



本土諮商心理學 學刊

Journal of Indigenous Counseling Psychology

第十五卷第一期 Vol.15, No.1

2024年3月 Mar., 2024

國際標準期刊碼

ISSN: 2518-9921(On-line)

3006-4937(Print)



出版暨發行：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

Published by : Center for Indigenous Counseling Psychology, Department of Guidance & Counseling, National Changhua University of Education

世界本土諮商心理學推動聯盟·台灣心理諮商資訊網

World Indigenous Counseling Psychology Alliance, & Taiwan Counseling Net

出版者：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、台灣心理諮商資訊網、
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作者：蔡錫和

素材：水彩

尺寸：16 開

題目：心靈故鄉

創作理念：藝術其實是治療人生無常的美好良方，我在畫中呈現同中有異的視覺變化效果，增添觀賞者的欣賞樂趣與想像空間，也呈現寫意繪畫多元豐富的面貌及新感受……，三根電線桿代表光明、希望、溫暖，現在、過去、未來……永無止境

編輯說明：

一、本學刊創刊於 2009 年，原名台灣心理諮商季刊，2017 年更名為本土諮商心理學學刊，採電子形式出刊。2018 年曾停刊一年，2019 年繼續出刊。稿件刊登順序，依審查完成日期排列。

二、本學刊聯絡方式—地址：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；電話：04-7232105#2220/2208；電子信箱：jjcphheart@gmail.com

Publisher: Center for Indigenous Counseling Psychology, Department of Guidance and Counseling, National Changhua University of Education /Taiwan Counseling Net /World Indigenous Counseling Psychology Alliance

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1. The journal was founded in 2009, formerly known as *Taiwan Counseling Quarterly*, 2017, changed its name to *Journal of Indigenous Counseling Psychology*. It's an online form. Each article is published in the order of date when the manuscript was reviewed and accepted.
 2. Contact us: Editorial Board of *Journal of Indigenous Counseling Psychology*, Department of Guidance & Counseling, National Changhua University of Education. *Address: No. 1, Jin-De Road, Changhua City, Taiwan. R.O.C. Tel: 04-7232105#2208 Website: jicp.heart.net.tw E-mail: jicpheart@gmail.com

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王智弘* 嚴嘉琪

摘要

現代心理學發展超過百年之後才有了本土諮商心理學發展的倡議，而本土諮商心理學是本土社會科學與本土心理學的一環，本土諮商心理學學刊是基於倡議本土諮商心理學發展而起的期刊，其是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所發行的學術期刊，目的在推動本土諮商心理學的學術與實務研究，以發表輔導、諮商心理、臨床心理、復健諮商、社會工作、精神醫學、精神護理、心理衛生、職能治療、語言治療、特殊教育、員工協助方案等與心理學及助人專業相關學科之本土化專論為主，為鼓勵本土化的研究，本學刊也接受跨領域的本土化社會科學研究論文，並接受全球學者中文與英文稿件之投稿，考慮到中文是世界上最多人使用的語言，而英文是第二名，而且後者在國際學術交流上的使用非常普及，本土諮商心理學學刊除了同時接受兩種語言的投稿之外，自第十五卷開始（2024 年 3 月）開始以中、英雙語全文刊登，亦即無論以中文投稿或是英文投稿，審查完成刊登時都將以雙語全文刊登，此等出刊方式經過去年 14 卷第 3 期（2023 年 9 月）開始試辦兩期，獲得學術界許多正面的迴響，因此，本刊確定從本年度與本期刊物開始，正式推出中、英雙語全文版，為迎接此一具有挑戰性的新出刊任務，本刊也正式邀請具有中英文翻譯專業背景的嚴嘉琪主編加入編輯團隊，嚴主編為美國印第安那大學（Bloomington）課程與教學博士，現任國立臺中科技大學應用英語系教授，具有跨領域的學術專長。本刊感謝嚴主編的加入也感謝編輯委員會所有編輯委員與國立彰化師範大學的長期支持，也希望有志於推動社會科學、心理學與諮商心理學本土化的各國學者能給予支持與賜稿，讓本刊能不斷的進步與成長，而對亞洲與全世界的學術本土化運動做出更多的貢獻。

關鍵詞：本土化、本土社會科學、本土心理學、本土諮商心理學

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壹、從生理心理學到文化心理學

現代心理學的起源常被提及是起自 1879 年 12 月，德國的生理學家威廉·馮特（Wilhelm Maximilian Wundt，1832—1920），在萊比錫大學三樓的小房間裏，創建了世界第一心理學實驗室，而開展了現代的心理學，馮特也是第一位自稱是「心理學家」的人，在其生平的著作中有兩本頗受人矚目的書，其一是在其 42 歲那年出版的《生理心理學原理》，此書可說是現代心理學開山之作；其二是在其 88 歲過世那年所出版，耗費 20 年時間所寫成的十卷巨著：《民族心理學》，縱觀馮特的一生，其心理學研究從著眼於個人之感覺、知覺等生理層面開始，而最後則著眼於群體之社會、民族等文化層面，這標誌了一個心理學家的專業發展與心路歷程，也展現了心理學發展的多元意涵（王智弘，2016）。心理學的生理層面值得研究，而心理學的文化層面也不能加以忽視，從生理到文化都是心理學所涵蓋的內涵。

然而近代百年以來多數的心理學研究，對人類的文化層面上卻沒有整體性的觀照，比如 Arnett（2008）即指出，在 2003-2007 年間，心理學六大領域主要期刊發表的文章，有 68% 研究的研究受試者是來自於美國，而即使累積研究受試者之比例至 96%，也僅來自於人口比例佔 12% 世界人口的西方工業化國家（歐洲、北美、澳洲或以色列）。難怪有學者提醒說，過去西方心理學理論的研究可能是建立在一個怪異的樣本（WEIRD sample）之上：所謂 WEIRD 指的是：西方的（Western），教育普及的（Educated），工業化的（Industrialized），富有的（Rich），以及民主化的（Democratic）（Henrich et al., 2010a, 2010b; Hwang, 2012）。上述學者所要提醒心理學界的主要用意，在於表達過去心理學研究是透過一個人口數佔比不夠多且代表性不夠周全的研究取樣所得的成果，用此等結果來理解全世界人類的心理現象恐有所偏頗，就心理學的生理層面而言，不同人種的生理心理表現已有所別，就心理學的文化層面而言，則不同地區人們的文化心理意涵則差異更大。心理學對文化層面的重視宜更被強調。

雖然有樣本代表性不足的問題，現代心理學的過去研究成果仍是不容否定，不過，上述以全球性人們為對象來思考心理學的適切性確實是很有意義的，特別是對不同地區人們心理學文化層面的關注，可望對現代心理學的未來發展提供了很好的反思與檢討的方向。特別是有學者即明白指出：「心理學必須面對一個新的現實，那就是非西方心理學的覺醒，這是基於每一個文化，無論是東方或西方，都有其獨特的心理學適切性，並

與其歷史與文化的根源具有一致性」(Marsella & Pickren, 2012, p. ix)。也就是心理學不能脫離其歷史與文化，此等觀點對非西方的心理學家來說，更是具有非常重要的提示與警醒之意：非西方心理學家應該考量其所在地區所獨有的獨特心理學適切性，注意其歷史與文化根源對心理學的影響，此等觀照與反思即是心理學本土化的初衷，也是心理學本土化所要探索的內涵與方向。

貳、心理學的本土化思潮

心理學的本土化運動最早起自 1970 年代末期，在全世界的不同地區陸續有許多心理學家開始不約而同的倡議心理學本土化議題，這些心理學家主要是來自於非西方的國家，比如：墨西哥、韓國、日本、菲律賓、印度、波蘭以及台灣，此一運動的初期並未受到太多的關注，直至 1990 年代，才開始受到主流心理學界的重視，以及不以為然的批評（黃光國，2004；Hwang, 2005），在台灣倡議本土心理學最著名的學者首推台大心理系的楊國樞教授與黃光國教授，兩位學者的本土化觀點也持續影響台灣本土心理學的發展（王智弘，2014）。台灣心理學本土化運動起自於台灣北部的台灣大學，後續的發展則擴及中南部與東部的大學院校，包括中部的彰化師大、南部的高雄師大、高雄醫大以及東部的東華大學與慈濟大學等，並在諮商心理學領域引起更廣泛的影響，而就歷史上的發展脈絡來看，台灣的心理學本土化運動原屬於台灣社會科學本土化運動的一環。

台灣社會科學本土化運動濫觴於社會科學研究中國化的倡議，起於 1980 年楊國樞與文崇一在中央研究院民族學研究所策畫召開的「社會及行為科學研究的中國化國際研討會」，研討會的召開及論文集「社會及行為科學研究的中國化」的出版，引發了社會科學界的重視與討論（楊國樞，1993；楊國樞、文崇一，1982；蕭全政，2000）。這無可否認的是華人社會科學研究本土化運動的一個重要里程碑，其中深刻反映出學界對社會科學受西方影響的反省，起而倡議「社會及行為科學中國化」的議題。不過在經歷多年政治、經濟、社會、文化與研究理念上的轉變，「中國化」已逐漸定調於「本土化」的用語與研究取向（楊國樞，1993；蕭全政，2000），而在研究主題與研究方法上有更為寬廣的視野，「本土化」的用語與概念也可適用於亞洲與全世界。

台灣社會科學本土化運動發展最蓬勃的學術領域是本土心理學，而本土心理學的發展也啟發了本土諮商心理學之發展，心理諮商研究也致力於如何契合華人文化的理論建

構與方法設計，而有系統與深入的探討華人心理療癒之道（王智弘，2014），在黃光國（2011，2018）主張：善用含攝文化（culture-inclusive）的研究理路（所謂含攝，指的是包容、包含之意，含攝文化即是要包含文化、納入文化），並依循文化心理學「一種心智，多種心態；普世主義，考量分殊」（one mind, many mentalities; universalism without uniformity）的原則（黃光國，2011；Shweder, et al., 1998），以建構既能代表普世的人類心智，又能表現特定文化人群的特殊心態之本土諮商心理學理論與技術。

參、諮商心理學的本土化內涵

所謂的「本土化」，簡單的來說，所謂的「本」是文化傳統、所謂的「土」是在地生活經驗，諮商心理學「本土化」過程即是將外地引入的現代諮商心理學理論與技術，與本地文化傳統的「本」和在地生活經驗的「土」相結合，以創建出本土諮商心理學的理論與研究成果，而能更適用於本地人身上（王智弘，2016，2017；王智弘等，2017）。

透過心理諮商的本土化，而能將現代心理諮商專業與在地的文化傳統與生活經驗相結合，所得的本土諮商心理學理論將能更運用於對在地人們心理狀況的了解與心理問題的解決。因此，本土化既不是簡單的只是將外來諮商心理學理論進行在地化，也不是對傳統文化加以現代化應用，而是要走出東西方文化的會通與創新之路（王智弘，2017）。因為相較於西方偏重的個人主義文化，對照出東方偏重的關係主義文化；相較於西方的個人化性格變項，對應出東方的脈絡化性格變項（黃光國，2009；葉光輝，2017；Hwang, 2012）。如何將東西方的文化智慧與現代諮商心理學專業知識相結合，並以在地的生活經驗為處境，透過「本土社會科學創造詮釋學」的研究程序，進行創造性的理論建構，以建構出可以描繪在地人們「生活世界」的諮商心理學「科學微世界」（華爾納、沈清松，2018），建立本土諮商心理學的理論建構，正是本土諮商心理學的努力目標。

肆、本土諮商心理學的研究方法論

而與上述本土化研究方向相應的本土化理論建構之步驟有三（王智弘，2014，2017，2023；王智弘等，2017；黃光國，2009，2018；Hwang, 2012）：一、理念探索：以本地文化傳統智慧為題材，並以西方科學哲學知識論為基礎，選擇合適的文化內容與研究方

法進行本土化研究；二、理論建構：進行既能代表普世心智，又能代表本地文化心態（黃光國，2011；Shweder et al., 1998）的本土化理論建構；三、研究驗證：進行能驗證本土化理論的實徵研究，以確認其學術與實務應用價值。在上述的本土化研究方向與本土化理論建構步驟中，有兩個重要的核心議題即是如何借鏡與創造性取用本土文化歷史中的傳統智慧與文化概念，而又如何運用西方科學哲學知識論以作為本土化理論建構的研究方法論，也就是要建立能會通本土文化與外在文化，以及能會通跨學科與跨領域知識的研究方法論與知識論基礎。而要回應此等本土化理論建構之核心議題，則可考慮運用「實謂」、「意謂」、「蘊謂」、「當謂」、「必謂」與「轉謂」之六層本土社會科學創造詮釋學（王智弘，2019，2020，2023；傅偉勳，1986，1999）以及結合「建構實在論（華爾納、沈清松，2018）」、「結構主義」（Piaget, 1968/2018）」與「批判實在論」（Bhaskar, 2008）的含攝文化知識論策略（黃光國，2018；Hwang, 2019）以為研究策略。

結合本土社會科學創造詮釋學與含攝文化知識論策略可做為本土化理論建構的方法論，並透過前述三階段的本土化理論建構研究步驟加以展開（王智弘，2014，2017，2023；王智弘等，2017；黃光國，2009，2018；Hwang, 2012）：（1）理念探索（對所欲研究的對象以及傳統文化智慧進行選擇）：藉由善用東方哲學中傳統智慧為題材（比如：儒釋道文化傳統）透過本土社會科學創造詮釋學進行創造性詮釋，並以西方社會科學與諮商心理學理論，以及科學哲學的知識論（建構含攝文化理論的知識論策略/科學發現的邏輯）為基礎，巧妙地選擇合適的文化內容與研究方法進行社會科學或諮商心理學本土化研究，進行轉謂層次的跨文化會通與跨領域會通之理念探索，以完成理論建構的內容基礎；（2）理論建構：運用結構主義與建構實在論的觀點以進行模型建構，以建立科學微世界對生活世界的關連與描述，而進行既能代表普世心智，又能代表本土文化心態（黃光國，2011；Shweder et al., 1998）的社會科學或諮商心理學本土化之理論建構，而完成批判實在論的**創生性「機制」**之建立；（3）研究驗證：進行能驗證社會科學或諮商心理學本土化理論的實徵研究以進行批判實在論的**經驗驗證**，以確立先驗實在論的**創生性「機制」**之真實性，而確認社會科學或諮商心理學本土化理論之學術與實務應用價值。

伍、本土諮商心理學研究發展中心與本土諮商心理學學刊的使命

距離威廉·馮德創建心理學實驗室的 136 年後，2015 年 11 月 5 日，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設置辦法通過，也在輔導與諮商學系系館三樓的小房間裏，成立本土諮商心理學研究發展中心（王智弘，2015），宣告本土諮商心理學研究的新時代來臨，《道德經》有言：「九層之臺起於給累土；千里之行始於足下」（六十四章），心理諮商本土化已是必然的發展趨勢，此一中心的成立，旨在推動本土諮商心理學之學術發展、實務推廣與國際交流（國立彰化師範大學輔導與諮商學系本土諮商心理學發展中心設置辦法，2015），藉此與全世界有志於本土諮商心理學的學者與實務工作者共同努力，為諮商心理學的未來發展貢獻一份心力，2017 年 3 月起，彰化師範大學輔導與諮商學系原發行的「台灣心理諮商季刊」也改名為「本土諮商心理學學刊」，在改名創刊之際，本土諮商心理學刊也提醒本土諮商心理學的研究者並須面對四個課題的考驗（王智弘，2017）：1.理解的課題：對本土文化與諮商專業的理解是否充分；2.實踐的課題：對本土文化與諮商專業的實踐是否到位；3.驗證的課題：對本土化諮商理論的理論建構是否完備；以及目標的課題：對本土化諮商理論的本土化目標是否達成。而本土化諮商理論的理論建構主要在推動三種類型的本土化研究（王智弘，2016）：1.在地化的本土化（localizative indigenization）；2.文化融合的本土化（acculturative indigenization）；以及 3. 文化繼承的本土化（enculturative indigenization）。並引用林安梧（2016）做學問「五證」的觀點：1.歷史的考證；2.典籍的佐證；3.科學的驗證；4.邏輯的辯證；以及 5.心性的體證，特別強調「心性的體證」是東方文化的特色，期待本土化學者需有個人自我成長的心性體證，所建構的理論才是真學問，也就是「內聖、外王」之道，聖者善也、王者用也。

本土諮商心理學研究發展中心除了一年四期發行「本土諮商心理學學刊」之外，也舉辦本土諮商心理學的國際學術研討會，自 2016 年與台灣輔導與諮商學會在日月潭共同舉辦第一屆的本土諮商心理學國際學術研討會之後，自 2018 年起即每年與中華本土社會科學會（<http://cissa.heart.net.tw/>）共同舉辦本土社會科學與本土諮商心理學國際學術研討會，今年已邁入第八屆—「第七屆社會科學本土化學術研討會暨第八屆本土諮商心理學學術研討會」，預定於 2024 年 10 月 31 日（星期四）到 11 月 2 日（星期六）於台北市的中央研究院民族學研究所舉行。

陸、本土諮商心理學學刊發行中英雙語全文版本的用意

本土諮商心理學學刊發行的目的在推動本土諮商心理學的學術與實務研究，並以跨文化、跨領域學刊的精神，除以發表輔導、諮商心理、臨床心理、復健諮商、社會工作、精神醫學、精神護理、心理衛生、職能治療、語言治療、特殊教育、員工協助方案等與心理學及助人專業相關學科之本土化專論為主，並基於鼓勵本土化研究的立場，本學刊也接受跨領域的本土化社會科學研究論文的發表，本學刊的基本語言是中文，雖然中文已是世界上最多人使用的語言，但考慮讓更多讀者能夠閱讀到本土社會科學與本土諮商心理學的研究成果，考量英文是第二多人口使用的語言(世界語言, 2024年3月25日)，而且在國際學術交流上的使用非常普及，因此，本學刊除了同時接受中文與英文兩種語言論文的投稿之外，自第十五卷開始(2024年3月)更進一步將接受刊登的論文採中、英文雙語全文刊登的方式出版，亦即無論以中文投稿或是英文投稿，審查完成刊登時都將以雙語全文方式刊登，此等出刊方式經過去年14卷第3期(2023年9月)開始試辦兩期後，獲得國內外學術界許多正面的迴響，因此，本刊確定從本年度(2024年)與本期(15卷第1期)開始，正式推出中、英雙語全文版，為迎接此一具有挑戰性的新出刊任務，本刊也正式邀請具有中英文翻譯專業背景的嚴嘉琪主編加入編輯團隊，嚴主編為美國印第安那大學(Bloomington)課程與教學博士，現任國立臺中科技大學應用英語系教授，歷任國際長、語文學院副院長、應用英語系主任、語言中心主任與諮商輔導組組長，具有跨領域的學術專長。本刊感謝嚴主編的加入也感謝編輯委員會所有編輯委員與國立彰化師範大學的長期支持，也希望有志於推動社會科學、心理學與諮商心理學本土化的各國學者能給予支持與賜稿，讓本刊能不斷的進步與成長，而對亞洲與全世界的學術本土化運動做出更多的貢獻。

本期刊登了四篇本土化研究，第一篇是李仁豪(2024)所撰寫的「陰陽孝道論」，探討華人的孝道非僅在父母生前有之，在父母過世後依舊是影響著子女與後代；第二篇是陳復(2024)所撰寫的「從大學生命教育的角度來認識具象思維與教學態度」，探討在社會變遷下大學的生命教育如何有新的教學思維與態度；第三篇是李蓉蓉等(2024)所撰寫的「從榮格取向表達性藝術治療論一位本土重鬱症女性離苦得樂之經驗」，探討以沙盤為主要媒材的榮格取向表達性藝術治療憂鬱症當事人的經驗；第四篇是蔡雨澤與方嘉琦(2024)所撰寫「台灣校園多元性別族群學生遭遇恐同經驗之探究」，探討在台灣同志學生從小學到大學校園中所遭遇的恐同經驗。四篇論文都具有本土化研究的特色，也都深具思維與內涵，相當值得讀者好好加以欣賞。

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Indigenous Root and International Connect : The Context Behind the Launch of a Bilingual Full-Text Version in Chinese and English of the Journal of Indigenous Counseling Psychology

Chih-Hung Wang * Jia-Chyi Yan

Abstract

After more than a century of development in modern psychology, the initiative to develop indigenous counseling psychology emerged. Indigenous counseling psychology, as a part of indigenous social sciences and indigenous psychology, has led to the inception of the Journal of Indigenous Counseling Psychology. Published by the Center for Indigenous Counseling Psychology at National Changhua University of Education, this academic journal aims to promote academic and practical research in indigenous counseling psychology and related fields. It publishes articles focusing on guidance, counseling psychology, clinical psychology, rehabilitation counseling, social work, psychiatry, mental nursing, mental health, occupational therapy, speech therapy, special education, employee assistance programs, and other indigenous monographs related to psychology and helping professions. Based on encouraging indigenous research, this journal accepts cross-field indigenous social science research papers. The primary language is Chinese. Although Chinese is the most spoken language in the worldwide, the journal has decided to publish in both Chinese and English, allowing more readers to access papers on indigenous social sciences and counseling psychology. According to the World Language report on March 25, 2024, English is the second most spoken language in the world and is widely used in international academic exchanges. Therefore, this journal accepts submissions in Chinese and English, starting from the fifteenth volume (March 2024); accepted papers will be published in a bilingual Chinese-English full-text format, regardless of the original submission language. This publishing policy has received positive feedback from domestic and international academic circles after two trial issues started in Volume 14, Issue 3

(September 2023) last year. Therefore, this journal will officially launch a bilingual full-text version in Chinese and English this year (2024) and this issue (Volume 15, Issue 1). Editor-in-Chief Jia-Chyi Yan, with professional Chinese-English translation experience, has joined the editorial team. Dr. Yan holds a Ph.D. in Curriculum and Instruction from Indiana University Bloomington and is currently a professor in the Department of Applied English at the National Taichung University of Science and Technology. With cross-field academic expertise, she has served successively as Director of the International Affairs Office, Vice Dean of the College of Languages, Director of the Department of Applied English, Director of the Language Center, and Leader of the Student Counseling Center. This journal would like to thank Editor-in-Chief Yan for joining us, as well as all members of the editorial board and National Changhua University of Education for their long-term support. We hope that scholars worldwide interested in promoting the indigenization of social sciences, psychology, and psychology counseling will support and submit manuscripts to propel this journal's progress and contributions to the academic indigenization movement across Asia and worldwide.

Keywords: indigenization, indigenous social science, indigenous psychology, indigenous counseling psychology

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I. From Physiological Psychology to Cultural Psychology

The origin of modern psychology is often mentioned as being in December 1879, when the German physiologist Wilhelm Maximilian Wundt (1832-1920), in a small room on the third floor of the Konvikt building at the University of Leipzig, created the first Laboratory of Experimental Psychology of the world, and began the development of modern psychology, Wundt was also the first person to call himself a “psychologist.” Among his life works were two well-known books, one of which was “Principles of Physiological Psychology,” published when he was 42 years old. This book is the pioneering work of modern psychology; the second is the ten volumes published when he passed away at the age of 88 and took 20 years to write. Masterpiece: “Ethnopsychology”. Throughout Wundt’s life, his psychological research began by focusing on the physiological aspects of individual feelings and perceptions. Finally, it focused on the group’s social, national, and other cultural aspects. This marked the professional development and mental journey of psychologists and also demonstrated the diverse implications of the development of psychology (Wang, 2016b). The physiological aspect of psychology is worthy of study, and the cultural aspect of psychology cannot be ignored. Psychology encompasses aspects from physiology to culture.

However, most psychological research over the past century has lacked a holistic view of human culture. For example, Arnett (2008) pointed out that between 2003 and 2007, articles published in major journals in the six major fields of psychology, 68% of the research subjects came from the United States. Even if the cumulative proportion of research subjects reached 96%, they are only from Western industrialized countries (Europe, North America, Australia, or Israel). No wonder some scholars have reminded that the development of Western psychological theories in the past may have been based on the psychological research of a WEIRD sample: the so-called WEIRD refers to Western, Educated, Industrialized, Rich, and Democratic (Henrich et al., 2010a, 2010b; Hwang, 2012). The main intention of the scholars mentioned above is to remind the psychology community that the sampling representativeness of past psychological results is not comprehensive enough, and using these results to understand the psychological phenomena of human beings around the world may be biased. From a physiological level, people in different regions have different psychological performances due to physiological differences. From a cultural level, people from different areas have more different psychological performances due to cultural differences. In other words, psychology should place more emphasis on cultural dimensions.

Although there is a problem of insufficient sample representation, the past research results of modern psychology cannot be denied. However, the consideration mentioned above of psychology's applicability to people around the world is indeed significant. In particular, the focus on the cultural aspects of people's psychology in different regions is expected to provide a good direction for reflecting on and reviewing the future development of modern psychology. Some scholars clearly pointed out: "The awakening of non-Western psychology to the reality that every culture - East or West - evolves its own unique psychologies appropriate to and consistent with their historical and cultural roots is the new reality in psychology" (Marsella & Pickren, 2012, p. ix). That is to say, psychology cannot be separated from its history and culture. These views are crucial reminders and warnings for non-Western psychologists: non-Western psychologists should consider the unique psychology of their regions. Study appropriateness and pay attention to the impact of its historical and cultural roots on psychology. This observation and reflection are the original intention of the indigenization of psychology and the connotation and direction to be explored in the indigenization of psychology.

