people of the land, and the field of Western helping professional also inspired, it can be said that the Indigenization of spontaneous development.

The different levels of indigenous research are all precious, and deserve we helping professionals to work hard for them.

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