II. The Indigenization Trend of Psychology

The indigenization movement in psychology first emerged in the late 1970s. Many psychologists in different regions worldwide began to advocate the indigenization of psychology. These psychologists are mainly from non-Western countries, such as Mexico, South Korea, Japan, Philippines, India, Poland, and Taiwan; this movement did not receive much attention in the early stages. It was not until the 1990s that it began to receive attention from the mainstream psychology community, as well as disapproval criticism (Huang, 2004, 2005). Professor Kuo-Shu Yang and Professor Kwang-Kuo Hwang from the Department of Psychology of National Taiwan University are the most famous scholars who advocated indigenous psychology in Taiwan. The indigenization views of these two scholars also continue to influence the development of indigenous psychology in Taiwan (Wang, 2014). The indigenization movement of psychology in Taiwan originated at the National Taiwan University in northern Taiwan. Subsequently, it expanded to universities in the central, southern, and eastern parts of Taiwan, including the National Changhua University of Education in the central part, National Kaohsiung Normal University and Kaohsiung Medical University are in the southern part, and National Donghua University and Tzu Chi University are in the eastern part etc., and have caused a wider impact in the field of counseling psychology. Historically,

Taiwan's psychology indigenization movement stemmed from its broader indigenous social science movement.

Taiwan's social science indigenization movement originated from the initiative to sinicize social science research. It began in 1980 with the "Interdisciplinary Symposium on the Sinicization of Social and Behavioral Science Research" planned and held by Kuo-Shu Yang and Chung-I Wen at the Institute of Ethnology, Academia Sinica, the convening of the symposium and the publication of the collection of papers "The Sinicization of Social and Behavioral Science Research in China" aroused attention and discussion in the social science community (Shiau, 2000; Yang, 1993; Yang & Wen, 1982). This is undeniably an important milestone in the indigenization movement of Chinese social science research. It profoundly reflects the academic community's reflection on the influence of the West on social sciences and has initiated the issue of "Sinicization of social and behavioral sciences." However, after years of changes in politics, economy, society, culture, and research concepts, "Sinicization" has gradually settled on the terminology and research orientation of "indigenization" (Shiau, 2000; Yang, 1993), and in the research topic with a broader vision and research methods, the terminology and concept of "indigenization" can also be applied to Asia and the world.

The most prosperous academic field in Taiwan's social science indigenization movement is indigenous psychology, and the development of indigenous psychology has also inspired the development of indigenous counseling psychology. Research on indigenous counseling psychology is also devoted to fitting in with Chinese culture, developing theoretical construction and method design, and exploring Chinese psychological healing methods in-depth and systematically (Wang, 2014). Hwang (2011, 2018) advocated making good use of the culture-inclusive research theory (the so-called inclusive, refers to It means inclusive, inclusive, and culture-inclusive means to include culture and incorporate culture) and following the principle of cultural psychology, "one mind, many mentalities; universalism without uniformity" (Huang, 2011; Shweder et al., 1998), to construct the theories and techniques of indigenous counseling psychology that can not only represent the universal human mind but also express the specific mentality of particular cultural groups.

III. The Indigenization Connotation of Counseling Psychology

To put it simply, the so-called "Indigenization" (「本土化」), combines elements of cultural "origin" and local "land." The "origin" (「本」) refers to cultural traditions, while the "land"

(「土」)refers to local life experiences. The "indigenization"(「本土化」-Tracing back to the origin of culture and matching to the life experience of local land) of counseling psychology is the process of combining modern theories of counseling psychology (from other places) with cultural tradition (the "origin" of culture) and local experience (the life experience of local "land")to create theories of indigenous counseling psychology that are more applicable to local people (Wang, 2016a, 2017; Wang et al., 2017).

Modern counseling professions can be combined with local cultural traditions and life experiences through the Indigenization of counseling. The obtained indigenous counseling psychology theory will be more applicable to understanding the psychological conditions of local people and the resolution of psychological problems. Therefore, Indigenization is neither a simple localization of foreign counseling psychology theories nor a modern application of traditional culture but a path of communication and innovation between Eastern and Western cultures (Wang, 2017). Compared with the individualistic culture that is emphasized in the West, it contrasts with the relationship-oriented culture that is noted in the East; compared with the individualized personality variables in the West, it corresponds to the contextualized personality variables in the East (Hwang, 2009, 2012; Yeh, 2017). How to combine the cultural wisdom of the East and the West with the professional knowledge of modern counseling psychology and use the local life experience as the context to carry out creative theoretical construction through the research process of "indigenous social science creative hermeneutics" to construct developing a "scientific microworld" of counseling psychology that can describe the "life-world" of local people (Warner & Shen, 2018) and establishing a theoretical construction of indigenous counseling psychology are precisely the goals of indigenous counseling psychology.

IV. Research Methodology of Indigenous Counseling Psychology

There are three steps in constructing indigenous theory corresponding to the above-mentioned indigenization research directions (Hwang, 2009, 2012, 2018; Wang, 2014, 2017, 2023): 1. Concept exploration: taking the traditional wisdom of local culture as the subject matter, and using Western based on the epistemology of scientific philosophy, select appropriate cultural content and research methods to conduct indigenous research; 2. Theoretical construction: conduct research representing the universal mind and the local cultural mentality (Huang, 2011; Shweder et al., 1998); 3. Research verification: Conduct

practical research that can verify the indigenous theory and confirm its academic and practical application value. In the above-mentioned indigenous research directions and indigenous theory construction steps, there are two essential core issues: how to borrow and creatively use traditional wisdom and cultural concepts in local cultural history and how to use Western scientific philosophy of knowledge. To serve as a research methodology for indigenous theoretical construction, it is necessary to establish a research methodology and epistemological foundation that can integrate local culture and external culture, as well as interdisciplinary and cross-field knowledge. To respond to these core issues of indigenous theoretical construction, we can consider using the six levels of dialectical interpretation of “Indigenous Social Science Creative Hermeneutics”: text, meaning, connotation, refinement, creation, and transformation (Fu, 1986, 1999; Wang, 2019, 2020, 2023) and “Epistemological Strategy for Constructing Culture-Inclusive Theories” (Hwang, 2018, 2019), combining “Constructive Realism” (Warner & Shen, 2018), “Structuralism” (Piaget, 1968/2018)” and “Critical Realism” (Bhaskar, 2008).

Combining "Indigenous Social Science Creative Hermeneutics" and "Epistemological Strategy for Constructing Culture-Inclusive Theories" serves as a methodology for indigenous theory construction, and to be carried out through the following three stages: (Hwang, 2009, 2012, 2018; Wang, 2014, 2017, 2023; Wang et al., 2017): (1) Concept exploration (selecting the object of study and traditional cultural wisdom): By making good use of traditional wisdom in Eastern philosophy as the subject matter (such as : Confucianism, Buddhism and Taoism cultural traditions) are creatively interpreted through Indigenous Social Science Creative Hermeneutics, and based on Western social science and counseling psychology theories, as well as the epistemology of scientific philosophy (Epistemological Strategy for Constructing Culture-Inclusive Theories/The Logic of Scientific Discovery) as the basis, skillfully select appropriate cultural content and research methods to conduct indigenous research in social sciences or counseling psychology, and explore the concept of cross-cultural communication and cross-field communication at the transfer level to lay the conceptual foundation for theoretical construction. Content basis; (2) Theoretical construction: Use the perspectives of "Structuralism" and "Constructive Realism" to construct models to establish the connection and description of the scientific microworld to the living world and to conduct model construction that can represent both the universal mind and the theoretical construction of the indigenization of local cultural mentality (Huang, 2011; Shweder et al., 1998) in social sciences or counseling psychology, and the establishment of the creative "mechanism" of "Critical Realism"; (3) Research verification: Conduct empirical research that can verify the indigenous theory of social science or counseling psychology to conduct empirical verification of "Critical Realism"

to establish the authenticity of the creative "mechanism" of "Transcendental Realism" and confirm the academic and practical application value of indigenous social science or indigenous counseling psychology theory.

V. The Mission of the Center for Indigenous Counseling Psychology and the Journal of Indigenous Counseling Psychology

136 years after Wilhelm Maximilian Wundt founded the Laboratory of Experimental Psychology, on November 5, 2015, the regulations for establishing the Center for Indigenous Counseling Psychology of the Department of Guidance and Counseling, National Changhua University of Education, were passed. In a small room on the third floor of the Department building, the Center for Indigenous Counseling Psychology was established (Wang, 2015), marking a new chapter for indigenous counseling psychology research. The "Tao Te Ching" says: "The nine-story platform rises from a basket of soil. The thousand-mile journey begins with a single step" (Chapter 64). The indigenization of counseling psychology is an inevitable development trend. The establishment of this center aims to promote the academic development, practical promotion, and internationalization of indigenous counseling psychology (Regulation for the Establishment of the Center for Indigenous Counseling Psychology, Department of Guidance and Counseling, National Changhua University of Education, 2015), through which we can work together with scholars and practitioners worldwide interested in indigenous counseling psychology. To contribute to the future development of indigenous counseling psychology, the "Taiwan Counseling Quarterly," originally published by the Department, has also been renamed "The Journal of Indigenous Counseling Psychology." The Journal also reminds researchers of indigenous counseling psychology that they must face the test of four issues (Wang, 2017): 1. Understanding issue: whether the understanding of local culture and the counseling profession is sufficient; 2. Practice issue: whether the practice of local culture and counseling profession is in place; 3. Verification issue: whether the theoretical construction of indigenous counseling psychology is complete; and 4. Target issue: whether the goal of indigenization of counseling psychology theory is achieved. The theoretical construction of indigenous counseling psychology mainly promotes three types of indigenization research (Wang, 2016a): 1. localizative indigenization; 2. acculturative indigenization; and 3.

enculturative indigenization. The Journal also cited Lin (2016)'s view of the "five proofs" of learning: 1. Historical research; 2. Evidence from classics; 3. Scientific verification; 4. Logical dialectics; and 5. Demonstration of the mind's nature. With special emphasis on "Realization of the nature of mind" is a characteristic of Eastern culture. It is expected that local scholars must have the experience of personal self-growth and the theory constructed is true knowledge, which is the way of "inner sage and outer king". The sage means being virtuous, the king means practical application.

In addition to publishing the "Journal of Indigenous Counseling Psychology" four times a year, the Center for Indigenous Counseling Psychology also organizes international academic seminars on Indigenous Counseling Psychology. Since 2016, it has cooperated with the Taiwan Guidance and Counseling Association co-organized the first international academic symposium on indigenous counseling psychology at Sun Moon Lake. Then, the center was co-organized with the Chinese Indigenous Social Science Association to hold the International Indigenous Social Science Conference and Indigenous Counseling Psychology Conference for six years at the National Changhua University of Education. This year, the title of the conference is "The Seventh International Indigenous Social Science Conference and the Eighth Indigenous Counseling Psychology Conference," scheduled to be held from October 31(Thursday) to November 2 (Saturday), 2024. It will be held at the Institute of Ethnology, Academia Sinica, Taipei, Taiwan.

VI. The Purpose of Publishing a Chinese-English Bilingual Full-Text Version of Journal of Indigenous Counseling Psychology

The purpose of the Journal of Indigenous Counseling Psychology is to promote academic and practical research in indigenous counseling psychology. This journal publishes guidance, counseling psychology, clinical psychology, rehabilitation counseling, social work, psychiatry, mental nursing, mental health, occupational therapy, speech therapy, special education, employee assistance programs, and other indigenous monographs related to psychology and helping professions. Based on encouraging indigenous research, this journal also accepts cross-field indigenous social science research papers. The primary language is Chinese. Although Chinese is the most spoken language worldwide, we aim to allow more readers access to indigenous social science and counseling psychology research. According to the report (World Language, March 25, 2024), English is the second most widely used language and prevalent in

international academic exchanges. Therefore, this journal accepts submissions in Chinese and English. Starting from the fifteenth volume (March 2024); accepted papers will be published in a bilingual Chinese-English full-text format, regardless of the original submission language. This publishing policy has received positive feedback from domestic and international academic circles after two trial issues started in Volume 14, Issue 3 (September 2023) last year. Therefore, this journal will officially launch a bilingual full-text version in Chinese and English this year (2024) and this issue (Volume 15, Issue 1). Editor-in-Chief Jia-Chyi Yan, with professional Chinese-English translation experience, has joined the editorial team. Dr. Yan holds a Ph.D. in Curriculum and Instruction from Indiana University Bloomington and is currently a professor in the Department of Applied English at the National Taichung University of Science and Technology. With cross-field academic expertise, she has served successively as Director of the International Affairs Office, Vice Dean of the College of Languages, Director of the Department of Applied English, Director of the Language Center, and Leader of the Student Counseling Center. We thank Editor-in-Chief Yan for joining, as well as all members of the editorial board and National Changhua University of Education for their long-term support. We hope scholars worldwide interested in promoting the indigenization of social sciences, psychology, and counseling psychology will support and contribute manuscripts to propel this journal's progress and contributions to the academic indigenization movement across Asia and worldwide.

This issue publishes four localized studies. The first is "Yin-Yang Filial Piety Theory" written by Jen-Hao Li (2024), which explores how Chinese filial piety is not only present during the parents' lifetime but also continues after the parents' death. It affects children and future generations; the second article is "The Embodied Thinking and Teaching Manner of Life Education at University," written by Fu Chen (2024), which explores how life education in universities can have new teaching thinking and attitudes under social changes; the third article is "On Freedom from Suffering: A Jungian Expressive Art Therapy Analysis of A Major Depressive Indigenous Woman" written by Jung-Jung Li et al. (2024), which explores the experience of Jungian expressive art using the sand table as the main medium to treat patients with depression; the fourth article is " An Exploration of the Homophobic Experiences of LGBTQ+ Students in Taiwan Campuses " written by Yu-Tse Tsai and Chia-Chi Fang (2024), which explores the homophobic experiences encountered by Tongzhi (LGBTQ+) students from elementary school to university campuses in Taiwan. The four papers all have the characteristics of indigenous research and are full of deep thinking and connotation. They are well worth reading and appreciation by readers.

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陰陽孝道論

李仁豪*

摘要

本研究遵循「一種心智，多重心態」原則，採雙重普世進路（先驗普世性和實徵普世性），以陰陽論做為形上預設和先驗形式結構，建構一套普世暨含攝文化理論〈陰陽孝道論〉。茲以喪親為關鍵事件，將孝道分為「陽孝」和「陰孝」。陽孝指父母在世時子女盡的孝道；陰孝指喪親後子女盡的孝道。這裡視「生死」為陰陽，生為陽，死則陰；生死特性符合陰陽互根、互斥、消長、轉化原理。孝道研究普遍未考量陰孝，是一大缺憾；本理論彌補使之完備。依菲斯克（Alan Fiske）研究成果，普世人際互動關係有群己共享、權威位階、平等匹配、市場計價四種。前兩者可運用在親人關係，本理論採用之遂成兩大孝道先驗範疇「群己共享孝道」和「權威位階孝道」。孝道經由喪親而陰陽轉化。在陽孝，群己共享孝道因我群偏愛、互惠利他而偏正向效果，權威位階孝道因地位尊卑、資源施受而衍生負向效果。喪親後（陰孝），群己共享孝道會因失落、歉疚由正轉負，權威位階孝道則藉由解放和補償由負轉正。本理論可統整以往孝道研究和喪親研究有關正、負向效果之分歧結果，並深化孝道概念，拓展孝道和喪親研究領域，希冀對本土社會科學（尤指本土諮商心理學）有所貢獻。

關鍵詞：群己共享孝道、陰孝、陽孝、喪親、雙重普世進路、權威位階孝道

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壹、緒論

尊崇孝道是華人文化特色，影響層面極深極廣，是本土社會科學重要議題(呂妙芬，2011；葉光輝、楊國樞，2008)。孝道強調關係、脈絡、互動、歷程等面相(process-relational perspective)，此為東方文化及傳統哲學的特色和核心概念，其與西方文化及主流科學的靜態實體觀(substance perspective)和方法論個人主義(methodological individualism)大異其趣。唯與近代物理學相對論和量子論隱含的形上預設或本體論不謀而合，其揭示事物實在或社會實在(social reality)的深邃本質(Bedford & Yeh, 2020; Cheng, 2011)，而本體論是科學研究典範、方法論、知識論根基(李仁豪，2020)；因此，孝道不僅是本土社會科學深具特色的研究議題，對於如何建立普世人類心理學，從本土化推向全球化(globalization, Tsao & Yeh, 2019)，或如何遵循「一種心智，多重心態；普世主義，考量分疏」(one mind, many mentalities; universalism without uniformity)原則(Shweder et al., 2007)，以科學哲學為基礎，會通中西(黃光國，2011)，孝道研究亦具有啟發作用與重要地位。

本土心理學孝道研究開拓者之一為楊國樞(1985)。他參考《四書》、《禮記》、《孝經》和著名家訓等典籍，融合人文學者對孝道之相關論述，統整出孝道 15 項內涵「敬愛雙親、奉養雙親、順從雙親、諫親以理、事親以禮、娛親以道、思慕親情、隨侍在側、使親無憂、愛護自己、為親留後、繼承家業、顯揚親名、葬之以禮、祀之以禮」。這為孝道研究奠定良好基礎。當前主要孝道理論之一〈雙元孝道模型〉(Bedford & Yeh, 2019; Yeh, 2003; Yeh & Bedford, 2003)，即奠基於楊國樞建立的孝道具體規範。儘管該理論廣被接受、引用，仍有不盡完善處。本文提出〈陰陽孝道論〉與其競爭。依據費耶本德(Paul Feyerabend)多元主義方法論增生原則，即使某理論已經得到高度確認和普遍接受，科學家也應該盡量發展其它理論，與其做良性競爭，以利科學發展。

完善周延的科學研究必須蘊含哲學反思、理論建構和實徵研究。其中理論建構必須滿足幾項規範或優劣判準：(1)完備性：指它能擴大解釋範圍或容納更多現象；(2)整合性：研究結果彼此不一致乃至矛盾而產生謎題(puzzles)，此為學術常態，科學社群最關心如何解謎；理論必須提供一套架構或解釋，以便整合眾多分歧研究資料以解謎；(3)內在一致性：理論內部各項命題或假定必須一致，不自相矛盾；(4)可驗證性：這些命題可推演出假設，以便檢驗對錯；(5)蘊含歷史文化詮釋：依據哈伯瑪斯(Jürgen Habermas)知識論，心理學既屬經驗分析學科，亦屬歷史詮釋學科，兼具兩種性格；然而心理學界普遍忽略歷史詮釋成分，本土社會科學更應該重視這部分；(6)對稱性、簡潔性乃至美感：這點雖非屬必要，但在判斷理論優劣時相當重要。特別是對稱性，它是一項重要科學原理，諸多現象皆遵循對稱法則(Hargittai & Hargittai, 1994)。對稱性、

簡潔性衍生的美感，是許多科學家尋求自然法則的動力來源，愛因斯坦(Albert Einstein)即是其中之一(Isaacson, 2007)。

〈陰陽孝道論〉的完備性優於〈雙元孝道模型〉。絕大多數孝道研究都聚焦於父母在世時子女盡的孝道，甚少提及喪親¹後孝道。事實上，喪親後實踐的孝道成分不少，誠如葉光輝(2005, 293 頁)所言：「孝不僅僅指子女善養父母的這層意義而已，它範圍逐漸加大擴大，例如繼述祖先之遺志也叫做孝，居父母之喪也稱為孝；因而，孝敬父母並不限於父母在世，父母去世之後，也能持續」。可惜〈雙元孝道模型〉甚少著墨於此，以致完備性略顯不足。觀諸楊國樞 15 項孝道具體內涵，其中父母在世實踐的孝道項目有「諫親以理、事親以禮、娛親以道、使親無憂、隨侍在側、奉養雙親」等 6 項，可謂「陽孝」。父母過世後實踐項目有「葬之以禮、祀之以禮」2 項，可謂「陰孝」。至於其它 7 項「敬愛雙親、順從雙親、繼承家業、顯揚親名、思慕親情、愛護自己、為親留後」，則不論父母生或死，皆可實踐，貫穿一生，故可稱為「終生孝」。由此可知，許多孝道成分乃終其一生²，並非喪親後孝道就隨之終止，或僅祭祀追思而已。本理論涵蓋陽孝和陰孝(兼具終生孝)，其中陰孝之提出是本理論特色。

心理學研究雖廣泛探討子女喪親後心理與行為，但多未關聯孝道。此外，喪親研究結果相當分歧乃至矛盾，指喪親會同時對子女產生正、負向效果。譬如喪親增加子女的疾病易感性，提高罹患憂鬱症、焦慮、無望感、自殺的念頭、企圖或行為，以及死亡機率(Latham & Prigerson, 2004; Rostila & Saarela, 2011)，這是負向效果。亦有研究指出喪親帶來正向效果(Dahlberg, 2020; Rostila & Saarela, 2011)，例如喪親讓子女更成熟(Davies, 1991)，或領悟生命意義(Brewer & Sprakes, 2011)；智商高於 155 者早年喪親比例三倍於預期值(Albert, 1971)，或公認有所成就者(根據大英百科全書)，早年喪父比例大於預期值(Eisenstadt, 1978)。這是喪親研究謎題。孝道研究也類似。葉光輝(2009)、Yeh(2003)整理分析，孝道會對子女產生以下正向效果，譬如有助於人際互動的性格特質，如友善性、嚴謹性、和諧、人情等；促進親子間情感連結或家庭凝聚力；減低親子衝突頻率；讓成年子女樂意給予雙親情感、金錢、勞務等方面支持等。同時，孝道亦會對子女產生負向效果，例如使子女形成壓抑、服從、保守性格，或降低心理彈性、創造力、自我表達能力，或父母孝道態度與子女認知複雜度負相關等。這是孝道研究謎題。在〈陰陽孝道論〉架構下，當能解謎，統整喪親研究和孝道研究眾多不一致結果。

此外，喪親研究偏重子女的哀傷歷程、發展適應不良等方面，較少觸及更深層心境轉化乃至生命蛻變的心理機制，即使有也幾乎未提及孝道，或提及孝道也僅輕輕帶過而未深究。同時，亦較少從道德、宗教、文化等層面切入(如歉疚感、罪惡感、報恩心等

¹ 喪親有失去父母、手足或配偶。本文專指失去父母，含父親過世、母親過世、雙親俱歿三種情況。

² 15 項中占了 9 項之多。

道德感，或超越界、生死、苦難、覺悟等宗教信念）。譬如，Tang 與 Li (2019) 探討中國大學生在罹癌父母死後的心境歷程，發現四個主成分：(1) 面臨生命鉅變，含負面反應、否認並迴避死亡、生活秩序劇變三個副成分；(2) 失落和悲慟經驗，含接受死亡事實、深感不孝、失去至親強烈感受三個副成分；(3) 喪親後生命挑戰和應對方式，含哀傷孤獨感、失去工具性社會支持、失去情感性社會支持、應對策略四個副成分；(4) 重新理解死亡，含死亡合理化、賦予生命意義兩個副成分。內文僅兩處略提孝道。一個是「深感不孝」，指出儒家文化規範易使子女（特別是兒子）產生強烈罪惡感。另一個是「賦予生命意義」，指出儒家文化以孝道提供道德基礎，最終目的讓生命能善終圓滿。這兩點實已點出「陰孝」核心概念，可惜內文未詳盡深入論述孝道，少歷史文化詮釋，更未援引孝道理論統整說明。鑒於上述，本文希冀補喪親研究不足，從道德、宗教、文化層面切入，著眼於喪親後子女心境轉化乃至生命蛻變等深層心理機制，嘗試連結孝道。

〈陰陽孝道論〉可滿足上述提及完備性、整合性、蘊含歷史詮釋等理論規範，亦能滿足內在一致性、可驗證性以及對稱性或簡潔性等諸多規範。

貳、方法論與本體論立場

一、宗教學不可知論和實效主義

〈陰陽孝道論〉泰半涉及陰孝，蘊含宗教成分；但必須澄清，這些宗教概念（如業、因果報應、來生、鬼神、上帝）僅是心理構念（psychological construct）。對於有無超越界存在（客觀實存），本研究不作論斷。本質上，這是信仰層面問題，或屬道德實踐範疇，屬「應然」，難以用「實然」科學方法檢驗。然而，持宗教信仰者相信超越界及其運作機制確確實實存在，那種心理真實（psychological reality）能規約個人行動。因此，宗教相關研究應如 Bellah (1970) 建議，視之為象徵實在論（symbolic realism）。

就方法學，Berger (1967) 認為應當持方法學無神論（Methodological Atheism）；然而該主張有不少問題（Porpora, 2006），改持方法學不可知論（Methodological Agnosticism）可能更妥當（Smart, 1973）。若以實效主義（Pragmatism）觀點，則不必追問「實相」究竟為何，但問其作用、功能或效益為何比較重要。譬如美國心理學之父威廉·詹姆斯（James, 1902/2022）認為宗教目的並非神，而是生活，更廣大、更豐富、更令人滿意的生活；抑或所謂「存在」就是製造差異，宗教信仰對象是否存在，端視祂能否改變人（傅佩榮，2018）。依此，信與不信要看效果為何，這最重要，而有眾多研究顯示宗教信仰對於心理健康和幸福感有正面益處（Levin, 2010）。

二、雙重普世進路

針對「如何建構普世暨含攝文化理論」方法學難題，李仁豪（2023）基於黃光國所提「先驗形式結構」³（transcendental formal structure）及「兩步驟知識論策略」（two-step epistemological strategy）（Hwang, 2019），從哲學進路（新實在論、康德先驗哲學、結構主義）和科學進路（演化論、知覺、認知和神經心理學）雙管齊下，提出「雙重普世進路」，藉由失認症（以臉盲症為例）確認吾人認識事物（辨識物體）有兩個關鍵步驟。（1）統覺辨識（apperceptive recognition）：先有先驗形式結構，此較前階；（2）聯結辨識（associative recognition）：將外界事物感覺質料，套入先驗形式結構，再聯結至習得知識、記憶、名稱，產生意義，此較後階（Bruce & Young, 2012; Farah, 2004; Hole & Bourne, 2010）。由此具認識論意涵的基本知覺認知歷程，轉至方法論，說明欲建構普世暨含攝文化理論，得先建立「先驗普世性」（transcendental universality），爾後便能透過文化具體內涵連結先驗形式結構，達到「實徵普世性」（empirical universality）。先驗普世性可藉數、形、先驗範疇建立，實徵普世性則透過跨文化研究、發展研究、貫時研究達成。另有比較心理學（comparative psychology）取徑，由此不僅可建立實徵普世性，亦可連結先驗普世性。從演化角度找尋人類普世心智，不能單檢視人類，應對照人類近親靈長類大猿（如黑猩猩、巴布諾猿、大猩猩、紅毛猩猩等）。譬如研究顯示，識臉非人類獨有能力（先天、特化腦區、有別於其它物體辨識），許多動物（尤指靈長類）亦如此（Pascalis & Kelly, 2009），這顯示識臉能力來自種系演化史（phylogenesis），故具先驗普世性。

先驗形式結構之「數」，不僅屬方法學，為量化研究基礎及憑據，更被認為是事物實在自身或本源，如畢氏學派（Pythagoras school）主張「萬物皆數」。以「數」表徵或建構現象界或實在界，始終是自然科學進路（Stewart, 1997）。「形」在自然現象和科學理論裡亦非常重要（Hildebrandt & Tromba, 1985），且各種形狀或多面體各有其象徵意義，亦具普世性（Lundy, 2002）。社會科學運用「形」的範例，如〈自我曼陀羅模型〉採內圓外方（Hwang, 2011）和〈自性的心理動力模型〉採四方位體和八面體（Hwang, 2018）即以「形」為先驗形式結構，故可放置任何符合圓、方、四方位體、八面體之象徵意義的構念或具體項目。「先驗範疇」源自康德知識論十二範疇表（Table of Categories），先驗普世性將之擴至統籌或規範事物的「事物先驗範疇」。其儲存於種系演化史心理基模，屬物種集體潛意識，大多無須經驗即可獲得，因其超脫文化，故為普世性。例如，動物會歸類事物為「食物 vs. 非食物」「危險 vs. 安全」「我群 vs. 他群」「同性 vs. 異性」

³ 黃光國稱作「先驗性的形式架構」或「先驗性形式架構」。其中「架構」一詞無法展示其概念蘊含的「結構主義」，且「先驗性」等同「先驗」，故本文稱為「先驗形式結構」。黃光國稱「架構」而不稱「結構」，似因他將「先驗性的形式架構」視為一種研究框架（research framework），但他卻以英文 structure 稱之，而不稱 framework，故陷入模擬兩可狀況。依李仁豪（2023）的闡析，「先驗形式結構」可以是蘊含結構主義的「結構」，同時也是隸屬研究框架的「架構」，故黃光國所稱「先驗性的形式架構」或「先驗性形式架構」亦能通。

「性訊號 vs.非性訊號」等(Lakoff, 1987)。另有非屬先驗範疇的「含攝文化範疇」(culture-inclusive categories)，此儲存於個體發展史(ontogenesis)的心理基模，屬文化集體潛意識，指個體從出生後即沉浸於某文化內而獲得的事物範疇，往往被視為理所當然；如儒家「五倫」「五常」等。但由於文化受制於經驗和時空脈絡，故不必然為普世性。「事物先驗範疇」內容有時會與「含攝文化範疇」重疊，不易區分。

必須強調，先驗形式結構雖屬形式，不具內容，卻根源自種系演化史，來自物種長期演化擇汰的「經驗」。同樣原理轉至方法論，雙重普世進路第一步驟設定的先驗形式結構(指「先驗範疇」)，亦能來自「經驗」。換言之，可藉由文獻回顧、內容分析、後設分析或因素分析得來結果，暫時充當(tentative)「先驗範疇」。第二步驟便可套進符合其要素的含攝文化現象或內容；抑或再套進其它文化內容，考其異同，進一步尋求實徵普世性。至於以「數」和「形」做為先驗形式結構，此為更純粹形式，並非基於歸納法、內容分析、後設分析或因素分析，但如同先驗範疇，「數」和「形」亦能套進符合其要素的現象。依照上述步驟，便能建構一套普世暨含攝文化理論。

一個通則是：雙重普世進路第一步驟設定的先驗形式結構，不具檢證性，可受檢驗者是第二步驟依先驗形式結構套入的具體內容。譬如以「數」為先驗形式結構，要驗證的非「數」本身，而是具體事項。假使發現檢驗結果不符合該數學系統推演結果，則有兩種可能。一者觀察條件或實驗歷程或援引理論有錯；二者使用錯誤數學系統，應該嘗試其它數學系統。數學系統何其多，有些能對應現象界，有些則不確定。必須提醒，無論數、形或範疇，皆屬暫時充當，並非絕對。依據批判實在論的深度本體論(depth ontology)，層疊化實相(stratified reality)每一層級可能產生浮現特質(Bhaskar, 1975, 1978)，而背後的數、形、範疇先驗形式結構可能隨之改變。最後，第一步驟不僅有本體論意涵，亦可視為一種方法論策略。勞登(Larry Laudan, 1981)認為科學哲學分兩大部門：科學的概念基礎(如物理學哲學、生物學哲學)以及科學方法論理論，後者又分證實法(validation)和啟發法(heuristics)。絕大多數研究屬證實法，側重支配理論的檢驗原則。啟發法則偏重如何擴大理論適用範圍，抑或何種經驗方法有助於發現新理論，深具實效主義精神。第一步驟可視為一種啟發法，屬於引導研究、啟發靈感的通則研究框架(general research framework)，不屬於證實法，第二步驟才是。

〈陰陽孝道論〉採雙重普世進路⁴，遵循「先驗普世性優先原則」，先建立先驗形式結構(事物先驗範疇)及先天知識，使其具備先驗普世性；後續研究便可透過各種實徵研究方法，達成實徵普世性。

三、先驗形式結構之陰陽

⁴ 雙重普世進路之詳細闡析，見李仁豪(2023)。

人類學家李維史托 (Lévi-Strauss, 1959/1976) 勘查各文化思維模式，發現普遍有二元分類現象，此二元性 (duality) 即為先驗形式結構。儘管東、西方文化皆蘊含二元性，然而西方文化較強調二元對立 (binary opposite)，華人文化所持「陰陽本體論」則以二元互存 (coexistence) 為根本。以物理學比喻說明，二元對立類似電荷 (electric charge)，正電荷或負電荷可單獨存在，不必依附對方才能存在；二元互存則類似兩磁極 (dipolarity)，南極和北極永遠成對成雙出現，不可能獨立自存 (Gamow, 2005)。這是兩者最關鍵差異所在。

陰陽論滲透中華文化各層面，為大道之源，可謂華人文化深層結構，表現在自然學科 (天文、曆法、氣象)、實用技術 (農業、醫學、建築、風水堪輿)、藝術美學 (書法、繪畫、武術、太極拳) 各層面。陰陽有名無實，《繫辭上》云「一陰一陽之謂道」，又云「形而上者謂之道，形而下者謂之器」，可知陰陽是不折不扣的形上學概念，深具「空」之妙用，可統攝、容納萬物，被視為萬物本源。《素問·陰陽應象大論》云「陰陽者，天地之道也，萬物之綱紀，變化之父母，生殺之本始」，又《素問·陰陽離合論》曰「陰陽者，數之可十，推之可百，數之可千，推之可萬；萬之大，不可勝數，然其要一也。」即表示萬物源自並統攝於陰陽。陰陽之所以為先驗形式結構，具先驗普世性，在於其具備數、形和範疇三種展現形式，以及整體性、變形轉化、自身調控、動態均衡、對稱性等五種結構特性。在「數」，即二進位 (0、1) 算則，或河圖洛書的黑白子演算。在「形」或「象」，如太極圖或《易經》各種卦爻取象比類。在「範疇」，則指以陰陽來統攝事物。此外，從陰陽論亦推衍出不少「含攝文化知識」，唯此不必然為普世性，如男尊女卑等。

陰陽特性或動力法則大抵有四，互根、互斥、互為消長、互為轉化。其機制為動態均衡 (dynamic equilibrium)，也即陰陽均衡。互根是陰陽最根本特質，互為消長和互為轉化是陰陽動態發展，互斥則兼具靜態性質和動態發展。以下說明：

1. **互根**：指彼此乃一體兩面，缺一不可，共生互存，即「陰中有陽，陽中有陰」「孤陽不生，獨陰不長」。
2. **互斥**：指性質相反，如男女、寒熱、燥濕、表裏、左右、善惡、美醜、正旋反旋、正能量負能量、粒子反粒子等。亦指相互排斥，此乃彼此互動產生作用力和反作用力所致。互根加上互斥，使得陰陽雙方若離若即、彼此拉推；儘管相互排斥，卻無法離開對方而獨立存在。
3. **互為消長**：有互斥，陰陽才動得起來，才互為消長，即「此消彼長，此長彼消」。此屬量變的動態發展。
4. **互為轉化**：一方生長過旺或另一方削弱太多將導致互為轉化，所謂「重陰必陽，重陽必陰」「物極必反」。這是陰陽最極致變化。此階段將導向另一種型態的陰陽和動態均衡機制，抑或形成另一個循環，周而復始。這屬質變的動態發展。

參、〈陰陽孝道論〉概述

一、兩大孝道先驗範疇：群己共享、權威位階

孝道有正、負向效果，暗示孝道至少有兩個運作成分。最合理亦最簡潔的推測當為兩個，此亦最對稱，一者產生正向效果，另一者產生負向效果。當然這並非絕對，而是陰中有陽，陽中有陰。藉由效果或作用推知事物本質實相，甚為合理。此即實效主義核心概念。那麼是哪兩成分？

楊國樞等人（1989）以楊國樞（1985）15項孝道具體內涵撰寫52條題目，作為驗證孝道的概念架構和測量工具。透過這52條題目進行探索性因素分析，得出「尊親懇親」、「奉養祭念」、「抑己順親」、「護親榮親」四項成分。此外，葉光輝（1997）研究臺灣民眾孝道觀念變遷，就這四成分下個別取3條代表性題目，經文字修飾並經該調查研究預試刪題，最終得9題；對此9題從事驗證式因素分析，發現還有更高階成分存在，一組是「尊親懇親、奉養祭念」（相關高達.85），另一組為「抑己順親、護親榮親」（相關亦高達.85）。依其研究目的，葉氏稱前者「核心孝道觀念」，後者「變遷孝道觀念」。

因素分析統計法本質為求取各項目相關，逐漸往上「抽象」（abstract），由具體趨往抽象，由內容趨往形式，抽取最精萃、涵蓋性最大（內涵最少、外延最多）成分，故最終所得成分最不具內容，徒具形式，乃屬「範疇」。楊國樞等人（1989）和葉光輝（1997）的孝道研究，皆基於楊國樞（1985）研究，而後者材料來自華人文化傳統典籍與人文學者論述，因此透過內容分析、因素分析得出的成分，當屬含攝文化範疇或規範，非必然具普世性。以下從歷史詮釋角度，找尋相應孝道範疇及其心理機制。華人文化以儒家與孝道最相關，故從儒家切入。

儒家認為，人際關係不出父子、君臣、夫婦、兄弟、朋友。此五倫依兩個判準歸類。其一，血緣親屬（consanguinity）：父子、兄弟有血緣基礎為一類，君臣、朋友沒有為另一類；於夫婦雖無血緣關係，卻是血緣起始點，為必要條件；其二，權威位階（authority ranking）：父子、兄弟、君臣有明顯尊卑位階為一類，朋友對等為另一類，夫婦則端視父系社會、母系社會或現代社會（講求平等、人權）而有所不同。這五倫對偶互動（dyad interaction）法則，即源自血緣親屬（仁；慈愛心理）和權威位階（義；合宜行為），乃為「親親法則」和「尊尊法則」，如《中庸·第二十章》云「仁者，人也，親親為大；義者，宜也，尊賢為大。親親之殺，尊賢之等，禮所生也」，其「親親之殺」即親親法則，「尊賢之等」為尊尊法則。

五倫當以父子（親子關係）和夫婦（配偶關係）為核心，因為這兩種關係是家族命脈延續或個人基因傳遞的必要條件。反觀君臣、兄弟、朋友無關生命繁衍，可有可無，惟對社會運作和演進不無裨益。親子關係比夫妻關係更獨特、更重要，表現在三方面。

第一，血緣關係：親子關係永遠切不斷，乃命定，不可改變，具排他性（*exclusive*），獨二無一，是最早發生（出生即開始）、延續最長（終其一生）的人際關係。夫妻關係則成年後才開始，乃萍水相逢，非命定，可改變，不具排他性。

第二，我群歸屬：個體基因來自父母各一半，世上最親，與自己相似度最大，故我群歸屬最強⁵。夫妻的我群歸屬，不如親子關係，惟透過相似性（外貌、族群、語言、階級、職業、宗教信仰、政治傾向、性格、興趣、地緣等）而結合，朝夕相處，我群歸屬當愈來愈強。

第三，權威位階：親子關係中，父母權威地位高過子女，並且掌握資源要多於子女（成年子女另當別論）。夫妻關係則未定。

依據上述，「我群歸屬」（包含血緣、地緣、相似性及其它因子）和「權威位階」為親子關係最核心成分，故可作為孝道範疇，而其對應「親親法則」和「尊尊法則」可為運作機制。這是從特定歷史文化詮釋切入，故其含攝文化範疇與機制不必然具普世性，唯具潛在可能。

社會學家菲斯克（Alan Fiske, 1991）回顧人類學、社會學和心理學大量文獻，指出「普世」人際互動關係有群己共享（*communal sharing*）、權威位階、平等匹配（*equality matching*）、市場計價（*market pricing*）四種。其中「群己共享」對應〈人情與面子理論模型〉（Hwang, 1987）中情感關係和需求法則（Sundararajan, 2015），此隸屬親人關係，故亦可對應儒家歷史詮釋分析的我群歸屬和親親法則。緣此，「群己共享」可為孝道的普世先驗範疇。此外，「權威位階」完全對應，故可做另一個孝道先驗範疇。至於平等匹配和市場計價主要適用於熟人（混合關係、人情法則）和生人（工具關係、公平法則），無涉親人關係（Sundararajan, 2015）。據此，「群己共享」和「權威位階」為兩大孝道先驗範疇，可用來統籌「尊親懇親、奉養祭念、抑己順親、護親榮親」含攝文化規範以及其它諸多孝道具體內涵。

最後，「群己共享孝道」大抵對應〈雙元孝道模型〉的相互性孝道，「權威位階孝道」則與權威性孝道相對應。然而，〈陰陽孝道論〉和〈雙元孝道模型〉的立論基礎不盡相同。前者採雙重普世進路；後者是跨中國朝代歷史分析，總結出三階段孝道歷史發展：先秦時期（相互性孝道相對優勢）、漢朝至清朝時期（權威性孝道主導）、民國初年至今（傳統與現代多元呈現），並且從親子關係深層結構的孝道心理再概念化，最後以因素分析結果加以佐證（葉光輝，2009；Yeh, 2003）。此外，該理論強調，相互性孝道和權威性孝道絕非互斥，反而中等程度正相關（葉光輝，2009）；兩者皆包含正、負

⁵ 在東方人腦，自我相關區域與母親相關區域部分重疊，但西方人此兩區獨立（Zhu et al., 2007）。

向效果，唯前者偏正面，後者偏負向（Tsao & Yeh, 2019）。換言之，相互性孝道和權威性孝道經由兩種不同心理運作途徑達成相似家庭功能訴求：善待父母與維持家庭和諧（曹惟純、葉光輝，2017；葉光輝，2017）。這些論點與〈陰陽孝道論〉基本相符，因為陰陽本來就非二元對立（獨立自存），而是二元共存，並且陰陽運作機制為動態均衡，最終方向為和諧。最後，〈雙元孝道模型〉亦遵循「一種心智、多重心態」原則，兼具普世性及含攝文化，抑或同時蘊含個體普遍心理層次（脈絡化性格變項，contextualized personality construct）和集體文化層次（Bedford & Yeh, 2019; Tsao & Yeh, 2019）。這點亦與本理論殊途同歸。

二、「陽孝」與「陰孝」之界定

儘管「群己共享孝道」和「權威位階孝道」彼此有陰陽關係，符合互根、互斥、互為消長、互為轉化特性（稍後闡明），但其陰陽關係會在喪親後轉化，遂使該指定何者為陰或陽不明確，易混淆。因此，本理論不對「群己共享孝道」和「權威位階孝道」賦予陰陽稱謂，僅賦予陰陽實質，乃有實無名。本理論所謂「陽孝」指父母在世時子女盡的孝道，而喪親後子女盡的孝道為「陰孝」。這裡視「生死」為陰陽，生為陽，死則陰⁶；生死特性符合陰陽互根、互斥、消長、轉化原理。

首先，有生就有死，有死就有生。沒有事物永恆不滅，人當然不例外。另根據熱力學第一定律「能量不滅」，事物滅亡後會轉化為其它形式能量，繼續存於宇宙，開啟另一種「生」或「存有」，姑且不論那能量（存有）形式為何；故有死就有生。這是互根。

再者，凡人皆貪生怕死，生和死本質相互排斥。此端，人有求生本能動機；彼端，死亡也命定式拉扯。海德格（Martin Heidegger）表示人對於未來唯一能確定的只有死亡這件事，因此當「親在」（Dasein; being-there or being-in-the-world）視死亡為存在之顯示，且視虛無為存在之總體依託時，便產生焦慮（陳榮華，2006）。人的生存根本焦慮，就建立在生和死的矛盾對立、彼此拉扯中。這是互斥。

最後，萬物皆有成、住、壞、空歷程，人亦有生、老、病、死過程；任何存有或生命，皆趨往空寂或死亡。從出生到死亡，歷程如同陰陽消長及轉化。依據天人比類（天人同構），人一生好比一年四季。冬至後，陽氣始生，陰氣漸消；夏至後，陽氣盛極而衰，陰氣漸長；再回到冬至，此時陽氣已盡，一年結束，再周而復始。一年就在陰陽二氣消長中度過，最後以轉化結束，啟動另一個開始。人一生亦復如是。依據上述，理論上可用陰陽套生死。

〈陰陽孝道論〉認為喪親事件引發一個發展斷裂，使孝道質變。大部分子女於成年期遭遇喪親，較少於未成年期；然多數研究是以後者喪親經驗為主，這可能是考量到喪

⁶ 華人文化習以「陽間」和「陰間」稱其場域。

親對未成年子女會產生較大或較負面影響。未成年子女因主要資源供給者消逝而失去情感、經濟、物質、教育等支持，同時對父母的死沒有心理準備、父母的死屬非自然死亡、應對策略較少或不成熟、社會支持較少等，而對身心健康、適應發展有較大、較負面影響（Li et al., 2003; Maier & Lachman, 2000）。相較而言，成年子女各種資源支持較多、對父母死較有心理準備、父母死多屬自然死亡、應對策略較多或成熟，因而影響較小、負面亦少（Dahlberg, 2020; Umberson & Chen, 1994）。

鑒於成人喪親機會較孩童多（較屬常態），並考量本研究著重孝道的道德、宗教和文化層面，而成人道德和宗教心理行為較孩童成熟，受文化薰陶較深，故以成年子女喪親經驗為主；然亦會參考未成年子女喪親經驗，因其喪親經驗不僅影響適應、發展，表現諸多精神問題（Dowdney, 2000），亦延續到成年期乃至終生，影響層面甚深甚廣（Berg et al., 2016; Finkelstein, 1988）。瞭解其中影響或調節因子，當能裨益本理論之建構。

肆、陽孝

陽孝的情感基礎是「敬」。這裡採取類似維根斯坦（Ludwig Wittgenstein）「家族相似性」（family resemblance）概念，即喜、怒、哀、樂、愛、惡、欲、憂、驚、恐各種情緒，彼此並非互斥，而是相溶滲透，好比悲喜交加、驚喜之情等。據此，情感效應無法從單一情緒判斷，得視與何者結合而定。就「敬」而言，其內涵可有敬愛、敬佩、敬仰、敬畏等成分。結合「愛」則拉近距離，敬且近之即「敬愛」，指喜愛、敬佩和親近，效果偏正向。若結合「畏」，則拉開距離，敬而遠之即「敬畏」，指畏懼、敬仰和疏遠，效果偏負向。陽孝即奠基在既敬愛又敬畏、若離若即、推拉排斥的矛盾情感（表 1）。

表 1

「陽孝」核心概念及特徵

	群己共享陽孝	權威位階陽孝
具體內涵	尊親懇親、奉養父母	抑己順親、護親榮親
情感基礎	敬愛	敬畏
動力來源	我群偏愛、互惠利他	地位尊卑、資源施受
運作機制	親親法則、報法則	尊尊法則、報法則
效果表現	正向	負向

一、群己共享陽孝

群己共享孝道具體內涵為「尊親懇親」和「奉養祭念」，前者為終生孝（兼陽孝和陰孝），後者蘊含奉養（陽孝）和祭念（陰孝），因祭念不適用群己共享陽孝，故去之。群己共享陽孝的具體內涵即為「尊親懇親」和「奉養父母」。其情感基礎在敬愛。為何會喜愛、敬佩、親近父母？動力來源和運作機制大致有兩個。

（一）我群偏愛（ingroup favoritism）

此源於人皆愛自己的本性以及親子乃骨肉之事實。人大都自我中心（egocentrism）、利己主義（egoism）、自我感覺良好（self-positivity bias）、自我優越（the better-than-average effect）、自我膨脹（self-enhancement）（Alicke & Govorun, 2005; Korn et al., 2012; Sedikides & Gregg, 2008）。由自己進而到隸屬自己的所有人事物（如姓氏、名字、住所、團體、族群等），愈像自己者，心理距離愈近，愈會被吸引，愈愛（Balliet et al., 2014; Leyens et al., 2000）；愈不像自己者，心理距離則愈遠，愈排斥，愈不愛乃至恨，甚至去人性化（dehumanization）（Haslam, 2015）。這是人我之別抑或我群與他群（outgroup）之分的心理機制。子女除了基因來自父母、血緣最親，出生即與父母居住生活一起，地緣亦最近，先天加上後天，其影響最深。故此，父母是我群歸屬中最強者，依附最深，最親密，亦最愛。我群偏愛的孝道運作機制即為「親親」法則，內涵或規範為「尊親懇親」。

（二）互惠利他（reciprocal altruism）

演化生物學分析，動物之所以有利他行為，此因對方曾給予自己好處，同時也期待自己的付出獲得回報（Trivers, 1971）。確實動物普遍會喜愛、親近那些曾照顧或幫助過自己者，進而會有知恩圖報之心（Brosnan & de Wall, 2002）。這稱「互惠利他」，生人、熟人皆適用（Trivers, 2010）。親人間利他則稱「親屬選擇」（kin selection），較不計代價，只為傳遞自己或族群基因（Hamilton, 1964）。父母慈愛子女（慈道）大抵屬於親屬選擇。孝道當是基於慈道（親屬選擇）的互惠利他；親子關係對偶互動，孝道與慈道無法斷然二分。無庸置疑，父母對子女的恩惠、付出乃至犧牲，無人能比，也因此子女最感恩、最敬佩父母，理所當然願意報恩。互惠利他的孝道運作機制即為「報」法則，內涵或規範為「奉養父母」。此外，互惠利他促進互助合作，而互助合作亦有演化適應優勢（Tomasello & Vaish, 2013），可達成「和諧共存」。

二、權威位階陽孝

權威位階孝道內涵為「抑己順親」和「護親榮親」，皆為終生孝，故可通用權威位階陽孝。其情感基礎在敬畏。為何會畏懼、敬仰、疏遠父母？動力來源和運作機制也有兩個。

（一）地位尊卑

「孝」字從老從子，其形老上子下，顯示上下位階的尊卑秩序。居上位者有指使下位者權力，故處於下位子女會對處於上位父母產生卑微、敬仰乃至畏懼之情，並有距離感。相對而言，處於上位父母則對處於下位的子女產生尊高、權威之情，亦產生距離感。權力慾、掌控慾或自主慾是人的基本需求。父母掌控權力，若子女還小，自主意志和能力尚未完全彰顯，當能順從父母。然而子女隨著成長，自主意志和掌控慾愈發強盛，親子衝突便在所難免，除非抑制自主慾求或個性。地位尊卑的孝道運作機制為「尊尊」法則，內涵或規範為「抑己順親」，藉此迴避衝突，形成「隱抑式虛性和諧」。這與群己共享陽孝的「親和式實性和諧」⁷不同。

（二）資源施受

父母是生活資源掌控者和施予者，子女為請託者和接受者。通常資源掌控者有發言權、主導權和指使權力。不同於地位尊卑的權力來自地位，此權力來源為資源，但兩者結果相似，即資源請託者子女會對資源掌控者產生卑微、敬畏之情，資源掌控者父母則對資源請託者子女產生尊高、權威之心。再者，資源是生存必要條件，可滿足各種基本生存需求。子女經濟未獨立前，總依靠父母，故從出生到經濟獨立這段期間累積的資源負債，難以計量。於是，長期作為資源請託者和接受者，子女內心的無能感、自卑感和虧欠感，日積月累，愈發強烈，因此回報父母的動機亦愈發旺盛。資源施受的孝道運作機制為「尊尊」法則和「報」法則，內涵或規範為「抑己順親」和「護親榮親」。

「報」(bao)或「互向規範」(the norm of reciprocity)普遍存在於人類社會(Homans, 1958)，亦是人類基本道德規範之一(Gouldner, 1960)。其蘊含「公平正義」原則，或更廣概念為「動態均衡」法則。「報」最常見報恩(正向回報)和復仇(負向回報)；即當他人善待我，我報其恩惠；當他人對我惡行惡言相向，我報其仇恨(文崇一，1982)，藉此能滿足公平正義，達成心理均衡。「報」在各種脈絡下有不同內涵和表現，譬如隨著人際關係範疇不同(如情感關係、工具關係或混合關係)，「報」方式和期限有所不同(黃光國，2009)。「報」亦會有文化差異，研究發現華人「報」信念，可能會透過原諒或忍的中介變項作用於負向回報(Zhang & Zhang, 2012)，這與西方人略有不同(Perugini et al., 2003)。

⁷ 有關隱抑式虛性和諧、親和式實性和諧之內涵分析，見黃曬莉(1999)。

群己共享陽孝和權威位階陽孝皆有「報」法則，但前者基於互惠利他，情感基礎是敬愛（我群偏愛），回報形式包括精神、情感、物質、勞力等各層面，涵蓋整個生命；後者則基於資源施受，情感基礎是敬畏（地位尊卑），回報形式大抵侷限在物質和勞力層面，這是儒家較不讚許，如《論語·為政》云：「子游問孝。子曰：『今之孝者，是謂能養。至於犬馬，皆能有養；不敬⁸，何以別乎？』」

三、正、負向效果互為消長

由於「群己共享陽孝」根源於愛己本性，可滿足愛的基本需求，以及互惠利他（互助合作）具有達成和諧共存的演化優勢，因之產生正向效果。反觀「權威位階陽孝」乃根源於人的權力慾、掌控慾和自主慾，以及人必得使用生活資源滿足基本生存需求之事實，而由於親子雙方權力位階和資源施受不對等，導致子女產生自卑感、無能感與虧欠感，因之會有負向效果。

群己共享陽孝和權威位階陽孝互為消長。孩童時期，群己共享陽孝的正向效果常大於權威位階陽孝的負向效果，但子女隨著成長，逐漸不依附父母，內團體數目亦逐漸增多，稀釋掉父母我群或家庭內團體之歸屬感，於是對父母的我群偏愛與互惠利他產生的正向效果隨之減弱；同時子女自主意志和掌控慾愈發強盛，跟父母衝突愈來愈多，由虛性和諧轉化為虛性或實性衝突⁹；再加上虧欠父母的資源負債日益增加，內心無能感、自卑感及虧欠感愈發強烈；因此，權威位階陽孝負向效果逐漸超過群己共享陽孝的正向效果。這種狀況持續至喪親，兩者倏地陰陽轉化，群己共享陰孝由正轉負，權威位階陰孝則由負轉正。

伍、陰孝

一、「陰孝」憑據

（一）身為宗教人

靈性（spirituality）使人異於禽獸。宗教學者希克（John Hick, 1999）認為在科學革命、啟蒙時代之前，人類普遍有宗教信仰。考古證據顯示從舊石器時代以來，人類普遍有宗教行為（Armstrong, 2009）。人類學家瑪瑞特（Robert Marett, 1932）因而主張應當以宗教人（Homo religiosus）稱人類，要比智人（Homo sapiens）更適合。據此，相信現象界外存有超越界，似乎是人的信仰本能（Bering, 2011）。在遭遇不幸、苦難、疾病、

⁸ 此處「不敬」當指不敬愛，非不敬畏。

⁹ 有關虛實和諧和衝突之間的轉化歷程，詳見黃曬莉（1999）。

心理創傷，特別是面臨生死時，宗教信仰往往是當事人渡過這些人生關卡的重要依憑(蔡佩真，2007)。馬林諾斯基 (Malinowski, 1954) 正認為宗教起源於人們對死亡的態度和處理，可解決人往何處來、又往何處去、死後世界為何、生命意義為何等疑問。子女面臨喪親，與父母生離死別，故而陰孝子女會產生宗教心理與行為或求助於宗教，乃人之常情 (Walsh et al., 2002)。

(二) 現代人宗教信仰和來生信念

依維基百科的資料顯示，全世界八成多人持宗教信仰(「世界主要宗教」，2023)，近一成五人無宗教信仰(包含無神論者和不可知論者)(「無神論人口」，2023)。《世界基督教百科全書》資料顯示，從 1900 年至 2000 年，平均有宗教信仰者比例大約占八成至八成五之間，無宗教信仰者約占一成五到兩成之間(瞿海源，2002)。臺灣中央研究院自 1985 年進行五年一期的「臺灣社會變遷基本調查計畫」，第一次調查結果顯示近九成人口有宗教信仰，約一成無宗教信仰。近三次調查報告(分別在 2005、2010、2015 年)則顯示約八成有宗教信仰，兩成無宗教信仰(傅仰止等人，2016)。綜上，整體而言，有宗教信仰者約八成，無宗教信仰者約二成。

宗教信仰者大都相信有來生，故來生信念為宗教信仰最重要憑據之一 (Obayashi, 1992)。所謂「來生信念」或「死後信念」(belief in afterlife)指「個體對於人死後所將面臨處境的真實性之確信」(蔡明昌，2007)。蔡明昌、歐慧敏(2008)發現大部分臺灣大學生對是否相信來生，都半信半疑，因此對於來生，「確信其有」與「確信其無」兩個概念同時存在。故此，稍後 Likert 七點尺度量表(量表中間值為 4)不以單題施測(如：從非常相信來生到非常不相信)，而分成「確信有來生」和「確信無來生」兩題，結果顯示前者(M=4.47)顯著大於後者(M=3.72)。

他們同時探索大學生「來生境況」和「決定機制」信念。「來生境況」指死後世界、場域或去處，如天堂(極樂世界)、地獄、另一個人間(黃泉、幽都、泰山)、變鬼成神、輪迴投胎等。「決定機制」指決定來生境況如何運作的機制，如因果報應、審判(經由人格神賞善罰惡，如上帝、閻羅王等)、救贖(因信稱義、信得永生)、自然法則等。結果顯示，來生境況中，輪迴投胎(M=4.72)顯著高於其它。另於決定機制，因果報應(M=4.50)顯著高於其它。由此可知，大學生最相信因果報應和輪迴投胎(另見蔡明昌，2018)。值得一提，無論有無宗教信仰者，皆傾向相信有來生，也相信因果報應和輪迴投胎。有研究用網路普查方式，發現約六成人傾向信「佛教前世、今生、來世因果循環教義」(尤煌傑，2003)。瞿海源(2002，66-67 頁)調查表明，七成受訪者相信死後有靈魂，僅一成七不相信；無宗教信仰者也有六成多相信靈魂存在。

綜上所述，無論有無宗教信仰，多數現代人相信有來生、靈魂、因果報應和輪迴投胎。本理論陰孝即以此為依憑，特指因果報應(業)。

（三）孝道宗教性

「孝」最初蘊含濃厚宗教意味。西周《大克鼎》銘云：「天子明哲，觀孝於申」，其「觀」意「顯」，「申」解作「神」；《仲師父鼎》銘云：「其用享用孝于皇祖帝考」；《虞司寇壺》銘云：「其用享用孝，用祈眉壽，子子孫孫，永寶用之」；《陳逆簠》銘云：「以享以孝于大宗皇祖皇妣」。這些銅器銘文記載的「用享用孝」或「以享以孝」，指祭祀祖先神靈（韓高年，2017）。由此可知，孔子之前孝的主要互動對象是超越界，如祖先或神，誠如《國語·周語下》云「言孝必及神」。至於倫理規範意義的孝，得等到孔子之後才完全彰顯，但也不完全摒棄「陰孝」。

事實上，孔子極重視陰孝。宰我向孔子抱怨三年喪太久，被責「不仁」¹⁰。由此亦可知，孔子最重視「仁」，首要落實到具體孝行；倘能實踐孝道，無論陽孝或陰孝，便展現仁。孔子表示「父在，觀其志；父沒，觀其行；三年無改於父之道，可謂孝矣。」（《論語·學而》），此亦屬陰孝。又孔子界定孝的基本道德規範「無違」，乃指「生事之以禮，死葬之以禮，祭之以禮」，其中「死葬之以禮，祭之以禮」即屬陰孝。此外，曾參是孔子弟子中著名孝子，《論語》記載曾子提及孝三次，兩次關於陰孝，分別是「慎終追遠，民德歸厚矣」（《論語·學而》）及「吾聞諸夫子：人未有自致者也，必也親喪乎！」（《論語·子張》）可見曾子甚重視陰孝。

有關孝蘊含宗教性的文獻和觀點，頗零散瑣碎，明代虞淳熙是較系統闡述陰孝者之一。他認為孝不僅是倫理道德規範，更有超越向度，在宇宙創生前即已存在，是宇宙萬物、自然人文秩序源頭，同時也是維繫世界和諧的應然規範（呂妙芬，2011，見第四章）。虞氏重要著作《孝經集靈》，主要根據《孝經·感應章》「孝悌之至，通於神明，光于四海，無所不通」，蒐集歷代各類文本中有關《孝經》的故事和言說，涉及許多神通靈異、孝感神應事蹟；其有不少陰孝例子值得參考。虞氏認為人人心中有神明，即天賦良知，而「感通神明」即人心中神明與主宰宇宙之神明相互感應，此須有工夫論引導。他遂於〈全孝心法〉提出實踐齋戒心法：「可見此身不但是父母遺體，也是天地遺體，又是太虛遺體。保養遺體之法不過馭氣攝靈一事；馭氣攝靈不過愛、敬兩字。愛之極為敬，敬之至為齋，齋戒洗心到得浩然之氣塞乎兩間，赫然之光照乎四表，方纔是全孝，方纔叫孝子。」準此，「愛、敬」為孝道工夫論根本。

二、陽孝轉陰孝

¹⁰ 《論語·陽貨》載：「宰我問：『三年之喪，期已久矣。君子三年不為禮，禮必壞；三年不為樂，樂必崩。舊穀既沒，新穀既升，鑽燧改火，期可已矣。』子曰：『食夫稻，衣夫錦，於女安乎？』曰：『安。』『女安則為之！夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不為也。今女安，則為之！』宰我出。子曰：『予之不仁也！子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也。予也，有三年之愛於其父母乎？』」

孝道因喪親而陰陽轉化，儘管陽孝和陰孝的普世先驗範疇不變，具體內涵僅些微改變（陽孝無祭念父母，陰孝無奉養父母），但兩者情感基礎、動力來源、運作機制和效果表現已劇烈變化。

陰孝的情感基礎為「悔」。「悔」英語為 regret，源自古法語 regres，原意為傷心或失望。到了十五世紀，此詞彙首度進入英語，乃描述喪失親友或地位的悲痛。在當時，regret 是一種表演，「做出後悔的樣子」（regrettes）以加重表達哀傷，例如守靈時的哀悼和葬禮上的哭泣。十六世紀，regret 漸與一種自我內化的概念結合，才開始形成帶著自我責備意味的現代語義。然而，至今 regret 仍然維持早先與「失落」（喪失親友）的連結（Smith, 2015/2016, pp. 367-368）。

陰孝「悔」如陽孝「敬」亦採取類似家族相似性概念，情感效應無法從單一情緒判斷，視與何者結合而定。「悔」蘊含悲悔、悔恨、悔悟、悔改等成分。「悔」原指人因某些事該做卻未做或不該做卻做了而產生的情緒。若自怨自艾、自責抱憾、活在過去、不知改變，使「悔」與悲傷結合，成「悲悔」，或與歉疚結合，成「悔恨」，則偏負向效果。若心境轉化，對於該做卻未做，可於未來彌補，而不該做卻做了，儘管覆水難收，若於未來碰到類似情事時引以為鑑，避免重蹈覆轍，也能做其它事彌補，則會產生正向效果。人非聖賢，孰能無過，關鍵在幡然悔悟，《易經·復卦》「不遠復，无祇悔，元吉」，因此「悔」並非僅是負面，亦有正面。朱熹表達最精確：「悔自凶而趨吉」。故「悔」結合覺悟成「悔悟」，結合改過則成「悔過」，便偏正向效果。

大抵而言，悲悔、悔恨會使人失去生命動力，悔悟、悔過則激起生命動力。陰孝就建立在既悲悔又悔悟、既悔恨又悔過、趨死趨生的矛盾情感（表 2）。

表 2

「陰孝」核心概念及特徵

	群己共享陰孝	權威位階陰孝
具體內涵	尊親懇親、祭念父母	抑己順親、護親榮親
情感基礎	悲悔、悔恨	悔悟、悔改
動力來源	失落、歉疚	解放、補償
運作機制	親親法則 業法則（過去因，現在果）	道道法則 業法則（現在因，未來果）
效果表現	負向	正向

三、群己共享陰孝

群己共享孝道內涵為「尊親懇親」和「奉養祭念」。前者為終生孝，可通用陰孝，後者蘊含奉養（陽孝）和祭念（陰孝），因奉養不適用群己共享陰孝，故去之。群己共享陰孝內涵即為「尊親懇親」和「祭念父母」。其情感基礎為悲悔和悔恨。悲悔的動力來源為失落，運作法則為親親法則；悔恨的動力來源為歉疚，運作法則為業法則。

（一）失落（loss）

父母是骨肉，世上最親的人。父母離開人世，骨肉分離、天人永隔，失落感之強烈，不言而喻。此失落感帶來哀傷悲痛，乃人之常情；惟華人孝道更強化，理由有三。首先，華人父母乃自我一部分（Zhu et al., 2007），父母過世彷彿自己一部分亦離開人世，失落感更深更重。其次，較遵循傳統家庭價值和角色規範的社會文化，陰孝子女死亡率較高，此當與失落感有關（Saarela & Rostilla, 2018）；華人文化屬家族取向（楊國樞、葉明華，2005），故會強化失落感。最後，華人文化在守喪或守孝習俗期間，須遵守某些規範。其中子女表現悲慟、哀戚之情最為重要，甚至有所謂「五子哭墓」或「孝女白琴」喪禮儀式，哭得愈傷心、愈悲慘，愈展現孝心，如此當會強化子女的悲痛。上述三點或許亦能成為群己共享陰孝具體內涵，合稱「悲以表孝」。

失落的孝道運作機制為「親親」法則，有愛才会有悲，才會失落；且愈親愈愛，失落感愈大，愈是悲傷。

喪親往往不利子女的身心健康、適應發展，其調節或中介變項不少，諸如父母死於預期自然死亡（如慢性病、老化衰竭）或非自然死亡（如意外事件、自殺）、性別差異（父 vs. 子、父 vs. 女、母 vs. 子、母 vs. 女）、年齡（過世父母、當時子女年齡）、家庭教養、社經地位、教育程度、家族疾病史、親子關係、父母性格、子女喪親後照顧者適應狀況等（Berg et al., 2016; Dowdney, 2000）。更重要的是，端視子女的喪親應對策略，這是自己所能掌控；大致有逃避、反芻、正面應對、尋求支持、壓力評估、控制信念、維持自尊等（Lazarus & Folkman, 1991; Schmiege et al., 2006）。

本理論從道德和宗教層面切入，認為有個策略或機轉能夠轉化，使子女不僅能渡過喪親此人生難關，更能提升生命境界，使人卓越化，亦使人與人、人與自然關係和諧化。其機制為權威位階陰孝「補償」，而「補償」與群己共享陰孝另一動力來源「歉疚」密切相關。

（二）歉疚（remorse, shame or guilty）

僅管親人（父母、手足、親戚）、伴侶、摯友等重要他人過世，常人皆會失落、哀傷，但父母過世還會伴隨虧欠感、歉疚感、悔恨感乃至罪惡感。父母對子女的恩惠，無人能比，因此子女感激父母且深感虧欠而欲以回報，乃人之常情。父母在世已難以報盡恩惠，況且父母過世後無以回報，心中遺憾悔恨或罪惡感必油然而生。儒家文化向來強

調反求諸己，可能會將父母部分死因歸於未善盡身為子女之本份，同時儒家和佛教皆極強調報恩，特別是父母之恩（王志楣，1994），這可能更強化子女罪惡感和歉疚感。這亦能成為群己共享陰孝具體內涵，稱「責己顯孝」。

歉疚的孝道運作機制為「業」法則。「業」有五大特徵。（1）道德性；（2）因果性；（3）公平正義原則；這三項特徵大致雷同「報」，惟因果性有差異。「業」屬自作自受，自己造業自己擔，造因者和承受結果者皆是道德主體自身；抑或承受者以家人或家族為單位¹¹，這屬華人傳統文化固有思想，為家族取向；抑或藉由「迴向」轉至他人。「報」則不然，造因者和承受結果者皆為他人，自己屬中介或反動角色，具回報（repay）、報恩（requite）或報復（retaliate）反向能力。

至於另兩個「業」特徵（4）訴諸超越界、（5）來生之預設，是與「報」最關鍵之差異所在，這兩點「報」都沒有。報法則適用的範圍為人世間，互動對象是實際活人。孝道互動對象是父母，一旦父母過世，報法則隨之失效。然而，「報」的三個原理道德性、因果性、公平正義，並不就此消失，所以必須援引同樣蘊含此三原理但尚訴諸超越界、來生之預設的「業」，做為陰孝運作法則。事實上，研究顯示「業」信念與上述這五大特徵確實相關，各種文化和宗教背景樣本（印度、美國、加拿大）結果皆類似（White et al., 2019）。「業」的運作機制為「業力」，屬超越界力量，能促使因果報應，解決「德福一致」的道德哲學難題。預設人格神閻羅王、鬼神或上帝作道德審判，則屬民間信仰、道家、基督宗教或其它宗教，相信者亦不少，僅次於業報（蔡明昌、歐慧敏，2008）。這裡業法則若採廣義界定，亦包括此種決定機制。

無論非人格化因果報應，還是人格神賞善罰惡果報，皆是維繫過去中國社會秩序的重要機制，也是落實孝道的重要因素。藉由社會流傳各種善書、緯書，並透過家族、民間宗教團體和官方朝廷推動，不斷傳達「孝能感通神明而召致瑞應」、「至孝感天而召致福報」、「不孝遭惡報」、「孽子下地獄」，這些信念遂深植人心（呂妙芬，2011）。因此，絕不能小覷業法則在孝道的作用。

四、權威位階陰孝

權威位階孝道先驗規範為「抑己順親」和「護親榮親」，為終生孝，故可通用權威位階陰孝。其情感基礎在悔悟和悔過，動力來源為解放和補償，運作機制為「道道」法則和業法則。

（一）解放（liberation）

¹¹ 如《易經·坤卦·文言》云：「積善之家，必有餘慶；積不善之家，必有餘殃。」

親子互動衝突源於權力位階和資源施捨不對等，表現在價值觀不合（人生目標、志業選擇不同、父母要求違反道德或悖於倫理）、角色困境（子女角色和義務與其他角色衝突，或父母爭吵時，子女處在中間，偏袒哪一方都會引起另一方不悅，深陷兩難），以及父母要求超出子女能力所及，其中「價值觀不合」最多，以人數算占 98%，以事件算占 60%（葉光輝，2008），故最關鍵、最頻繁、最持久，亦最難處理。然而，在父母過世後，這些衝突遂不復存，陽孝「抑己順親」諸多壓力頓然而解，尤其是父母原本可能壓迫子女的價值觀、意志或行動，乃至箝制子女人生之路，此時子女便能完全展現自主意志，自走人生路。依此，解放孝道運作機制為「道道」法則。

「道」此字從走從首。「道道」之首「道」，作動詞，從走，意為行走、行動、實踐；次「道」作名詞，從首，意為首要、方向、目的。合言即追尋終極價值及實踐人生道路。人生道路分「小道」和「大道」，前者指滿足個人小我的成就動機，後者指滿足利他大愛的慈悲動機，如《禮記·禮運》云：「大道之行也，天下為公」。凡人皆有小我（利己）和大我（利他）兩成分（李仁豪，2019），唯小我較具主導意識，常欲維護、展現、成就自我。欲行「大道」常須適度抑制或犧牲小我，此即陰孝「抑己順親」（亦包括「護親榮親」）意涵。就此而言，陽孝和陰孝之所以「抑己」，動機和目的皆為遵循群體規範、追求群體和諧，然而兩者指涉的「群體」不盡相同。在陽孝，群體侷限在父母我群或家庭，規範亦來於此，抑制或犧牲小我以達成家庭和諧，延續家族命脈。在陰孝，群體則已然跳脫我群而擴及他群，規範來自社會或全人類，追求社會、全人類乃至宇宙萬物和諧共存及生生不息。這如何與孝道連結？其機制為「補償」，稍後闡述。

除親子衝突壓力外，尚有其它壓力源亦隨喪親而解除。子女長大成人，經濟獨立，擁有愈來愈多資源，反觀父母逐漸老邁、多病，面臨退休乃至死亡，雙方資源施受角色遂互換，子女反施予資源，父母接受資源。不同於陰孝未成年子女的父母往往非自然死亡，陰孝成人子女的父母通常自然死亡，可能患慢性病、行動不便或臥病在床，極需子女照料，這種情況可能造成子女極大精神壓力（擔憂父母死亡、眼看父母病痛、佔許多時間、醫療或保險支付壓力等），若不妥善照顧父母，恐會負「久病無孝子」惡名。一旦父母過世，這些諸多壓力隨之釋放（Umberson & Chen, 1994），另還能繼承遺產，這些對子女當屬正向效果（Rostila & Saarela, 2011）。然而，這些正向效果屬短期，隨時間流逝逐漸減弱，甚至淹沒於群己共享陰孝的失落和歉疚負面效果，如 Rostila 與 Saarela（2011）表示：「Time does not consequently heal all wounds, as long-term grief and regret at the loss of the parent might outweigh the short-term relief from burdens and worries.」可惜他們未深究其機轉，亦未提出解決之道。

（二）補償（compensation）

「解放」的正向效果不僅持續短，且局限於個人（小我）。若要延續正向效果並擴及他人（大我），須藉「補償」達成。「補償」是一種應對策略或防衛機轉，與其它策略和機轉最大不同處在於其運作法則來自業（報），蘊含道德性、因果性、公平正義及宗教性。

表面上，親子間衝突、壓力和負面效果隨喪親而消失，實則不然；雁過必留痕，多少仍牽動子女身心。同時，子女感恩、虧欠父母，無以回報，歉疚感和罪惡感亦難化解。這種道德罪惡感須靠德行或宗教力量化解。需悔悟、悔改，方能「自凶而趨吉」。可藉補償作用來彌補曾因衝突或其它情事忤逆父母的不孝以及對父母養育之恩的虧欠。既然與父母的實際互動已不可能，故其補償作用轉向至其它兩方面來表現：與自己互動，以及與他人乃至萬物互動。

與自己互動指更珍惜自己生命，同時傳宗接代，實踐慈道，保護並延續父母命脈，藉道法則獲功成名就，榮耀雙親。此隸屬「小道」（小我）的「護親榮親」。緒論提及，有所成就者早年喪父比例大於預期值（Eisenstadt, 1978），以及智商高於 155 者早年喪親比例三倍於預期值（Albert, 1971），本理論可合理解釋。一來，陽孝「抑己順親」對個體性格和認知發展的負向效果，如壓抑、服從、保守、或缺乏彈性、自我表達、創造力、認知複雜度等，喪親後隨之減弱或消失甚至反彈，子女全身心「解放」。二來，為彌補內心對父母的歉疚或罪惡感，藉道法則引發動力投注於工作或創作活動。

與他人乃至萬物的互動，依親疏分為親人、熟人、生人及宇宙萬物。研究顯示喪親會影響子女對親人互動（Fuller-Thomson, 2000），然而熟人、生人研究幾乎闕如，遑論宇宙萬物。再者，儘管少數研究提到補償作用，但其指填補喪失父母情感支持後空缺，如親人感、家族穩定性、個人肯定等（Umberson, 2003），未涉及道德和宗教層面。這與本理論所言「補償」意涵完全不同。

補償的互動對象可從我群（包含親人）擴及他群，乃至天地萬物。前者如《孟子·梁惠王》所言：「老吾老以及人之老，幼吾幼以及人之幼」，其補償行為指「為善去惡」，即眾善奉行、諸惡莫作，藉此回報父母；佛教詞彙為「迴向」。後者則視天地如父母，天（乾）象徵父，地（坤）象徵母，抑或父母生命源自天地，故亦能藉化育天地宇宙萬物（簡稱「化育萬物」）來實踐孝道，即愛護地球¹²、維護生態¹³，此乃孝道最徹底、最究竟、最圓滿、最高境界實踐¹⁴。緣此，眾善奉行、諸惡莫作、愛護地球、維護生態為權威位階陰孝新成分，隸屬大道（大我）「抑己順親」和「護親榮親」的具體內涵，終極目的則是宇宙萬物「和諧共存」及「生生不息」。

¹² 此屬積極義務；如當環保義工、認養流浪貓狗、改吃素食（基於慈悲心）、節約能源。

¹³ 此屬消極義務；如不破壞環境、不殘害動物。

¹⁴ 張載《西銘》：「乾稱父，坤稱母；予茲藐焉，乃混然中處。故天地之塞，吾其體；天地之帥，吾其性。民，吾同胞；物，吾與也。」

五、正、負向效果互為消長

「群己共享陰孝」運作機制為親親法則和業法則。親親法則從陽孝到陰孝，失落遂生悲悔，乃至悲以表孝。業法則導致歉疚感、悔恨感，乃至責己顯孝。此處「業」指過去因造現在果¹⁵，較會產生宿命論消極想法。依據上述，群己共享陰孝偏負向效果。

「權威位階陰孝」運作機制為道道法則和業法則。道道法則由於親子衝突不復存，同時孝道相關其它壓力源隨喪親而消逝，子女身心隨之「解放」，遂完全展現自主意志，朝向小道和大道。至於業法則，乃藉悔悟、悔改催使運作「補償」心理，實踐小道和大道；特別是大道經為善去惡和化育萬物，達至孝道實踐之最高境界。此處「業」指現在因造未來果¹⁶，這種當下行為決定未來的想法信念，有創造命運的積極作用。綜上所述，權威位階陰孝偏正向效果。

權威位階陰孝和群己共享陰孝的正、負向效果乃互為消長。父母剛過世，群己共享陰孝的失落和歉疚立即起作用，悲悔和悔恨為主導情緒，悔悟和悔改尚未浮現，權威位階陰孝的「補償」作用尚未運作，雖有「解放」正向效果，但持續較短；故整體而言，群己共享陰孝負向效果大於權威位階陰孝的正向效果。時間是療傷良藥，子女的失落感、悲痛會逐漸淡去，但父母恩惠負債還在，因而歉疚感、悔恨不會消失，除非子女能悔悟、悔改，開始「補償」，實踐小道和大道回報父母，如此負債便逐漸抵銷，終達平衡。依此，群己共享陰孝負向效果逐漸消弱，權威位階陰孝正向效果則逐漸增強並超過前者，最終達到宇宙萬物和諧共存、生生不息之境地。

陸、綜合討論

一、普世又多元之孝道

「孝道」研究不等同「親子關係」研究，後者不預設文化因素，孝道有，它須在歷史、文化、漢語脈絡才彰顯其深刻意義。再者，親子關係研究不預設超越界，僅涉及人間親子實際互動，故限於陽孝；若從文化系統切入，孝道毫無疑問蘊含陰孝。儘管孝道屬華人文化重要價值觀，其仍有普世情感基礎和運作機制之成分。事實上，〈陰陽孝道論〉從深層普世人性剖析揭示孝道內涵和機制。然關鍵在於如何建構符合「一種心智，多重心態」的孝道理論，這是一大難題。

本土心理學者較強調多重心態，突顯東、西方文化差異，譬如黃光國（2009）認為孝道是華人文化特色，無法套用西方倫理學解釋。黃氏依據康德倫理學和 Gert（1973）

¹⁵ 抑或前世因造今生果。

¹⁶ 抑或今生因造來生果。

觀點，說明「消極義務」（negative duty）要人不為（如不可殺人、偷盜、說謊），不論任何時空、情境脈絡皆應遵守，具強制性，故屬「完全義務」（perfect duty）；若違反則為罪惡（vice）。相對地，「積極義務」（positive duty）要人有作為（如眾善奉行），其為導引行動的格律（maxim），較不會表明具體行為，不界定使用範圍，並允許例外，不具強制性，故屬「不完全義務」（imperfect duty）；若未實踐則僅缺乏美德（lack of virtue），不為罪惡。然而，這無法套用孝道，因為儒家文化規範子女必須「盡孝」，屬積極義務，卻具強制性，故屬完全義務，而非不完全義務；「不孝」為不可原諒之罪惡，非僅缺乏美德。據此，孝道當屬「無條件積極義務」（unconditioned positive duty）。然而，西方人可能也如此。

西方文化有濃厚的宗教成分，屬一神教，八成西方人持有宗教信仰(瞿海源,2002)，所有信徒須遵守戒律，如十誡。前四誡是人與超越界互動誡律；後六誡是人際互動規範，其中五誡（殺、淫、盜、謊、貪）皆屬消極義務，亦屬完全義務，具強制性，另一誡為唯一例外屬積極義務誡律即「孝敬父母」。其依十誡統整性，亦當屬完全義務，具強制性，若違反則屬罪惡，非僅缺乏美德，如同「孝道」。依此，黃氏說法值得商榷。反而「孝道」當有普世成分（此處專指實徵普世性）；更確切地說，「孝道」是極獨特的道德規範，有別於其它積極義務，而雖獨特卻普世。事實上，跨文化研究顯示東、西方文化皆有三個孝道成分，分別是尊敬與服從、取悅父母和財務支持（Ng et al., 2000）。後兩者隸屬群己共享孝道的尊親懇親和奉養父母，而前一者的服從隸屬權威位階孝道的抑己順親，至於尊敬（respect）則端視與「愛」或「畏」何者結合而偏向群己共享（敬愛）或權威位階（敬畏）。

雙重普世進路指出實徵普世性可透過跨文化研究、發展研究、貫時研究達成。跨文化研究未考量時間因素，有所不足，須由發展研究和貫時研究彌補。譬如葉光輝（1997）研究各孝道項目時代變遷狀況，發現有些項目如百依百順、傳宗接代、繼承家業、隨侍在側等，眾人重視或認同程度漸趨式微，而奔喪祭念、奉養父母、使親無憂、事親以禮仍受相當重視和認同。不隨時空脈絡變動的成分，較可能具普世性。隨時空脈絡變動的成分，普世性可能較小，其有三種文化差異型態。首先，各文化皆有，唯重視或認同程度不一，此屬量變。其次，各文化皆有，但具體行為表現不同，即多元化，例如奔喪祭念方式隨各宗教信仰有所不同。這兩種即「一種心智，多重心態」，仍在普世性範疇內。最後一種已質變，無普世成分，即某些文化有，某些文化沒有，如殉葬、殺嬰。依此判準，「變遷孝道觀念」不見得不具普世性，端視屬量變、多元化呈現，還是質變。

二、正、負向效果之謎

本理論基於實效主義立場，以作用、效果推測實在本質。研究顯示孝道有正、負向效果，且因素分析找出兩大因子，故合理推測有兩種運作成分；據此，再以「社群互享」和「權威位階」兩種普世人際互動原型，做為孝道兩大先驗範疇。按演化觀解釋，「群己共享陽孝」對個體心理需求（愛）和群體層次（家庭凝聚力或和諧）有適應優勢，偏正向效果，被天擇保存理所當然；反觀「權威位階陽孝」較不利個體適應發展，偏負向效果，為何亦被保留下來？想必附帶正向效果，如同疾病基因亦會帶來些好處。以下闡析幾種可能：

（1）父母為資源施予者，子女抑己順親當可獲得資源。換言之，「權威位階陽孝」有助於父母慈道持續運作，提供資源以滿足子女的基本生存需求。這是在個體需求層次；（2）子女能藉由父母施予資源和指使權力之過程中，學到社會規範和人際互動法則（如尊尊法則或各種獲得資源策略等）。這是從個體層次跨越到群體層次的關鍵；（3）在群體層次，上述兩點若成立，當能促進家庭和諧共存，儘管虛性和諧成分居多；（4）從動力發展來看，「權威位階陽孝」在喪親後轉為陰孝，便會顯現正向效果。

「群己共享陰孝」亦偏負向效果，為何會被保留下來？本質上，陰孝依附陽孝，陽孝是主，陰孝是從，陰孝種種特性大致由陽孝而來。人皆經歷陽孝，體驗陰孝者相對少些；未經陰孝自己先過世者，為數不少。再者，出生那一刻陽孝就開始運作，發展軌跡較明確，但陰孝起始點變數較大，可能從孩童、青少年、成年、中年，甚至步入老年後父母才過世。因之，陽孝較為必要、常態及規律。據此，演化擇汰主要在陽孝，而非陰孝。既然「群己共享陽孝」因具明顯適應優勢而被保留，「群己共享陰孝」便同時被保留，即使偏負向效果。況且「群己共享陰孝」的失落、悲慟、歉疚、悔恨並非全然負面，它們與「權威位階陰孝」彼此為陰陽關係；後者的正向效果或適應優勢乃奠基於前者，譬如歉疚感為回報父母的動力來源，罪惡感為子女贖罪的動力來源。

總之，儘管「權威位階陽孝」偏負向效果，仍有不少正向效果。若從「群己共享陽孝」角度，「權威位階陽孝」實不可或缺。試想喪親後，正負轉化，若僅有「群己共享陰孝」負向效果，無其它機制抗衡和轉化，子女該如何渡過此人生難關？幸虧能藉由「權威位階陰孝」將其負向效果轉回正向效果。同理，「群己共享陰孝」雖偏負向效果，但因其依附「群己共享陽孝」，及其做為「權威位階陰孝」正向效果的動力來源，實有適應優勢以及存在之必要。

三、中年危機與孝道

本理論以陰陽論做為形上預設和思考框架，以喪親關鍵事件分孝道為陽孝和陰孝。多數人成年後才經歷喪親，以中年期（40歲至55歲）最多。中年期頗特殊，榮格（Carl Jung, 1971）極重視此時期，認為有最多長成，可統整未發展完成的人格，並擁有尚待開

發的其它種種面向，尤其靈性。艾利克森（Erik Erikson, 1963）則認為此期衝突危機是「創發 vs. 遲滯」（generativity vs. stagnation）。若能傳承，照顧下一世代，或能從事創作活動，促進文化發展，危機便能解決。若不能，將陷入遲滯和自我沉溺。這與本理論「權威位階陰孝」內涵相符不悖，即喪親經驗當會促進中年期發展，產生雙重正負效應，彼此拉扯。

中年人正處於陰陽交接時刻，這不僅指生命歷程，亦指孝道歷程。假使人平均年齡 80 歲，那麼 40 歲正在中間，此時處於夏至，陽氣盛極而衰，陰氣漸長，為生命陰陽消長之關鍵點。中年期往往開始正視死亡、重視靈性、關懷眾生。至於孝道，若陽孝於中年期因喪親而轉為陰孝，則開啟「解放」和「彌補」契機。中年期充滿矛盾、衝突、動盪、混沌、迷惑（Jaques, 1965）。一方面，青春逝去，肉體不老、青春永駐幻覺終究覺醒，喟然感嘆；另一方面，死亡逼近，對於必死宿命及生死無常的不確定性束手無策，兀自焦慮（Becker, 1973）。中年人遂處於創發與遲滯、世俗與宗教、過去與未來、青春與老化、生與死的推拉排斥之矛盾感受中。父母老病終于死，這殘酷事實衝擊子女內心，更強化此類感受（Gould, 1978）。

總之，中年喪親效應雙重，既是危機，也是契機，子女可藉此探索生命更深層意義（Douglas, 1991; Gerson, 2018），特別在道德和宗教層面，重新思考自己跟自己、他人、自然界、超越界的互動關係¹⁷。本理論認為最重要心理機制當是：由於父母恩惠浩天罔極，終生難報，此乃一大缺憾，無法滿足「報」的公平正義法則，故處於嚴重失衡、非對稱狀態，遂產生「補償」作用，欲藉創發、傳承（慈道）、行善、大愛來彌補，通往小道（為親留後、顯揚親名）和大道（為善去惡、化育萬物），達到均衡、完整、圓滿之理想境界。

四、〈陰陽孝道論〉的特色、貢獻與局限

本理論方法學特色為採「雙重普世進路」，以滿足「一種心智，多重心態」原則。在本體論，茲以陰陽做為先驗形式結構，遂能結合「群己共享」和「權威位階」兩種普世人際互動原型，並對應〈孝道雙元模型〉相互性孝道和權威性孝道。在知識論，本理論大抵滿足各種理論規範，這裡僅說明完備性和整合性。

在完備性，本理論使孝道擴及終生，含括陰孝，提出悲以表孝、責己顯孝、為善去惡、化育萬物四項新孝道內涵，並蘊含親親、尊尊、報、業四個法則，恰好對應孝道觀

¹⁷ 在西方個人主義(individualism)預設下，「人」(the person)和「自我」(the self)較侷限於自身(egocentric)，然在其它文化脈絡，「人」和「自我」卻常隱含更廣層面，擴及社會(sociocentric)、生態界(ecocentric)乃至整個宇宙(cosmocentric)(Kirmayer, 2007)。華人文化的自我觀及「天人合一」形上預設即是如此。〈陰陽孝道論〉跳脫個人主義窠臼，採「天人合一」的自我觀，故能創造或發展出陰孝中「補償」機制和「道道」法則。

念變遷的情感、權威、交換和宗教四種影響因素（葉光輝，1997）。〈孝道雙元模型〉以及其它所有孝道研究，皆未考量喪親後的孝道，亦缺乏宗教因素運作機制，本理論提出「陰孝」概念以及「業」法則，是一大特點及貢獻。除親親、尊尊、報、業四法則外，本理論還提出「道道」法則。「道道」雖為自造詞，然其概念內涵實存在於華人文化儒、釋、道思想內，且有普世人性基礎（如自利和利他）。儒家思想有「親親」和「尊尊」兩大重要運作法則（黃光國，2009），〈孝道雙元模型〉率先援引此兩詞彙和概念於孝道研究（葉光輝，2005；Yeh, 2003）。然而，儒家另一重要概念「推己及人」、「天下為公」、「世界大同」、「天人合德」等，卻被孝道研究者忽略。這個概念與佛教和道家相符，可統攝至「天人合一」思想，其為三教合一的根基（李仁豪，2020）。有鑑於此，本文提出蘊含天人合一的「道道」法則，含「小道」和「大道」，前者自利，成就自己，後者利他，化育萬物，通往天人合德，可與親親、尊尊、業、報並立，合為孝道運作法則。

在整合性，針對孝道研究和喪親研究的正、負向效果之謎，本理論以情感基礎、人性需求、心理機制加以解釋，並援引陰陽論統攝之。儘管〈孝道雙元模型〉亦能解陽孝研究之謎題，但其解釋與本理論不盡相同。譬如該理論以水平軸和垂直軸看待「相互性孝道」和「權威性孝道」，認為「相互性孝道」親子關係地位對等，視彼此為獨特個體，類似友誼模型的情感基礎和互動關係（English, 1979; Tsao & Yeh, 2019），或類似「平等匹配」人際互動原型。如此觀點將「相互性孝道」和「權威性孝道」共擺在地位向度比較。本理論卻非如此，而是從不同向度個別看待「群己共享孝道」和「權威位階孝道」，認為前者是基於血緣而產生我群偏愛和互惠利他，後者則基於地位、權威、資源而產生地位尊卑和資源施受。依此，僅「權威位階孝道」蘊含地位向度，「群己共享孝道」沒有。

任何理論皆不可能十全十美，毫無缺失或局限，〈陰陽孝道論〉亦不例外。首先，前述提及，人皆經歷陽孝，體驗陰孝者相對少些，以及陽孝發展軌跡較明確，陰孝起點變數較大，這對實驗設計與資料解釋增添不少困難。例如：各年齡層的生命歷練和心境必有差異，因此青少年、成年、中年乃至老年時喪親的行為表現和心理機制，可能各自不同，然〈陰陽孝道論〉未別其異同。再者，喪親有失恃，有失怙，亦有雙親俱歿，此三者的陰孝內涵（情感基礎、動力來源、運作機制、效果表現）可能有微妙差異，然〈陰陽孝道論〉未區分這三者。最後，〈陰陽孝道論〉以喪親做為關鍵事件，將孝道發展分為陰孝和陽孝兩階段，但實際上可能不只這兩階段。譬如亦能以青春期（反抗期）、成人（經濟獨立）、結婚生子（身為父母，感同身受）等，作為關鍵事件，將孝道發展分成不同階段，而這每一階段各有其獨特的孝道內涵，〈陰陽孝道論〉未考量這些人生關鍵事件（其可能對孝道造成重大影響）。未來或能就這幾點缺失，持續深化〈陰陽孝道論〉。

五、未來研究方向

本文提出陰孝和孝道陰陽轉化概念，未來可做質性研究，訪談陰孝子女，詢問他們父母在世時孝道態度，及喪親後心境轉折。接著，依據此探索資料，進一步編製「陰陽孝道量表」。這裡以陰孝子女為樣本，陰孝量表沒問題，但陽孝量表可能有偏誤；因為對陰孝子女而言，那些陽孝項目已是過去式，無法實踐，為回想情況，屬「虛」，所以無法適用陽孝子女，故此量表為「虛陽孝量表」。也因此，應當另以陽孝子女為樣本編制「實陽孝量表」。同時，對於陽孝子女而言，那些陰孝項目尚未發生，為假想情況，亦屬「虛」，故能再編制「虛陰孝量表」。如此，便有「實陽孝」、「虛陽孝」、「實陰孝」、「虛陰孝」四種量表，可依研究目的和對象權衡採用或相互比較。

「群己共享孝道」的陰陽轉化較符合常理和事實，因失去至親，由愛轉悲，歉疚感油生，乃人之常情。相較之下，「權威位階孝道」的轉化，由敬畏轉為悔悟、悔過，效果由負轉正，道理似乎不那麼直接明瞭。本理論認為其轉化透過「解放」和「補償」，以及「業法則」和「道道法則」的運作，該如何證實此點，殊為關鍵。

以補償作用為例，其藉「為善去惡」和「化育萬物」回報死去父母，以弭平內心歉疚感。佛教強調慈悲、利他，故可考慮先以佛教徒為樣本，分陽孝佛教徒和陰孝佛教徒兩組，詢問其行善動機為何或主要迴向給誰；亦能設計題項讓他們選擇，例如迴向給有情眾生、愛人、父母、朋友、宇宙萬物等，然後比較兩組差異。由於陽孝佛教徒父母尚健在，可直接向父母盡孝道方式很多，補償作用基本無功能；相反，陰孝佛教徒父母已往生，補償作用遂開始運作。因此，本理論預測陽孝佛教徒作善事較會迴向有情眾生，陰孝佛教徒則較多迴向父母。此外，由於華人社會深受佛教影響，其教義如業報、迴向廣被採納，因而亦能以非佛教徒為樣本。本理論同樣預測：相較於陽孝子女，陰孝子女會較多迴向父母。

除了量表施測，亦能使用促發研究（priming study）。首先分陽孝子女和陰孝子女兩組，請他們描述自己父母種種（促發父母組），或者描述與父母無關的中性人物（對照組），此是 2×2 設計。然後再設計能讓參與者做出利他行為（捐錢或幫助人）的情境，這是依變項。本理論預測有交互作用，促發父母組的利他行為會多於中性組，主要由陰孝子女貢獻；這是因為陰孝子女對死去父母有歉疚感，故產生補償作用，表現在做善事，但陽孝子女並無此心理機轉條件（因父母尚健在）。以上僅約略說明可行的實徵研究方向。

總之，未來能基於〈陰陽孝道論〉，開展孝道研究，應特別著重在「陰孝」以及從陽孝至陰孝的轉化歷程。本研究統整以往孝道研究和喪親研究有關正、負向效果的分歧

結果，並深化孝道概念，拓展孝道和喪親研究領域，希冀對本土社會科學（尤指本土諮商心理學）有所貢獻。

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Ying-Yang Filial Piety Theory

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Abstract

This study adheres to the principle of "one mind, multiple mentalities" and adopts a dual universality approach (transcendental universality and empirical universality). It uses the concept of Yin-Yang as a metaphysical presumption and a transcendental formal structure to construct a universal and inclusive cultural theory, namely the "Yin-Yang Filial Piety Theory." Filial piety is classified into "Yang filial piety" and "Yin filial piety," with the loss of parents being a key event. Yang filial piety refers to filial piety practiced while parents are alive, while Yin filial piety refers to filial piety practiced after the loss of parents. Here, "life and death" is regarded as Yin and Yang respectively, where life represents Yang and death represents Yin. The characteristics of life and death conform to the principles of Yin-Yang interdependence, mutual exclusion, mutual growth and decline, and mutual transformation. The lack of consideration for Yin filial piety in filial piety research is a major shortcoming, which this theory seeks to address. Drawing on the research of Alan Fiske, interpersonal relationships can be categorized into communal sharing, authority ranking, equality matching, and market pricing. The first two can be applied to family relationships, leading to the two transcendental categories of filial piety: communal sharing filial piety and authority ranking filial piety. Filial piety undergoes a transformation from Yang to Yin after the loss of parents. In Yang filial piety, communal sharing filial piety has positive effects due to ingroup favoritism and reciprocal altruism, while authority ranking filial piety has negative effects due to status differentials and resource exchange. After the loss of parents (Yin filial piety), communal sharing filial piety transitions from positive to negative due to feelings of loss and guilt, while authority ranking filial piety transitions from negative to positive through liberation and compensation. This theory integrates previous research on filial piety and bereavement, deepening the understanding of filial piety and expanding research in this field, particularly in the context of indigenous social sciences, such as indigenous counseling psychology.

Keywords: communal sharing filial piety, Yin filial piety, Yang filial piety, bereavement of parents, dual universality approach, authority ranking filial piety

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I. Preface

Respecting filial piety is a characteristic of Chinese culture. It has a profound and broad impact and is an essential issue in local social sciences (Lu, 2011; Yeh & Yang, 2008). Filial piety emphasizes relationship, context, interaction, process, and other aspects (process-relational perspective), which is the characteristic and core concept of Eastern culture and traditional philosophy. It differs from Western culture and mainstream science's static substance perspective and methodological individualism. Wei coincides with the metaphysical presupposition or ontology implicit in the relativity theory and quantum theory of modern physics, which reveals the profound nature of the reality of things or social reality (Bedford & Yeh, 2020; Cheng, 2011). Ontology is the paradigm, methodology, and epistemology foundation of scientific research (Li, 2020); therefore, filial piety is not only a distinctive research topic in indigenous social sciences but also plays a vital role in establishing universal human psychology and moving from indigenization to globalization (Tsao & Yeh, 2019), or how to follow the principle of "one mind, many mentalities; universalism without uniformity" (Shweder et al., 2007). Based on the philosophy of science and integrating Chinese and Western knowledge (Hwang, 2011), the study of filial piety is also inspiring and essential.

One of the pioneers of filial piety research in indigenous psychology is Guoshu Yang (1985). He referred to classics such as "The Four Books," "The Book of Rites," "The Classic of Filial Piety," and famous family mottos. He also integrated relevant discussions on filial piety from humanities scholars to integrate 15 connotations of filial piety: "respect your parents, support your parents, obey your parents, advise your parents with reason, serve your parents with etiquette, entertain your parents with the way, cherish your parents, be by your parent's side, make your parents worry-free, take care of yourself, leave a descendant for your parents, inherit the family business, honor your parents' names, and bury and worship parents with funeral rites." This lays a good foundation for the study of filial piety. One of the current major Filial Piety Theories, "The Dual Filial Piety Model" (Bedford & Yeh, 2019; Yeh, 2003; Yeh & Bedford, 2003), is based on the specific norms of filial piety established by Guoshu Yang. Although this theory is widely accepted and cited, it still has some imperfections. This article proposes the "Yin-Yang Filial Piety Theory" to compete with it. According to Paul Feyerabend's principle of pluralist methodological proliferation, even if a particular theory has been highly confirmed and generally accepted, scientists should try their best to develop other theories and engage in healthy competition to facilitate scientific development.

Perfecting comprehensive scientific research must include philosophical reflection, theoretical construction, and empirical research. The theoretical construction must meet several norms or criteria of excellence: (1) Completeness: refers to its ability to expand the scope of explanation or accommodate more phenomena; (2) Integrativeness: puzzles are caused by inconsistent or contradictory research results. This is a common phenomenon in academic circles. The scientific community is most concerned about how to solve the puzzles; the theory must provide a structure or explanation to integrate many divergent research data to solve the puzzles; (3) Internal consistency: all propositions or assumptions within the theory must be consistent and not contradictory; (4) Verifiability: hypotheses can be derived from these propositions to test whether they are right or wrong; (5) Contains historical and cultural interpretation: according to the epistemological philosophy of Jürgen Habermas, psychology is both an empirical analysis discipline and a historical interpretation discipline, with both characteristics; however, the psychological field generally ignores the historical interpretation component, and local social sciences should pay more attention to this part; (6) Symmetry, simplicity and even beauty: Although this is not necessary, it is essential when judging the quality of a theory. Especially symmetry is an important scientific principle, and many phenomena follow the law of symmetry (Hargittai & Hargittai, 1994). The beauty derived from symmetry and simplicity motivates many scientists to seek natural laws, and Albert Einstein is one of them (Isaacson, 2007).

"Yin-Yang Filial Piety Theory" is more complete than "The Dual Filial Piety Model." Most studies on filial piety focus on the filial piety performed by children while their parents are still alive, with little mention of filial piety after bereavement. In fact, there are many elements of filial piety practiced after bereavement. As Yeh (2005, p. 293) said: "Filial piety does not only mean that children are good at raising their parents, but its scope gradually increases and expands, for example, inheritance the legacy of ancestors is also called filial piety, and the mourning of parents is also called filial piety; therefore, honoring parents is not limited to parents while they are alive, but can also continue after parents die." Unfortunately, The Dual Filial Piety Model rarely focuses on this, so its completeness is slightly lacking. Looking at the connotations of Yang's 15 filial piety items, the filial piety items practiced by parents during their lifetime include "advise your parents with reason, serve your parents with etiquette, entertain your parents with the way, make your parents worry-free, and be by your parent's side, and support your parents" 6 items can be described as "Yang filial piety". There are two practical projects after the death of parents: "bury parents with etiquette and worship parents with etiquette", which can be called "Yin filial piety". As for the other seven items, "respect

your parents, obey your parents, inherit the family business, honor your parents' names, cherry your parents, take care of yourself, and leave a descendant for your parents", it goes no matter whether the parents are alive or dead. Practice lasts throughout life, which can be called "lifelong filial piety". It can be seen from this that many elements of filial piety last throughout one's life. It does not mean that filial piety ends after a bereavement or that it is just a matter of offering sacrifices in memory. This theory covers Yang filial piety and Yin filial piety (both lifelong filial piety), among which the introduction of Yin filial piety is a feature of this theory.

Although psychological research has extensively explored the psychology and behavior of children after bereavement, most of them are not related to filial piety. In addition, bereavement research results are quite mixed and even contradictory, suggesting that bereavement can have both positive and negative effects on children. For example, bereavement increases children's susceptibility to disease and increases the risk of depression, anxiety, hopelessness, suicidal thoughts, attempts or behaviors, and death (Latham & Prigerson, 2004; Rostila & Saarela, 2011). The above are negative effects. Some studies have also pointed out that bereavement can bring positive effects (Dahlberg, 2020; Rostila & Saarela, 2011). For example, bereavement can contribute to children's maturity (Davies, 1991) or understand the meaning of life (Brewer & Sprakes, 2011); people with an IQ score above 155 are three times more likely to be bereaved early in life than expected (Albert, 1971), or those who are recognized as accomplished (according to Encyclopedia Britannica) are more likely to be bereaved early in life than expected (Eisenstadt, 1978). This is the puzzle of bereavement research. The study of filial piety is similar. Yeh (2009) and Yeh (2003) compiled and analyzed that filial piety will have the following positive effects on children, such as character traits that are helpful for interpersonal interaction, such as friendliness, rigor, harmony, humanity, etc.; promoting emotional connection between parents and children or Family cohesion; reduce the frequency of parent-child conflicts; make adult children willing to provide parents with emotional, financial, labor and other support. At the same time, filial piety can also have negative effects on children, such as making children develop repressive, obedient, and conservative characters, or reducing psychological flexibility, creativity, and self-expression ability, or parents' filial piety attitude is negatively correlated with children's cognitive complexity, etc. This is the puzzle of filial piety research. Under the "Yin-Yang Filial Piety Theory" framework, this puzzle can be solved, and the many inconsistent results of bereavement research and filial piety research can be unified.

In addition, bereavement research focuses on the grief process and developmental maladaptation of children and rarely touches on the deeper psychological mechanisms of mood

transformation and life transformation. Even if it does, filial piety is hardly mentioned. Or if filial piety is mentioned only briefly without any further investigation. At the same time, there are few perspectives on morality, religion, culture, etc. (such as apology, guilt, gratitude, and other moral senses, or religious beliefs such as transcendence, life and death, suffering, and enlightenment). For example, Tang and Li (2019) explored the psychological process of Chinese college students after the death of their parents suffered from cancer and found four main components: (1) Facing significant changes in life, including three sub-components of negative reactions: denial, avoidance of death, and drastic changes in life order; (2) The experience of loss and grief, including three sub-components: acceptance of the fact of death, deep feeling of unfilial piety, and intense feelings of losing a loved one; (3) Life challenges and coping methods after bereavement, including four sub-components: grief and loneliness, loss of instrumental social support, loss of emotional social support, and coping strategies; (4) Re-understanding death, including the two sub-components: rationalizing death and giving meaning to life. There are only two brief mentions of filial piety in the text. One is "deep sense of unfilial piety", which points out that Confucian cultural norms can easily cause children (especially sons) to feel enormously guilty. The other is "giving life meaning", pointing out that Confucian culture provides a moral foundation with filial piety, and the ultimate goal is to enable life to end well and successfully. These two points have indeed pointed out the core concept of "Yin filial piety". Unfortunately, the text does not discuss filial piety in detail and depth, there is little historical and cultural explanation, and it does not cite the theory of filial piety for a unified explanation. Given the above, this article hopes to make up for the lack of research on bereavement, starting from the moral, religious, and cultural levels, focusing on the deep psychological mechanisms such as the transformation of children's mood and even the transformation of life after bereavement, and trying to connect filial piety. Yin-Yang Filial Piety Theory can meet the theoretical specifications of completeness, integrativeness, and inclusion of historical interpretation. It can also meet internal consistency, verifiability, symmetry, or the principle of parsimony.

II. Methodology and Ontological Stance

1. Religious Agnosticism and Pragmatism

Most of the Yin-Yang Filial Piety Theory involves Yin Filial Piety. It contains religious elements, but it must be clarified that these religious concepts (such as karma, afterlife, ghosts,

gods, and God) are only psychological constructs. This study does not conclude whether there is a transcendent existence (objective reality). In essence, this is a matter of faith or moral practice, which is "should be" and is difficult to test with "actual" scientific methods. However, religious believers believe that the transcendent realm and its operating mechanism do exist and that psychological reality can regulate personal actions. Therefore, religion-related research should be regarded as symbolic realism, as suggested by Bellah (1970).

Regarding methodology, Berger (1967) believed that Methodological Atheism should be adhered to; however, there are many problems with this idea (Porpora, 2006) and it may be more appropriate to embrace Methodological Agnosticism (Smart, 1973). From the perspective of Pragmatism, it is not necessary to ask what "reality" is, but it is more important to ask why its role, function, or benefit. For example, the father of American psychology, William James (2022), believes that the purpose of religion is not God but life, a broader, richer, and more satisfying life; or the so-called "existence" is to create differences, whether the object of religious belief exists or not, to see whether He can change people (Fu, 2018). According to this, whether you believe it or not depends on the effect, which is the most important, and many studies have shown that religious belief has positive benefits for mental health and happiness (Levin, 2010).

2. Dual Universality Approach

In response to the methodological problem of "how to construct a Universal and Inclusive Cultural Theory", Li (2023) based on the transcendental structure and two-step epistemological strategy proposed by Hwang (2019), from a philosophical approach (New Realism, Kant's transcendental philosophy, Structuralism) and scientific approaches (evolutionary theory, perception, cognition, and neuropsychology), proposing a "double universal approach" to confirm that we understand things through agnosia (taking prosopagnosia as an example) (Recognizing objects) There are two key steps. (1) apperceptive recognition: there is a priori formal structure first, which is higher than the previous level; (2) associative recognition: putting the sensory material of external things into a priori formal structure and then connecting it to acquired knowledge, memory, and names to generate meaning, which is a later stage (Bruce & Young, 2012; Farah, 2004; Hole & Bourne, 2010). This basic perceptual cognitive process with epistemological implications is transferred to methodology, which shows that if you want to construct a Universal and Inclusive Cultural Theory, you must first establish "transcendental universality", and then you can concrete it through culture. The connotation connects the

transcendental formal structure to achieve empirical universality. Transcendental universality can be established through number, form, and transcendental categories, while empirical universality can be achieved through cross-cultural, developmental, and longitudinal research. There is also the comparative psychology approach, which can establish empirical universality and connect transcendental universality. To search for the universal human mind from an evolutionary perspective, we cannot examine humans alone. Still, we should also look at the close relatives of humans, such as great apes (such as chimpanzees, baboons, gorillas, orangutans, etc.). For example, research shows that the ability to recognize faces is not unique to humans (innate, specialized brain areas, different from other object recognition), and the same is true for many animals (especially primates) (Pascalis & Kelly, 2009), which shows that face recognition is not unique to humans. Ability comes from phylogenesis, so it has transcendental universality.

The "number" of the transcendental formal structure is not only a methodology but also the basis and evidence for quantitative research. It is also considered to be the reality or origin of things. For example, the Pythagoras school advocates that "everything is number." Using "numbers" to represent or construct the phenomenal world or the real world has always been the approach of natural science (Stewart, 1997). "Shape" is also essential in natural phenomena and scientific theories (Hildebrandt & Tromba, 1985), and various shapes or polyhedrons have their symbolic meanings and are universal (Lundy, 2002). Examples of the use of "form" in social sciences, such as the "Mandala Model of Self," which uses an inner circle and an outer square (Hwang, 2011), and the "Psychodynamic Model of Self," which uses a tetragonal solid and an octahedron (Hwang, 2018). "Shape" is a transcendental formal structure, so any concept or specific item that conforms to the symbolic meaning of a circle, a square, a tetrahedron, or an octahedron can be placed. "Transcendental categories" are derived from the Table of Categories in Kant's epistemological philosophy, and transcendental universality extends it to the "transcendental categories of things" that coordinate or standardize things. It is stored in the psychological archetype of the evolutionary history of the species and belongs to the collective subconscious of the species. Most of it can be obtained without experience. Because it is beyond culture, it is universal. For example, animals classify things as "food vs. non-food," "danger vs. safety," "our group vs. another group," "same-sex vs. opposite sex," "sexual signal vs. non-sexual signal," etc. (Lakoff, 1987). There are also culture-inclusive categories that are not transcendental. These psychological stereotypes stored in ontogenesis belong to the cultural collective subconscious. They refer to the categories of things individuals have acquired from being immersed in a particular culture since birth and are often taken for granted, Such as

Confucianism's "the Five Cardinal Relationships", etc. However, because culture is subject to experience and time and space context, it is not necessarily universal. The content of "transcendental categories" sometimes overlaps with "culture-inclusive categories" and is difficult to distinguish.

It must be emphasized that although the transcendental formal structure is a form and has no content, it is rooted in the evolutionary history of the species and comes from the "experience" of long-term evolutionary selection of species. The same principle is transferred to methodology. The transcendental formal structure (referred to as "transcendental category") set in the first step of the dual universality approach can also come from "experience". In other words, the results can be obtained through literature review, content analysis, meta-analysis or factor analysis, and serve as a tentative "transcendental category". In the second step, you can incorporate cultural phenomena or content that conforms to its elements; or you can incorporate other cultural content, examine their similarities and differences, and further seek to achieve universality. As for using "number" and "shape" as transcendental formal structures, this is a purer form and is not based on induction, content analysis, meta-analysis, or factor analysis. However, just like the transcendental categories, "number" and "shape," It can also incorporate phenomena that meet its elements. A Universal and Inclusive Cultural Theory can be constructed following the above steps.

A general rule is: the a priori formal structure set in the first step of the dual universality approach is not testable. What can be tested is the specific content incorporated in the second step according to the a priori formal structure. For example, if "number" is used as a priori formal structure, what needs to be verified is not the "number" itself, but specific matters. If it is found that the test results do not conform to the derivation results of the mathematical system, there are two possibilities. One is wrong in observing conditions or experimental processes or citing theories; the other is using the wrong mathematical system and other mathematical systems should be tried. There are so many mathematical systems, some of which correspond to the phenomenal world, and some of which are not certain. It must be reminded that no matter numbers, shapes or categories, they are all temporary and not absolute. According to the depth ontology of critical realism, each level of stratified reality may produce emergent qualities (Bhaskar, 1975, 1978), and the underlying transcendental formal structure of numbers, shapes, and categories may change accordingly. Finally, the first step not only has ontological implications, but can also be viewed as a methodological strategy. Laudan (1981) believes that the philosophy of science is divided into two major departments: the conceptual basis of science (such as philosophy of physics, philosophy of biology) and scientific methodology theory,

which is further divided into validation and heuristics. The vast majority of research is of a validation approach, focusing on the testing principles that govern the theory. Heuristic rules focus on how to expand the scope of application of a theory, or what empirical methods can help discover new theories, and are deeply rooted in the spirit of pragmatism. The first step can be regarded as a heuristic method, which belongs to the general research framework that guides research and inspires inspiration. It does not belong to the verification method. The second step is.

" Yin-Yang Filial Piety Theory " adopts a dual universality approach, follows the "priority principle of transcendental universality", and first establishes a priori formal structure (transcendental categories of things) and innate knowledge to make it have transcendental universality; subsequent research Through various practical research methods, the universality of practical research can be achieved.

3. The Yin and Yang of Transcendental Formal Structure

Anthropologist Lévi-Strauss (1976) investigated the thinking patterns of various cultures and found a common phenomenon of binary classification. This duality is the transcendental formal structure. Although both Eastern and Western cultures contain duality, Western culture places greater emphasis on the binary opposite. In contrast, Chinese culture's "Yin-Yang ontology" is based on binary coexistence. Using a physics metaphor to illustrate, binary opposition is similar to an electric charge. Positive or negative charges can exist independently and do not need to depend on each other to exist. Binary coexistence is identical to two magnetic poles (polarity). The South Pole and the North Pole are always in pairs. They appear dually and cannot exist independently (Gamow, 2005). Therefore, this is the most critical difference between the two.

The theory of Yin and Yang penetrates all aspects of Chinese culture and is considered the source of the great truth. It can be said to be the deep structure of Chinese culture, which is reflected in natural subjects (astronomy, calendar, meteorology), practical technology (agriculture, medicine, architecture, Feng Shui), and artistic aesthetics (calligraphy, painting), martial arts, Tai Chi) at all levels. Yin and Yang are in name only but not in reality. *The Book of Changes* says, "One Yin and one yang are called Tao." It also says, "What is metaphysical is called Tao, and what is metaphysical is called tool." It can be seen that Yin and Yang are out-and-out metaphysical concepts, with the deep meaning of "emptiness" it has the wonderful function of unifying and accommodating all things and is regarded as the origin of all things.

"*Yellow Emperor's Internal Classic/Suwen /Yin-Yang Yinxiang theory*" says that "Yin and Yang are the way of heaven and earth, the order of all things, the parents of change, and the origin of life and death," and "*Yellow Emperor's Internal Classic/Su Wen/Yin-Yang Separation Theory*" says, "Yin and Yang can be counted by ten, can be counted by hundreds, can be counted by thousands, can be counted by tens of thousands, and can be counted by countless numbers, but the principle is the same." This means that all things originate from the union. Yin and Yang take them together. Yin and Yang are a transcendental formal structure with transcendental universality because it has three forms of expression: number, shape, and category, as well as five structural characteristics such as integrity, transformation, self-regulation, dynamic equilibrium, and symmetry. In "number," that is, the binary (0, 1) arithmetic, or the black and white calculation of "*Hetu, Luoshu*". In terms of "shape" or "image", for example, Tai Chi Diagram or various hexagrams and lines in the "*Book of Changes*" are used to draw analogies to images. "Category" refers to using Yin and Yang to govern things. In addition, a lot of "inclusive cultural knowledge" can also be deduced from the theory of Yin and Yang, but this is not necessarily universal, such as men being superior to women, etc.

There are roughly four characteristics or dynamic laws of Yin and Yang: mutual roots, mutual exclusion, mutual growth and decline, and mutual transformation. Its mechanism is dynamic equilibrium, the balance of Yin and Yang. Mutual rooting is the most fundamental characteristic of Yin and Yang, mutual growth and decline and mutual transformation are the dynamic development of Yin and Yang, and mutual exclusion has both static properties and dynamic development. The following elucidates these points:

(1) Mutual roots: This means that they are two sides of one body; one cannot exist without the other, and they coexist. That is, "there is Yang in Yin, and there is Yin in Yang" and "Yang cannot grow alone, and Yin alone cannot grow."

(2) Mutually exclusiveness: refers to opposite properties, such as men and women, cold and heat, dryness and dampness, inside and outside, left and right, good and evil, beauty and ugliness, positive and negative spin, positive energy and negative energy, particles, and anti-particles, etc. It also refers to mutual repulsion, which is caused by interaction to produce action and reaction forces. Mutual roots and mutual repulsion make Yin and Yang inseparable and push each other; although they are mutually exclusive, they cannot exist independently without each other.

(3) Mutual growth and decline: Only when there is mutual repulsion can Yin and Yang move, and only then can they mutually increase and decrease, that is, "one decreases and the

other increases, and one increases and the other decreases." This is a dynamic development of quantitative change.

(4) Mutual transformation: Too much growth on one side or too much weakening on the other will lead to mutual transformation. It is said that "heavy Yin must be Yang, heavy Yang must be Yin" and "the extremes of things must be reversed." This is the most extreme change of Yin and Yang. This stage will lead to another type of Yin and Yang and dynamic equilibrium mechanism or form another cycle that starts over and over again. This is a dynamic development of qualitative change.

III. Overview of "Yin-Yang Filial Piety Theory"

1. Two Major Transcendental Categories of Filial Piety: Sharing Among Others and Authority Level

Filial piety has positive and negative effects, implying that filial piety has at least two operational components. The most reasonable and concise guesses are two, which are also the most symmetrical. One produces a positive effect, and the other produces a negative effect. Of course, this is not absolute, but there is Yang within Yin, and Yin within yang. It is very reasonable to infer the essential reality of things through effects or functions. This is the core concept of pragmatism. So, what are the two components?

Yang et al. (1989) wrote 52 questions based on the connotations of Yang's (1985) 15 items of filial piety as a conceptual framework and measurement tool to verify filial piety. Through exploratory factor analysis of these 52 items, four components were obtained: "Respect parents and sincere parents," "Support and offer sacrifices to parents," "Suppress oneself and submit to parents," and "Protect parents and honor parents." In addition, Yeh (1997) studied the changes in the concept of filial piety among Taiwanese people and selected three representative questions from each of these four components. After text modification, pre-testing, and deleting questions through the survey, nine questions were finally obtained; these nine questions were verified. Factor analysis found that there are higher-order components. One group is "respecting parents, sincerely supporting parents, supporting and offering sacrifices" (correlation is as high as .85), and the other group is "restraining oneself and obeying parents, protecting parents and honoring parents" (correlation is also up to .85). According to the purpose of his research, Yeh calls the former "the core concept of filial piety" and the latter "the changing concept of filial piety."

Confucianism believes interpersonal relationships include father and son, monarch and minister, husband and wife, brothers and friends. The Five Cardinal Relationships are classified according to two criteria. First, consanguinity: fathers, sons, and brothers are one category if they have a blood basis, while monarchs, ministers, and friends are not another category; although there is no blood relationship between husband and wife, they are the starting point of blood ties, which is a necessary condition. Second, authority ranking: fathers and sons, brothers, monarchs, and ministers with obvious superiority and inferiority are in one category, friends are in another category, and couples look at patriarchal society, matriarchal society, or modern society (emphasis on equality and human rights) differently. The Five Cardinal Relationships dyad interaction law, derived from blood relatives (benevolence; loving psychology) and authority rank (righteousness; appropriate behavior), is "the principle of favoring the intimate" and "the principle of reverencing the superior," such as "The Doctrine of the Mean." "Chapter 20" says, "Benevolent is a human being, and being close to relatives is the greatest; righteousness is appropriate, and respecting the virtuous is the greatest." "The differential treatment of relatives, respecting the virtuous, etc., is born of etiquette." Its "differential treatment of closeness" is on the principle of favoring the intimate, and "respecting the virtuous." is on the principle of reverencing the superior.

The Five Cardinal Relationships should be centered on father-son (parent-child relationship) and couple (spousal relationship) because these two relationships are necessary conditions for the continuation of the family lifeline or the transmission of personal genes. On the other hand, kings, ministers, brothers, and friends have nothing to do with the reproduction of life and are dispensable. Still, they are beneficial to the operation and evolution of society. The parent-child relationship is more unique and meaningful than the relationship between husband and wife, which is reflected in three aspects.

First, blood relationship: The parent-child relationship is eternal, destined, unchangeable, exclusive, and unique. It is the earliest interpersonal relationship that occurs (starts at birth) and lasts the longest (throughout a lifetime). The relationship between husband and wife begins after adulthood. It is a chance encounter. It is not destined, can be changed, and is not exclusive.

Second, belonging to our group: An individual's genes come from half of his parents, and he is the closest to them in the world and most similar to themselves, so his belonging to his group is the strongest. The group affiliation of a husband and wife is not as strong as the parent-child relationship. It can only be combined through similarities (appearance, ethnic group, language, class, occupation, religious beliefs, political leanings, personality, interests, geography, etc.). If they get along day and night, the group affiliation will strengthen.

Third, the authority level: In the parent-child relationship, parents have a higher authority status and more resources than their children (adult children are another matter). The relationship between husband and wife is undecided.

Based on the above, "belonging to our group" (including blood, geography, similarity, and other factors) and "authority level" are the core components of the parent-child relationship so that they can be regarded as the category of filial piety. Their corresponding "the principle of favoring the intimate" and "the principle of reverencing the superior" can be the operating mechanism. This is based on the interpretation of specific historical culture, so its cultural categories and mechanisms are not necessarily universal but only potential.

Sociologist Alan Fiske (1991) reviewed a large amount of anthropology, sociology, and psychology literature and pointed out four types of "universal" interpersonal interaction relationships: communal sharing, authority hierarchy, equality matching, and market pricing. Among them, "communal sharing" corresponds to the emotional relationship and the law of demand (Sundararajan, 2015) in the "Theoretical Model of Face and Favor" (Hwang, 1987). This belongs to the family relationship, so it can also correspond to the group's belonging and the analysis of Confucian historical interpretation. The principle of favoring the intimate. For this reason, "communal sharing" can be the universal transcendental category of filial piety. In addition, "authority ranking" corresponds entirely to this, so it can be used as another transcendental category of filial piety. As for equal matching and market valuation, it mainly applies to acquaintances (mixed relationships, the law of Favor) and strangers (instrumental relationships, the law of fairness), and does not involve family relationships (Sundararajan, 2015). According to this, "shared by others" and "authority level" are two a priori categories of filial piety, which can be used to coordinate "respecting relatives, offering sacrifices to relatives, restraining oneself and obeying relatives, protecting relatives and honoring relatives" including cultural norms and many other inner connotations of filial piety.

Finally, "communal sharing filial piety" roughly corresponds to the mutual filial piety of "The Dual Filial Piety Model," while "authoritative filial piety" corresponds to authoritative filial piety. However, the foundations of "Yin-Yang Filial Piety Theory" and "The Dual Filial Piety Model" differ. The former adopts a dual universality approach; the latter is a historical analysis across Chinese dynasties, summarizing the historical development of filial piety in three stages: the pre-Qin period (reciprocal filial piety has the relative advantage), the Han Dynasty to the Qing Dynasty (authoritative filial piety dominates), and the early Republic of China. So far (traditional and modern multiple presentations), a reconceptualization of filial piety psychology from the deep structure of the parent-child relationship has finally been

supported by factor analysis results (Yeh, 2003, 2009). In addition, this theory emphasizes that reciprocal filial piety and authoritative filial piety are by no means mutually exclusive but are positively correlated to a moderate degree (Yeh, 2009); both contain positive and negative effects, but the former is more positive, and the latter is more negative. (Tsao & Yeh, 2019). In other words, reciprocal filial piety and authoritative filial piety achieve similar family functional demands through two different psychological operation pathways: treating parents well and maintaining family harmony (Tsao & Yeh, 2017; Yeh, 2017). These arguments are consistent with the "Yin-Yang Filial Piety Theory" because Yin and Yang are not inherently dualistic (independent and self-existing) but dualistic coexistence, and the operating mechanism of Yin and Yang are dynamic equilibrium, with the ultimate direction being harmony. Finally, "The Dual Filial Piety Model" also follows the principle of "one mind, many mentalities," is both universal and encompasses culture or contains both the individual's universal psychological level (contextualized personality construct) and Collective cultural level (Bedford & Yeh, 2019; Tsao & Yeh, 2019). This point is also consistent with the different approaches of this theory.

2. The Definition of "Yang Filial Piety" and "Yin Filial Piety"

Although "shared filial piety" and "filial piety of authority level" have a Yin and Yang relationship with each other, which conform to the characteristics of mutual roots, mutual exclusion, mutual growth and decline, and mutual transformation (explained later), their Yin and Yang relationship will change after the loss of a parent. Thus, it is unclear and easy to confuse which one should be designated Yin or Yang. Therefore, this theory does not give the title of Yin and Yang to "shared filial piety among the group" and "filial piety of authority level." It only shows the essence of Yin and Yang, which is true but not named. The so-called "Yang filial piety" in this theory refers to the filial piety performed by children when their parents are still alive, while the filial piety performed by children after the death of their parents is called "Yin filial piety." Here, "life and death" are regarded as Yin and Yang; life is Yang, and death is Yin; the characteristics of life and death conform to the principles of mutual rooting, mutual exclusion, growth and decline, and transformation of Yin and Yang.

First of all, where there is life, there is death, and where there is death, there is life. Nothing is eternal, and people are certainly no exception. In addition, according to the First law of thermodynamics, the "law of conservation of energy," after things die, they will be converted into other forms of energy and continue to exist in the universe, opening up another kind of

"life" or "existence," regardless of the energy (existence) What is the form? Therefore, where there is death, there is life. This is a mutual root.

Furthermore, all mortals are greedy for life and afraid of death, and life and death are mutually exclusive in nature. On this side, people have the instinctive motivation to survive; on the other side, death is also a fateful pull. Martin Heidegger said that death is the only thing people can be sure about in the future. Therefore, when "Dasein; being-there or being-in-the-world" regards death as the manifestation of existence and regards death as the manifestation of existence, anxiety arises When nothingness is the total support of existence (Chan, 2006). The fundamental anxiety of human existence is based on the contradictory opposition and mutual pull between life and death. This is mutually exclusive.

Finally, all things have a process of formation, existence, destruction, and emptiness, and people also have a process of birth, old age, illness, and death; any existence or life tends to emptiness or death. From birth to death, the process is like the waxing, waning, and transformation of Yin and Yang. According to the analogy between nature and man (the isomorphism of nature and man), human life is like the year's four seasons. After the winter solstice, the yang energy begins to grow, and the Yin energy gradually disappears; after the summer solstice, the yang energy reaches its peak and declines, and the Yin energy gradually grows longer; back to the winter solstice, the Yang energy is exhausted, and the year is over, and the cycle begins again. A year is spent in the waxing and waning of Yin and Yang, and finally ends with transformation, starting another beginning. The same is true in human life. Based on the above, theoretically, Yin and Yang can be used to control life and death.

"Yin-Yang Filial Piety Theory" believes that bereavement triggers a developmental break and causes a qualitative change in filial piety. Most children experience bereavement in adulthood and less often in adolescence; however, most studies focus on the latter's bereavement experience, which may be because bereavement will have a more significant or negative impact on underage children. Minor children lose emotional, financial, material, educational, and other support due to the disappearance of their primary resource providers. At the same time, they are not psychologically prepared for the death of their parents, their parents' death is unnatural, they have fewer or immature coping strategies, and they have less social support, and have a more significant and negative impact on physical and mental health and adaptive development (Li et al., 2003; Maier & Lachman, 2000). In comparison, adult children have more support from various resources, are more psychologically prepared for the death of their parents, most of the deaths of parents are natural deaths, and have more or mature coping

strategies, so the impact is more minor and less harmful (Dahlberg, 2020; Umberson & Chen, 1994).

Because adults have more chances of bereavement than children (it is more typical), and considering that this study focuses on the moral, religious, and cultural aspects of filial piety, adults' moral and religious psychological behaviors are more mature than children and are more profoundly influenced by culture, so adult children are used. The bereavement experience is the main one; however, we will also refer to the bereavement experience of minor children, because the bereavement experience not only affects adaptation and development, and manifests many mental problems (Dowdney, 2000), but also lasts into adulthood and even throughout life, and has a profound and extensive impact. (Berg et al., 2016; Finkelstein, 1988). Understanding the influencing or regulating factors will benefit the construction of this theory.

IV. Yang Filial Piety

The emotional foundation of Yang filial piety is "respect." Here, we adopt the concept of "family resemblance" similar to that of Ludwig Wittgenstein; the various emotions of joy, anger, sadness, joy, love, disgust, desire, worry, panic, and fear are not mutually exclusive. Instead, they are blended and infiltrated, just like feelings of sadness and joy, surprise, etc. According to this, the emotional effect cannot be judged from a single emotion but depends on what it combines. Regarding "reverence," its connotation can include love, admiration, admiration, awe, etc. Combined with "love," the distance is shortened, and "respect and love" refer to love, admiration, and closeness, and the effect is positive. If combined with "fear," it means distance, and "reverence" refers to fear, admiration, and alienation, and the effect is negative. Yang filial piety is based on the contradictory emotions of respect, love and reverence, aloofness, push-pull, and rejection (Table 1).

Table 1

The Core Concepts and Characteristics of " Yang Filial Piety ".

	Yang filial piety shared by the group	Yang filial piety in the authority position
connotation	respect & care for parents, serve parents	suppress oneself and obey parents, protect and honor parents
emotional basis	respect & love	respect & awe
power source	ingroup favoritism, reciprocal altruism	status of superiority or inferiority, resources of giving and receiving
mechanism	the principle of favoring the intimate, the repay principle	the principle of reverencing the superior, the repay principle
performance	positive	negative

1. Yang Filial Piety Shared by the Group

The inner connotations of the filial piety shared by the group are "respect & be kind to parents" and "serve parents". The former is lifelong filial piety (both Yang filial piety and Yin filial piety), and the latter includes support (Yang filial piety) and sacrifice (Yin filial piety), because the memorial ceremony is not suitable for everyone to share the Yang filial piety, so I left it. The specific connotation of shared filial piety is "respect & be kind to parents" and "serve parents". Its emotional basis is respect and love. Why do you love, admire, and be close to your parents? There are roughly two sources of power and operating mechanisms.

(1) Ingroup Favoritism

This stems from the fact that everyone loves themselves and that parents and children are flesh and blood. Most people have egocentrism, egoism, self-positivity bias, the better-than-average effect, and self-enhancement (Alicke & Govorun, 2005; Korn et al., 2012; Sedikides & Gregg, 2008). From oneself to all things belonging to oneself (such as surname, first name, residence, group, ethnic group, etc.), the more similar they are to oneself, the closer the psychological distance is, the more attracted and loved they will be (Balliet et al., 2014; Leyens et al., 2000); the less one is like oneself, the greater the psychological distance, the more rejection, the less love or even hate, and even dehumanization (Haslam, 2015). This psychological mechanism differentiates between people and me or between my group and other groups (outgroup). In addition to being genetically derived from their parents and having the closest blood relationship, children live and live with their parents since birth and are also geographically closest to each other. Nature plus nurture has the most profound impact. Therefore, my parents are the strongest among our group, the most attached, the closest, and the most beloved. The operating mechanism of filial piety that our group prefers is "the principle of favoring the intimate," and its connotation or norm is "respect & be kind to parents."

(2) Reciprocal Altruism

According to evolutionary biology analysis, animals behave altruistically because the other party has given them benefits, and they expect to be rewarded for their efforts (Trivers, 1971). Indeed, animals generally like and get close to those who have cared for or helped them and then want to repay their kindness (Brosnan & de Wall, 2002). This is called "reciprocal altruism" and applies to strangers and acquaintances (Trivers, 2010). Altruism among relatives is called "kin selection," which is done regardless of the cost to pass on one's own or the group's

genes (Hamilton, 1964). Relatives generally choose parents who love their children (the way of loving kindness). Filial piety should be based on reciprocity and altruism based on charity (selection of relatives); the parent-child relationship interacts in pairs, and filial piety and charity cannot be divided into two. There is no doubt that parents' kindness, dedication, and even sacrifices for their children are unparalleled. Therefore, children are most grateful, admire their parents, and are naturally willing to repay their kindness. The operating mechanism of reciprocal and altruistic filial piety is "the repay principle," its connotation or norm is "serve parents." In addition, reciprocal altruism promotes mutual aid and cooperation, and mutual assistance and collaboration also have evolutionary adaptive advantages (Tomasello & Vaish, 2013) and can achieve "harmonious coexistence."

2. Yang Filial Piety in the Authority Position

The connotation of authority-level filial piety is "suppress oneself and obey parents" and "protect and honor parents," both of which are lifelong filial piety, so it can be generally used as authority-level Yang filial piety. Its emotional basis is awe. Why do we fear, admire, and alienate our parents? There are also two sources of power and operating mechanisms.

(1) Status of Superiority or Inferiority

The word "filial piety" means from the old to the son, and its shape is from the top to the bottom, showing the order of superiority and inferiority in the upper and lower ranks. Those in a superior position have the power to instruct those in a subordinate position, so the children in a subordinate position will have feelings of humiliation, admiration, and even fear towards their superior parents and a sense of distance. In contrast, parents in a superior position will have feelings of respect and authority for their children in a lower position and will also have a sense of distance. The desire for power, control, or autonomy is a basic human need. Parents control the power. If their children are still young and have not yet fully demonstrated their independent will and ability, they should be able to obey their parents. However, as children grow up, their independent will and desire for control become more robust, and parent-child conflicts are inevitable unless their independent desires or individuality are suppressed. The operating mechanism of filial piety is the principle of reverencing the superior, and its connotation or norm is "suppress oneself and obey parents," thereby avoiding conflicts and forming "implicit and virtual harmony." This differs from the "substantial harmony of affinity" in which everyone shares the yang filial piety.

(2) Resource Giving and Receiving

Parents are the controllers and givers of life resources, and children are the requesters and recipients. Usually, resource controllers have the right to speak, lead, and direct. Different from the power derived from status, the source of this power is resources, but the results of the two are similar. That is, the children of resource requesters will have a sense of humility and awe for resource controllers, and the parents of resource controllers will have a feeling of humility and awe for the children of resource requesters—a heart of respect and authority. Furthermore, resources are necessary for survival and can meet various basic survival needs. Before children are financially independent, they always rely on their parents, so the resource liabilities accumulated from birth to financial independence are challenging to measure. Therefore, as the requesters and recipients of resources for a long time, children's inner feelings of incompetence, inferiority, and debt accumulate and become stronger, so their motivation to repay their parents also strengthens. The operating mechanism of filial piety in resource giving and receiving is "the principle of reverencing the superior and "the repay principle", and its connotation or norm is "suppress oneself and obey parents" and "protect and honor parents".

"Bao" (repay) or "the norm of reciprocity" (the norm of reciprocity) is ubiquitous in human society (Homans, 1958) and is one of the basic human moral norms (Gouldner, 1960). It contains the principle of "fairness and justice", or the broader concept is the law of "dynamic equilibrium". "Repay" is the most common form of repayment (positive reward) and revenge (negative reward); that is, when others treat me well, I repay their kindness; when others do evil to me, I repay their hatred (Wen, 1982), thereby satisfying fairness and justice and achieving psychological balance. "Retribution" has different connotations and expressions in various contexts. For example, with the other categories of interpersonal relationships (such as emotional relationships, instrumental relationships, or mixed relationships), the methods and duration of "retribution" are different (Hwang, 2009). "Retribution" also has cultural differences. Research has found that Chinese people's "retribution" belief may affect negative returns through the intermediary variable of forgiveness or tolerance (Zhang & Zhang, 2012), which is slightly different from Westerners (Perugini et al., 2003).

"Yang filial piety shared by the group" and "Yang filial piety in the authority position" both have the repay principle, but the former is based on reciprocity and altruism. The emotional basis is respect and love (our group's preference), and the form of repayment includes spiritual, emotional, material, labor, and other aspects, covering the whole life; the latter is based on the giving and receiving of resources, the emotional basis is awe (status), and the form of reward

is generally limited to the material and labor levels, which is less favored by Confucianism, such as "The Analects of Confucius" chapter of "Wei Zheng" said: "Zi-You asked about filial piety. Confucius said: "Today when people are said to be able to be filial to their parents, they are said to be able to raise them. As for dogs and horses, they can also support their parents. How can humans be different from dogs and horses if they do not respect their parents? "

3. Positive and Negative Effects Wax and Wane with Each Other

Since "Yang filial piety shared by the group" is rooted in the nature of self-love, it can satisfy the basic needs of love, and reciprocity and altruism (mutual assistance and cooperation) have the evolutionary advantage of achieving harmonious coexistence, thus producing positive effects. On the other hand, "Yang filial piety in the authority position" is rooted in people's desire for power, control, and autonomy, as well as the fact that people must use life resources to meet basic survival needs. The unequal power levels and resource giving and receiving between parents and children cause children to feel inferior, incompetent, and indebted, which will have negative effects.

Yang filial piety shared by the group and Yang filial piety in the authority position interact with each other. In childhood, the positive effect of Yang filial piety shared by the group is often more significant than the negative effect of Yang filial piety in the authority position. However, as children grow up, they gradually become less dependent on their parents, and the number of in-groups gradually increases, diluting the parents' ego. The sense of belonging to the group or the group within the family, so the positive effects of in-group favoritism and reciprocal altruism on the parents are weakened; at the same time, the children's independent will and desire for control become stronger, and they have more and more conflicts with their parents. Due to the virtual nature, Harmony turns into virtual or real conflict; coupled with the increasing resource debt owed to parents, the inner feelings of incompetence, inferiority, and debt become stronger; therefore, the negative effect of Yang's filial piety in the authority position gradually exceeds that of Yang filial piety. The positive impact of piety shared by the group. This situation continued until the bereavement, and the two suddenly changed from yin to yang. Yang filial piety shared by the group changed from positive to negative, and Yang filial piety in the authority position changed from negative to positive.

V. Yin Filial Piety

1. Credentials of "Yin Filial Piety"

(1) As a Religious Person

Spirituality makes people different from animals. Religious scholar John Hick (1999) believes that before the scientific revolution and the Age of Enlightenment, human beings generally had religious beliefs. Archaeological evidence shows that religious behavior has been widespread among humans since the Paleolithic period (Armstrong, 2009). Anthropologist Robert Marett (1932) therefore argued that human beings should be called religious people (*Homo religiosus*) rather than *Homo sapiens* (*Homo sapiens*). According to this, it seems human instinct to believe that there is a transcendent realm outside the realm of phenomena (Bering, 2011). When encountering misfortune, suffering, illness, and psychological trauma, especially when facing life and death, religious beliefs are often an essential reliance for the parties to overcome these life hurdles (Tsai, 2007). Malinowski (1954) believed that religion originated from people's attitudes and treatment of death and could solve questions such as where people come from and where they are going, what the world is after death, and what the meaning of life is. When children face bereavement and separation from their parents, it is natural for filial children to develop religious psychology and behavior or seek help from religion (Walsh et al., 2002).

(2) Modern People's Religious Beliefs and Beliefs About the Afterlife

According to Wikipedia, more than 80% of the world's people hold religious beliefs ("Major Religions of the World," 2023), and nearly 15% of people have no religious beliefs (including atheists and agnostics) ("Atheist Population," 2023). According to data from the World Christian Encyclopedia, from 1900 to 2000, the average proportion of religious believers was between 80% and 85%, while those without religious beliefs accounted for between 15% and 20% (Chiu, 2002). Academia Sinica, Taiwan, has conducted a five-year "Taiwan Social Change Basic Survey Project" since 1985. The first survey results showed that nearly 90% of the population has religious beliefs, and about 10% have no religious beliefs. The recent three survey reports (respectively in 2005, 2010, and 2015) show that about 80% have religious beliefs and 20% have no religious beliefs (Fu et al., 2016). To sum up, overall, about 80% of people have religious beliefs, and about 20% have no religious beliefs.

Most religious believers believe in an afterlife, so belief in the afterlife is one of the most important evidences of religious belief (Obayashi, 1992). The so-called "belief in afterlife" refers to "the individual's belief in the authenticity of the situation that one will face after death"

(Tsai, 2007). Tsai and Ou (2008) found that most Taiwanese college students are dubious about whether they believe in the afterlife. Therefore, regarding the afterlife, the concepts of "belief in its existence" and "belief in its non-existence" coexist simultaneously. Thus, the later seven-point Likert scale (the middle value of the scale is 4) is not measured with a single question (for example, from firmly believing in an afterlife to not thinking at all) but is divided into "convinced that there will be an afterlife" and "convinced that there will be no afterlife." The results of the two questions show that the former ($M=4.47$) is significantly greater than the latter ($M=3.72$).

Tsai and Ou (2008) simultaneously explored college students' beliefs about "afterlife situations" and "decision-making mechanisms." "The state of the afterlife" refers to the world, field, or place after death, such as heaven (Nirvana), hell, another human world (Yellow Spring, Youdu, Mount Tai), transformation from ghost to god, reincarnation, etc. "Decision mechanism" refers to the mechanism that determines how the situation in the next life will operate, such as karma, judgment (rewarding good and punishing evil through personal gods, such as God, King Yama, etc.), redemption (justification by faith, eternal life by faith), natural laws, etc. The results show that among the afterlife situations, reincarnation ($M=4.72$) is significantly higher than others. In addition, regarding the decision mechanism, karma ($M=4.50$) is considerably higher than others. It can be seen from this that college students believe most in karma and reincarnation (see also Tsai, 2018). It is worth mentioning that people with or without religious beliefs tend to believe in an afterlife, as well as karma and reincarnation. One study used an Internet survey and found that about 60% of people tended to believe in the "Buddhist doctrine of the cycle of cause and effect in past lives, present lives, and next lives" (Yu, 2003). A survey by Chiu (2002, pp. 66-67) shows that 70% of the respondents believe that there is a soul after death, and only 17% do not believe that; more than 60% of non-religious people also believe in the existence of souls

In summary, regardless of whether they have religious beliefs, most modern people believe in the afterlife, souls, karma, and reincarnation. This theory of Yin filial piety is based on this, specifically referring to karma.

(3) Filial Piety and Religion

"Filial piety" initially contained a strong religious connotation. The "Dake Ding" inscription of the Western Zhou Dynasty says: "The emperor is wise and wise and beholds filial piety at Shen." "Gou" means "show," and "Shen" means "god"; the inscription of "Zhong Shifu Ding" says: "It is used to enjoy filial piety. The "Yusi Kou Hu" inscription says: "It is used to

enjoy filial piety, to pray for eyebrows and longevity, and to be used as a treasure by future generations." The "Chen Niyan" inscription says: "It is used to enjoy filial piety and to be filial to the great clan. Imperial ancestor and descendant." The inscriptions on these bronze vessels record "use to enjoy filial piety" or "use to enjoy filial piety," which refers to worshiping ancestors and gods (Han, 2017). It can be seen from this that the main interaction object of filial piety before Confucius was the transcendent realm, such as ancestors or gods, as shown in "Guoyu. "Zhou Yu Xia," says, "Speaking of filial piety must reach the gods." As for filial piety in the ethical norm, it had to wait until after Confucius to reveal it fully, but "Yin filial piety" was not wholly abandoned.

In fact, Confucius attached great importance to filial piety. Zai-Wo complained to Confucius that three years of mourning was too long, but Confucius scolded him for being "mal- benevolence." It can also be seen from this that Confucius attaches great importance to "benevolence", which is first implemented in specific filial piety; if filial piety can be practiced, whether yang filial piety or yin filial piety, benevolence will be demonstrated. Confucius said, "When the father is present, observe his ambitions; when the father is gone, observe his actions; if you do not change your father's ways for three years, you can be called filial piety." ("The Analects of Confucius: Xueer"), this is also a type of Yin filial piety. In addition, Confucius defined the basic moral code of filial piety as "no violation", which means "to do things with propriety, to bury people with propriety, and to offer sacrifices with propriety." Among them, "to bury people with propriety, and to offer sacrifices with propriety" is Yin filial piety. In addition, Zeng-Shen was a famous filial son among the disciples of Confucius. The Analects of Confucius records that Zeng Zi mentioned filial piety three times, twice about filial piety. They were "Be careful to pursue the past, and the people's virtues will be thick" ("The Analects of Confucius.") and "I have heard that all Master: If a person has not done anything for himself, he must also be bereaved!" ("The Analects of Confucius. Zi Zhang") It can be seen that Zengzi attaches great importance to filial piety.

Documents and opinions about the religious nature of filial piety are quite scattered and trivial. During the Ming Dynasty, Chun-Xi Yu elaborated on Yin filial piety more systematically. He believes filial piety is an ethical and moral norm with a transcendent dimension. It existed before the creation of the universe. It is the source of all things in the universe and the natural and humanistic order. It is also the norm that maintains the harmony of the world (Lu, 2011, see Chapter 4). Yu's important work, "Collection of Filial Piety Classics," is mainly based on "The Book of Filial Piety: Chapter of Induction of Filial Piety. " The ultimate in filial piety and brotherhood, it reaches the gods, shines in the world, and is

omnipotent." It collects stories and sayings about "The Classic of Filial Piety" from various texts of the past dynasties, involving many supernatural powers and deeds of filial piety and divine response; there are many examples of Yin filial piety worth referring to. Yu believes that everyone has gods in their hearts, that is, innate conscience, and "communicating with gods" means that the gods in people's hearts interact with the gods who dominate the universe. This must be guided by "Gongfu theory." He then put forward the practice of fasting in "The Method of Full Filial Piety": "It can be seen that this body is not only the body of the parents, but also the body of heaven and earth, and the body of "Taixu". The way to maintain the body is just to control the "chi" and capture the spirit; to control the "chi" and capture the spirit is for love and respect. To love and respect the most, to fast and cleanse the heart until the awe-inspiring aura fills the space between heaven and earth, and the bright light shines in all directions. Only then can we be fully filial, and only then can we be called filial son." According to this, "love, respect" is the foundation of filial piety.

2. Yan Filial Piety to Yin Filial Piety

Filial piety changes yin and yang due to bereavement. Although the universal transcendental categories of Yan and Yin filial piety remain unchanged, the specific connotations have only changed slightly (Yan filial piety does not commemorate parents, and Yin filial piety does not support parents). Still, the emotional basis, motivation source, operating mechanism, and effect expression have changed drastically.

The emotional basis of Yin filial piety is "regret." "Regret" in English is "regret", which comes from the Old French *regres*, and its original meaning is sadness or disappointment. In the fifteenth century, the word first entered English to describe the grief of losing a relative, friend, or status. At the time, regret was a form of performance, "regrettes" (*regrettes*) used to accentuate expressions of grief, such as mourning at wakes and crying at funerals. In the 16th century, regret was gradually combined with the concept of self-internalization and then began to form a modern semantic meaning with self-blame. However, to this day, regret still maintains its earlier connection with "loss" (the loss of relatives and friends) (Smith, 2015/2016, pp. 367-368).

Yin filial piety, "regret," such as Yan filial piety, "respect," also adopts a similar concept of family resemblance. The emotional effect cannot be judged from a single emotion; it depends on what it is combined with. "Regret" contains elements such as regret, remorse, remorse, and repentance. "Regret" originally refers to the emotion a person has because he didn't do

something he should have done or did something he shouldn't have done. If you feel sorry for yourself, blame yourself, live in the past, and don't know how to change, "regret" is combined with sadness to become "regret", or combined with guilt to become "regret", the effect will be negative. If your mood changes, you can make up for what you should have done but not do in the future, and you can do something else to make up for it in the future. It will have a positive effect. No one is a saint, and no one can make mistakes. The key is to repent, "Book of Changes: Fu Gua"(Returning Hexagram): "Recover not far away, no regrets, only good luck," so "regret" is not only negative but also positive. Zhu Xi expressed it most accurately: "Repent of one's own misfortune and seek good fortune." Therefore, "regret" combined with enlightenment becomes "repentance", and combined with correction becomes "repentance", which has a positive effect.

Generally speaking, regret and remorse cause people to lose their life motivation, while repentance and regret stimulate it. Yin filial piety is based on the contradictory emotions of regret and remorse, remorse and remorse, and the urge to die and live (Table 2).

Table 2

The Core Concepts and Characteristics of " Yin Filial Piety "

	Yin filial piety shared by the group	Yin filial piety in the authority position
connotation	respect & commemorate parents	suppress oneself and obey parents, protect and honor parents
emotional basis	regret, remorse	regret and remorse
power source	loss, guilt	liberation, compensation
mechanism	the principle of favoring the intimate, karma principle (past cause, present effect)	the principle of Tao, karma principle (present cause, future effect)
performance	positive	negative

3. Yin Filial Piety Shared by the Group

Yin filial piety shared by the group means "respect & be kind to parents" and "In memory of parents." The former is lifelong filial piety, which can be generally used as Yin filial piety. The latter includes support (Yang filial piety) and sacrifice (Yin filial piety). Since support is not suitable for sharing Yin filial piety, it is abandoned. The connotations of Yin filial piety shared by the group are "respect & be kind to parents" and "In memory of parents." Its emotional basis is regret and remorse. The power source of regret is loss, and the operating principle is

the principle of favoring the intimate; the power source of regret is guilt, and the operating principle is the karma principle.

(1) Loss

Parents are flesh and blood, the closest people in the world. When parents pass away, flesh and blood are separated, heaven and earth are separated forever, and the sense of loss is so strong that it is self-evident. This sense of loss brings sadness and grief, which is human nature; but Chinese people's filial piety is strengthened for three reasons. First of all, Chinese parents are a part of themselves (Zhu et al., 2007). When a parent passes away, it is as if a part of themselves has also passed away, and the sense of loss is deeper and heavier. Secondly, compared with social cultures that follow traditional family values and role norms, children with filial piety have a higher mortality rate, which should be related to a sense of loss (Saarela & Rostilla, 2018); Chinese culture is family-oriented (Yang & Yeh, 2005), so it will intensify feelings of loss. Finally, Chinese culture requires certain norms to be followed during mourning or filial piety customs. Among them, it is most important for children to express grief and mourning. There are even funeral ceremonies called "Five Sons Crying at the Grave" or "Filial Daughter Baiqin". The sadder and more miserable you cry, the more filial piety you show, which will intensify the grief of your children. The above three points may also become the specific connotation of Yin filial piety shared by the group, collectively known as "Sorrow to express filial piety".

The operating mechanism of lost filial piety is "the principle of favoring the intimate. Only when there is love will there be sadness and loss; the closer we are, the more loved we are, the greater the sense of loss and the sadder we will be."

Bereavement is often detrimental to children's physical and mental health and adaptive development. There are many regulating or mediating variables, such as parents dying of expected natural death (such as chronic disease, aging failure) or unnatural death (such as accidents, suicide), gender differences (Father vs. son, father vs. daughter, mother vs. son, mother vs. daughter), age (deceased parents, age of children at that time), family upbringing, socioeconomic status, education level, family disease history, parent-child relationship, parental personality, caregivers' adaptation status after children's bereavement, etc. (Berg et al., 2016; Dowdney, 2000). More importantly, it is essential to look at the children's coping strategies for bereavement, which are within their control; they generally include avoidance, rumination, positive coping, seeking support, stress assessment, controlling beliefs, maintaining self-esteem, etc. (Lazarus & Folkman, 1991; Schmiede et al., 2006).

This theory cuts through the moral and religious aspects and believes that there is a strategy or mechanism that can be transformed so that children can not only overcome the difficulties in life, such as bereavement, but also improve the realm of life, make people outstanding, and also make people connect with each other, and people with each other. Harmony of natural relationships. The mechanism is "compensation", and "compensation" is closely related to "guilt", another source of motivation shared by the group

(2) Remorse, Shame or Guilt

Although most people will feel lost and sad when essential people such as relatives (parents, siblings, relatives), partners, close friends, etc. pass away, the death of a parent is also accompanied by feelings of debt, guilt, regret, and even guilt. Parents are unparalleled in their kindness to their children, so it is only natural for children to be grateful to their parents and feel deeply indebted to them and want to repay them. It is difficult for parents to repay their kindness while they are still alive, and since they cannot repay their kindness after their death, regret, regret, or guilt will inevitably arise in their hearts. Confucian culture has always emphasized repaying kindness, especially the kindness of parents (Wang, 1994), and may attribute part of the death of parents to failure to fulfill their duties as children. At the same time, both Confucianism and Buddhism place great emphasis on repaying kindness, especially the kindness of parents (Wang, 1994), which may further strengthen the Children's feelings of guilt and guilt. This can also become the specific connotation of Yin filial piety shared by the group, which is "responsible for oneself and showing filial piety."

The operating mechanism of apologetic filial piety is the law of "karma". "Karma" has five major characteristics. (1) Morality; (2) Causality; (3) Principles of fairness and justice; these three characteristics are roughly similar to "retribution", but there are differences in causality. "Karma" is self-inflicted. You make your own karma and bear it yourself. Both the cause and the bearer of the consequences are the moral subjects themselves; or the bearers are family members or families. This is an inherent idea of Chinese traditional culture and is a family orientation; or it is through "Return" to others. "Retribution" is not the case. Both the cause and the bearer of the result are others, and he is an intermediary or reactionary role, with the reverse ability of repay, requite or retaliate.

As for the other two characteristics of "karma," (4) appeal to the transcendent realm and (5) the assumption of the next life, they are the most critical differences from "retribution." "Retribution" has neither of these two points. The scope of application of the law of retribution is the human world, and the objects of interaction are actual living people. The interaction object

of filial piety is the parents. Once the parents pass away, the law of retribution becomes invalid. However, the three principles of "retribution" - morality, causality, fairness, and justice - do not disappear. Therefore, "karma," which contains these three principles but still appeals to the presupposition of transcendence and the next life, must be cited as the yin—the operating principle of filial piety. Research shows that "karma" beliefs are indeed related to the five characteristics mentioned above, and the results are similar for samples from various cultural and religious backgrounds (India, the United States, and Canada) (White et al., 2019). The operating mechanism of "karma" is "karma," which is a transcendent force that can promote karma and retribution and solve the moral philosophical problem of "the consistency of virtue and fortune." It is assumed that the personal God Yama, ghosts, or God will make moral judgments, which belong to folk beliefs, Taoism, Christianity, or other religions. Many believers are second only to karma (Tsai & Ou, 2008). If the karma principle is broadly defined here, it also includes this decision-making mechanism.

Both impersonal karma and retribution, as well as personal gods' rewards for good and punishment for evil, are important mechanisms for maintaining the social order of China in the past, and are also important factors in the implementation of filial piety. Through the circulation of various good books and weft books in the society, and through the promotion of families, folk religious groups and the official court, we continue to convey that "filial piety can inspire gods and summon auspiciousness", "the most filial piety can inspire heaven and summon blessings", "Unfilial piety will lead to evil retribution" and "evil children will go to hell", these beliefs are deeply rooted in people's hearts (Lu, 2011). Therefore, the role of the karma principle in filial piety must not be underestimated.

4. Yin Filial Piety in the Authority Position

The a priori norms for Yin filial piety in the authority position are "suppress oneself and obey parents" and "protect and honor parents," which means lifelong filial piety. Therefore, it can be generally used as Yin filial piety in the authority position. Its emotional basis is remorse and regret, its motivation source is liberation and compensation, and its operating mechanism is the principle of Tao and the karma principle.

(1) Liberation

Parent-child interaction conflicts originate from unequal power levels and resource allocations and are manifested in inconsistencies in values (different life goals and career

choices, parental demands that violate morals or ethics), role dilemmas (children's roles and obligations conflict with other roles, or When parents quarrel, children are in the middle. Whichever side they take will make the other party unhappy and they are in a dilemma), and parents demand more than their children are capable of. Among them, "inconsistent values" are the most common, accounting for 98% in terms of people and events. Accounting for 60% (Yeh, 2008), it is the most critical, the most frequent, the most persistent, and the most difficult to deal with. However, after the death of parents, these conflicts no longer exist, and many pressures of "suppress oneself and obey parents" are suddenly relieved, especially when parents may have oppressed their children's values, will, or actions and even restricted their children's life path, at this time, children can fully demonstrate their independent will and follow their own path in life. According to this, the operating mechanism of liberating filial piety is the principle of Tao.

The word "道" is composed of "walk"(走, 走) and "first"(首). The first word "道" in "道道" is a verb, from "walk," which means to walk, act, and practice; the second word "道" is a noun, from first, which means first to practice the path of life. The path of life is divided into a "little path" and a "big path." The former refers to the achievement motivation that satisfies the personal ego, while the latter refers to the compassionate motivation that satisfies altruism and great love. For example, "Book of Rites: Li Yun" says: "The journey of the great road means that the world is for the common good." All mortals have two components: the ego (self-interest) and the ego (altruism) (Li, 2019). Only the ego is more dominant and often wants to maintain, show, and achieve oneself. If you're going to follow the "high road," you must always moderately suppress or sacrifice the ego. This is the meaning of Yin filial piety: "suppress oneself and obey parents" (also including "protect and honor parents"). In this regard, the reason why Yang filial piety and Yin filial piety "suppress oneself" is to follow group norms and pursue group harmony. However, the "groups" they refer to are different. In Yang filial piety, the group is limited to the parent group or family, and the norms come from this. The ego is suppressed or sacrificed to achieve family harmony and continue the family lifeline. In Yin filial piety, the group has transcended our group and expanded to other groups. The norms come from society or all humanity, and we pursue the harmonious coexistence and endless prosperity of society, all humanity, and even all things in the universe. How does this connect to filial piety? The mechanism is "compensation," which will be explained later.

In addition to the stress of parent-child conflict, other stressors are relieved with bereavement. As children grow up, become financially independent, and possess more and more resources, on the other hand, as their parents grow older, sicker, and face retirement or

even death, the roles of both parties in resource giving and receiving are reversed, with the children giving resources in return and the parents receiving resources. Unlike the parents of Yin filial piety minor children, who often die unnaturally, the parents of Yin filial piety adult children usually die naturally. They may suffer from chronic diseases, have limited mobility, or are bedridden and in great need of their children's care. This situation may cause significant harm to their children. Mental stress (worry about the death of parents, seeing parents in pain, taking up a lot of time, pressure to pay for medical care or insurance, etc.). If you don't take good care of your parents, you may get the reputation of "a chronically ill and unfilial son." Once parents pass away, many of these pressures are released (Umberson & Chen, 1994), and inheritance can be inherited, which is undoubtedly a positive effect on children (Rostila & Saarela, 2011). However, these positive effects are short-term and gradually weaken over time, even being submerged in the negative effects of loss and guilt of Yin filial piety shared by the group. For example, Rostila and Saarela (2011) stated: "Time does not consequently heal all wounds, as long-term grief and regret at the loss of the parent might outweigh the short-term relief from burdens and worries." Unfortunately, they did not delve into the underlying cause, nor did they propose a solution.

(2) Compensation

The positive effect of "liberation" is not only short-lived but also limited to the individual (ego). If you want to continue the positive effect and extend it to others (the greater self), you must use "compensation" to achieve it. "Compensation" is a coping strategy or defense mechanism. The most significant difference from other methods and mechanisms is that its operating principle comes from karma (retribution) and contains morality, causality, fairness, justice, and religion.

On the surface, conflicts, stress, and negative effects between parents and children disappear with the loss of a parent, but in fact, this is not the case; a passing goose will leave its mark, and it will still affect the children's body and mind to some extent. At the same time, children are grateful and owe their parents nothing in return, and their feelings of guilt and guilt are difficult to resolve. This sense of moral guilt must be determined by virtue or religious power. It is necessary to repent and repent in order to "turn one's evil into a good fortune." The compensation function can be used to make up for the unfilial disobedience to parents due to conflicts or other situations and the debt to parents for their upbringing. Since actual interaction with parents is no longer possible, its compensatory effect turns to two different aspects: interaction with oneself and interaction with other people and even everything.

Interacting with oneself means cherishing one's own life more while passing on the family lineage, practicing kindness, protecting and continuing the lifeline of one's parents, gaining success and fame through the principle of Tao, and honoring one's parents. This belongs to the "protect and honor parents" of the "small path" (ego). The introduction mentioned that the proportion of successful people who lost their parents in early life was more significant than expected (Eisenstadt, 1978), and the proportion of people with IQs above 155 who lost their parents in early life was three times the expected value (Albert, 1971). This theory can reasonably explain it. First, Yang filial piety, "suppress oneself and obey parents," has negative effects on individual personality and cognitive development, such as depression, obedience, conservatism, lack of flexibility, self-expression, creativity, cognitive complexity, etc., bereavement. Then, it weakens or disappears or even rebounds, and the children are "liberated" wholeheartedly. Secondly, to make up for the inner guilt or guilt towards the parents, the Taoist Law can be used to induce motivation to invest in work or creative activities.

Interactions with other people and even all things are divided into relatives, acquaintances, strangers, and all things in the universe according to their closeness and distance. Research shows that bereavement affects children's interaction with relatives (Fuller-Thomson, 2000). However, there is almost no research on acquaintances and strangers, let alone all things in the universe. Furthermore, although a few studies mention the compensatory role, they refer to filling the gap after the loss of parental emotional support, such as a sense of family, family stability, personal affirmation, etc. (Umberson, 2003), and do not involve the moral and religious aspects. This is entirely different from the meaning of "compensation" in this theory.

The interactive objects of compensation can be expanded from our group (including relatives) to other groups and even all things in the world. The former is like "Mencius: The King of Liang Hui" said: "I am old and I am the old of others, and I am the young and the young of others." The compensation behavior refers to "doing good and eliminating evil," that is, doing all the good and refraining from doing evil from repaying the parents. The Buddhist vocabulary is "dedicated." The latter regards heaven and earth as their parents, with heaven (Qian) symbolizing father and earth (Kun) symbolizing mother. Or parents' life originates from heaven and earth. Therefore, they can also practice filial piety, that is, love and care, by nurturing heaven and earth and all things in the universe (referred to as "nurturing all things"). Protecting the earth and protecting the ecology is the most thorough, ultimate, complete, and highest-level practice of filial piety. For this reason, practicing all good deeds, refraining from doing evil, caring for the earth, and maintaining the ecology are new elements of Yin filial piety in the authority position, which are specific to the Great Way (big self) "suppress oneself and obey

parents" and "protect and honor parents" The connotation and ultimate goal is the "harmonious coexistence" and "endless life" of all things in the universe.

5. Positive and Negative Effects Wax and Wane with Each Other

The operating mechanism of "Yin filial piety shared by the group" is the principle of favoring the intimate and the karma principle—the principle of favoring the intimate from Yang filial piety to Yin filial piety. Loss leads to sorrow and regret, and even sorrow is used to express filial piety. The karma principle leads to guilt and regret, and one may even blame oneself for showing filial piety. Here, "karma" refers to the past causes that create the present results, which is more likely to lead to fatalistic negative thoughts. According to the above, Yin filial piety shared by the group has a negative effect.

The operating mechanism of "Yin filial piety in the authority position" is the principle of Tao and the karma principle. The principle of Tao: Since parent-child conflict no longer exists, and other stressors related to filial piety disappear with the loss, the children's bodies and minds are "liberated," they can fully demonstrate their independent will and move towards the small path and the great road. As for the karma principle, it uses repentance and repentance to urge the operation of "compensation" psychology and practice the minor and significant ways; especially the major sutras eliminate evil and cultivate all things for good, reaching the highest state of filial piety practice. "Karma" here refers to the current cause that creates future consequences. This idea and belief that current actions determine the future positively affect creating destiny. To sum up, Yin filial piety in the authority position has a positive effect.

The positive and negative effects of Yin filial piety in the authority position and Yin filial piety shared by the group are mutually reinforcing. The parents have just passed away, and the loss and guilt of Yin filial piety shared by the group immediately take effect. Regret and remorse are the dominant emotions. Repentance and repentance have not yet emerged. The "compensation" function of Yin filial piety in the authority position has not yet taken effect. Although "Liberation" has a positive effect, the duration is short; therefore, overall, the negative effect of Yin filial piety shared by the group is greater than the positive effect of Yin filial piety shared in the authority position. Time is a healing medicine. The children's sense of loss and grief will gradually fade away. However, the parents' debt of kindness will still be there, so the guilt and regret will not disappear unless the children can repent, repent, start "compensation," and practice the small way and the big way to repay their parents in this way, liabilities will gradually be offset, and balance will eventually be reached. Accordingly, the negative effect of

Yin filial piety shared by the group gradually weakens. In contrast, the positive effect of Yin filial piety in the authority position gradually strengthens and exceeds the former and finally reaches a state where all things in the universe coexist harmoniously and continue to thrive.

VI. Comprehensive Discussion

1. Universal and Diverse Filial Piety

The study of "filial piety" differs from "parent-child relationship." The latter does not presuppose cultural factors, while filial piety does. It must be in history, culture, and Chinese context to demonstrate its profound significance. Furthermore, the study of parent-child relationships does not presuppose a transcendent boundary. It only involves the interaction between parents and children in the human world, so it is limited to Yang filial piety. If we look at the cultural system, filial piety undoubtedly contains Yin filial piety. Although filial piety is an essential value in Chinese culture, it has elements of a universal emotional foundation and operating mechanism. In fact, "Yin Yang Theory of Filial Piety" reveals the connotation and mechanism of filial piety from a deep analysis of universal human nature. However, the key lies in constructing a theory of filial piety consistent with "one mind, multiple mentalities." This is a big problem.

Indigenous psychologists emphasize multiple mentalities, highlighting the differences between Eastern and Western cultures. For example, Hwang (2009) believes that filial piety is a characteristic of Chinese culture and cannot be explained by Western ethics. Hwang relied on Kantian ethics and Gert (1973) to clarify that "negative duty" requires people not to do something (such as not to kill, steal, or lie), and it should be observed regardless of time, space, or situation. It is mandatory. Therefore, it is a "perfect duty"; if it is violated, it is a vice. In contrast, "positive duty" requires people to do something (such as performing good deeds). It is a maxim that guides actions. It does not indicate specific actions, does not define the scope of use, and allows exceptions. It does not have It is mandatory, so it is an "imperfect duty"; if it is not practiced, it is only a lack of virtue and is not a sin. However, this cannot be applied to filial piety because Confucian culture stipulates that children must "fulfill filial piety," which is a positive obligation, but it is mandatory, so it is a complete obligation, not an incomplete obligation; "unfilial piety" is an unforgivable sin, not just a lack of virtue. Accordingly, filial piety is an "unconditioned positive duty." However, the same may be true for Westerners.

Western culture has a vital religious component and is a monotheistic religion. 80% of Westerners hold religious beliefs (Chiu, 2002). All believers must abide by precepts, such as the Ten Commandments. The first four commandments are for interaction between humans and the transcendent realm; the last six are norms for interpersonal interaction. Five of them (killing, adultery, stealing, lying, and greed) are both negative obligations and complete obligations, which are mandatory. The only exception to the commandment is the positive obligation commandment: "Honor your parents." According to the unified nature of the Ten Commandments, it should also be a complete obligation and mandatory. If it is violated, it is a sin. It is not just a lack of virtue, just like "filial piety." Based on this, Hwang's statement is worthy of question. On the contrary, "filial piety" should have a universal component (here, it refers specifically to its actual universality); more precisely, "filial piety" is a unique moral norm, which is different from other positive obligations, and although it is unique, it is universal. Cross-cultural research shows that both Eastern and Western cultures have three components of filial piety: respect and obedience, pleasing parents, and financial support (Ng et al., 2000). The latter two belong to the respect & be kind to parents and serve parents of filial piety shared by the group. In contrast, the obedience of the former belongs to suppress oneself and obey parents of Yang filial piety in the authority position. As for respect, respect, which is combined with "love" or "fear," tends to be shared by the group (reverence and love) or in the authority position (reverence).

The dual universality approach points out that practical universality can be achieved through cross-cultural, development, and temporal research. Cross-cultural research does not consider time, which has shortcomings that must be made up for by developmental and temporal research. For example, Yeh (1997) studied the changing status of various filial piety items over time and found that for some items, such as obedience, carrying on the family line, inheriting family property, and being at one's side, people's attention or recognition has gradually declined. People attend funerals, pay homage to their parents, and support their parents. Making relatives worry-free and treating relatives courteously are still highly valued and recognized. Components that do not change in time and space are more likely to be universal. The components that change over time and space may have less universality, and three types of cultural differences exist. First of all, every culture has it, but the degree of emphasis or recognition is different. This is a quantitative change. Secondly, it exists in all cultures, but the specific behaviors are different; that is, it is diversified. For example, attending funerals and paying homage varies with each religious belief. These two, "one mind, many states of mind," are still within the scope of universality. The last type has been qualitatively

changed and has no universal elements; that is, it is present in some cultures and not in others, such as burial sacrifice and infanticide. Based on this criterion, the "changing concept of filial piety" does not necessarily have to be universal. It depends on whether it is a quantitative change, a diversified presentation, or a qualitative change.

2. The Mystery of Positive and Negative Effects

This theory is based on the pragmatist stance and uses functions and effects to speculate on the nature of reality. Research shows that filial piety has both positive and negative effects, and factor analysis has found two major factors, so it is reasonable to speculate that there are two operating components. Based on this, two universal people are used: "shared by the group" and "in the authority position." The prototype of interpersonal interaction serves as the two transcendental categories of filial piety. According to the evolutionary perspective, "Yang filial piety shared by the group" has adaptive advantages for individual psychological needs (love) and group levels (family cohesion or harmony), has a positive effect, and is naturally preserved by natural selection; on the other hand, "Yang filial piety" "in the authority position" is less conducive to individual adaptation and development and has a negative effect. Why is it retained? Presumably, positive effects, such as disease genes, will also bring some benefits. Several possibilities are explained below.

(1) Parents are resource givers; children can obtain resources by supporting themselves and obeying their parents. In other words, "Yang filial piety of authority ranking" helps parents continue to operate and provide resources to meet their children's basic survival needs. This is at the level of individual needs.

(2) Children can learn social norms and rules of interpersonal interaction (such as the principle of reverencing the superior or various strategies to obtain resources, etc.) through parents granting resources and instructing power. This is the key to crossing from the individual to the group level.

(3) At the group level, if the above two points are valid, they can promote the harmonious coexistence of families, although there are primarily virtual harmonious elements.

(4) From the perspective of dynamic development, "Yang filial piety of authority ranking" will show positive effects when it turns into Yin filial piety after bereavement.

"Yin filial piety shared by the group" also has a negative effect; why is it retained? In essence, Yin filial piety depends on Yin filial piety; Yang filial piety is the master, Yin filial piety is the slave, and the various characteristics of Yin filial piety are roughly derived from

Yang filial piety. Everyone experiences Yang filial piety, but relatively few experience Yin filial piety; many people pass away without Yin filial piety. Furthermore, Yang filial piety begins to operate at the moment of birth, and the development trajectory is relatively straightforward. However, the starting point of Yin filial piety is highly variable and may occur from childhood, adolescence, adulthood, middle age, or even after parents' death in old age. Therefore, Yang filial piety is more necessary, routine and regular. According to this, evolutionary selection mainly occurs in Yang filial piety, not Yin filial piety. Since "Yang filial piety shared by the group" is retained due to its obvious adaptive advantages, "Yin filial piety shared by the group" is also maintained, even if the effect is negative. Moreover, the loss, grief, guilt, and regret of "Yin filial piety shared by the group" are not entirely negative. They and "Yin filial piety in the authority position" have a yin and yang relationship with each other; the latter's positive effects or adaptive advantages are based on in the former, for example, the sense of guilt is the source of motivation to repay parents, and the feeling of guilt is the source of motivation for children to atone for their sins.

In short, although "Yang filial piety in the authority position" has a negative effect, there are still many positive effects. From the perspective of "Yang filial piety shared by the group," "Yang filial piety in the authority position" is indispensable. Imagine the transformation between positive and negative after the loss of a parent. If there is only the negative effect of "Yin filial piety shared by the group" and no other mechanism to counteract and transform. How should the children overcome this difficulty in life? Fortunately, the negative effect can be turned back into a positive effect through "Yin filial piety in the authority position." In the same way, although "Yin filial piety shared by the group" has a negative effect, it depends on "Yin filial piety shared by the group." It serves as the driving force for the positive effect of "Yin filial piety in the authority position." The source has the advantage of adaptability and the necessity of existence.

3. Midlife Crisis and Filial Piety

This theory uses the theory of Yin and Yang as the metaphysical presupposition and thinking framework. It divides filial piety into Yang filial piety and Yin filial piety based on critical bereavement events. Most people experience bereavement only in adulthood, with the majority of people experiencing bereavement in middle age (40 to 55 years old). Middle age is quite special. Jung (1971) attached great importance to this period, believing there was the most growth, the integrativeness of undeveloped personalities, and various other aspects that have

yet to be developed especially spirituality. Erikson (1963) believed that the conflict crisis in this period was "generativity vs. stagnation." The crisis can be solved if it can be passed down and taken care of for the next generation, or it can engage in creative activities and promote cultural development. Failure to do so will result in stagnation and self-absorption. This is consistent with the connotation of this theory "Yin filial piety in the authority position", that is, the experience of bereavement will promote the development of middle age, producing double positive and negative effects, pulling each other together.

Middle-aged people are at the moment of transition between yin and yang, which refers to the process of life and filial piety. If the average age of a person is 80 years old, then 40 years old is in the middle. At this time, it is the summer solstice, when Yang Qi is at its peak and then declines, and Yin Qi gradually grows, which is the critical point of the growth and decline of Yin and Yang in life. In middle age, people often begin to face death, value spirituality, and care for all living beings. As for filial piety, if Yang filial piety turns to Yin filial piety due to bereavement in middle age, it will open up opportunities for "liberation" and "repair". Midlife contains contradictions, conflicts, turmoil, chaos, and confusion (Jaques, 1965).

On the one hand, youth is gone, and the illusion of immortality and eternal youth finally awakens and sighs; on the other hand, death is approaching, and one is helpless and anxious about mortality and the uncertainty of life and death (Becker, 1973). Thus, Middle-aged people face contradictory feelings of push and pull between creativity and stagnation, secularity and religion, past and future, youth and aging, life and death. The cruel fact that parents eventually died of old age and illness impacted their children's hearts and intensified such feelings (Gould, 1978).

In short, the effect of bereavement in mid-life is dual. It is both a crisis and an opportunity. Children can use this to explore the deeper meaning of life (Douglas, 1991; Gerson, 2018), especially at the moral and religious level, and rethink themselves, others, and the natural world, interactive relationships beyond boundaries. This theory believes that the most critical psychological mechanism is because parents' kindness is so great and overwhelming that it is difficult to repay it throughout their lives. This is a significant shortcoming. It cannot satisfy the fairness and justice law of "retribution," so it is in a state of severe imbalance and asymmetry, resulting in "The role of "compensation" is to make up for it through creation, inheritance (the way of kindness), good deeds, and great love, leading to the small way (leaving a legacy for relatives, showing off relatives' names) and the significant way (doing good, eliminating evil, and cultivating all things), to achieve balance, The ideal state of completeness and perfection.

4. Characteristics, Contributions, and Limitations of "Yin Yang Filial Piety Theory"

The methodological feature of this theory is to adopt a "double universal approach" to satisfy the principle of "one mind, many mentalities." In ontology, Yin and Yang are used as the transcendental formal structure, which can combine the two universal interpersonal interaction archetypes "shared by the group" and "in the authority position" and correspond to "The Dual Filial Piety Model" mutual filial piety, and authoritative filial piety. This theory generally meets various theoretical specifications in the theory of knowledge, and only the completeness and integrativeness are explained here.

In terms of completeness, this theory extends filial piety to life, including Yin filial piety, and proposes four new connotations of filial piety: sadness to express filial piety, self-responsibility to show filial piety, doing good and eliminating evil, and transforming and nurturing all things. It also contains favoring the intimate, reverencing the four laws of superior, repay, and karma correspond to the four influencing factors of emotion, authority, exchange, and religion on the changes in the concept of filial piety (Yeh, 1997). "The Dual Filial Piety Model" and all other filial piety studies do not consider filial piety after bereavement and lack the operating mechanism of religious factors. This theory proposes the concept of "Yin filial piety" and the law of "karma," which is a significant feature and contribution. In addition to the four laws of favoring the intimate, reverencing the superior, repaying, and karma, this theory also proposes the law of "the principle of Tao." Although "Tao Dao" is a self-made word, its conceptual connotation exists in the Chinese culture of Confucianism, Buddhism, and Taoism. It has the basis of universal human nature (such as self-interest and altruism). Confucianism has two important operating principles: "favoring the intimate" and "reverencing the superior" (Huang, 2009). "The Dual Filial Piety Model" was the first to cite these two terms and concepts in the study of filial piety (Yeh, 2003, 2005). However, other essential concepts in Confucianism, such as "respecting oneself and others," "the world is for the common good," "universality in the world," and "harmony between man and nature," have been ignored by researchers on filial piety. This concept is consistent with Buddhism and Taoism. It can be unified into the idea of "the unity of heaven and man," which is the foundation of the unity of the three religions (Li, 2020). Given this, this article proposes the "principle of Tao" that contains the unity of nature and man, including the "little way" and the "big way." The former is self-interested and achieves oneself, while the latter is generous, nurturing all things and leading to the harmony of nature and man. It can be combined with favoring the intimate, reverencing the superior, repaying, and karma to form the operating principle of filial piety.

Regarding integrativeness, in response to the mystery of the positive and negative effects of filial piety research and bereavement research, this theory explains it based on an emotional basis, human needs, and psychological mechanisms and cites the theory of Yin and Yang to unify it. Although "The Dual Filial Piety Model" can also solve the Yang filial piety research puzzle, its explanation is not the same as this theory. For example, this theory looks at "reciprocal filial piety" and "authoritative filial piety" on the horizontal and vertical axes. It believes that "reciprocal filial piety" has equal Status in the parent-child relationship and treats each other as unique individuals, similar to the emotional basis and interactive relationship of the friendship model (English, 1979; Tsao & Yeh, 2019), or a similar "equal match" interpersonal interaction prototype. This point of view places "reciprocal filial piety" and "authoritative filial piety" in a status dimension comparison. This theory is not the case. Instead, it looks at "filial piety shared by the group" and "filial piety in the authority position" from different perspectives. It believes the former is based on blood relations and produces group preference and reciprocal altruism. In contrast, the latter is based on status, authority, and resources, resulting in status superiority and resource giving and receiving. According to this, only "filial piety in the authority position" contains a status dimension, but "filial piety shared by the group" does not.

No theory can be perfect without flaws or limitations, and "Yin-Yang Filial Piety Theory" is no exception. First, as mentioned above, everyone experiences Yang Filial Piety, but relatively few people experience Yin Filial Piety. The development trajectory of Yang Filial Piety is relatively straightforward, and the starting point of Yin Xiao is highly variable. This adds a lot of difficulties to experimental design and data interpretation. For example, each age group's life experience and mood must be different, so the behavioral manifestations and psychological mechanisms of bereavement in adolescents, adults, middle-aged, and even old age may differ. However, "Yin-Yang Filial Piety Theory" does not distinguish the similarities and differences.

Furthermore, bereavement includes the loss of a dependent, the loss of a parent, and the death of both parents. These three types' connotations of yin filial piety (emotional basis, power source, operating mechanism, and effect performance) may be subtly different. However, "Yin-Yang Filial Piety Theory" does not differentiate between the three. Finally, "Yin-Yang Filial Piety Theory" uses bereavement as a critical event and divides the development of filial piety into two stages: Yin Filial Piety and Yang Filial Piety, but there may be more than these two stages. For example, adolescence (rebellion period), adulthood (financial independence), marriage, and having children (as a parent, empathize) can also be used as critical events to

divide the development of filial piety into different stages, and each of these stages has its unique connotation of filial piety. "Yin-Yang Filial Piety Theory" does not consider these key life events (which may significantly impact filial piety). In the future, we may be able to continue to deepen the "Yin-Yang Filial Piety Theory" based on these shortcomings.

5. Future Research Directions

This article proposes the concept of Yin Filial Piety and the transformation of yin and Yang in filial piety. In the future, qualitative research can be conducted to interview the children of Yin Filial Piety and ask about their filial attitudes when their parents were alive and their mood changes after bereavement. Then, based on this exploration data, the "Yin-Yang Filial Piety Scale" was further compiled. Here, we take the children of Yin Filial Piety as a sample. The Yin Filial Piety scale is fine, but the Yang Filial Piety scale may be biased because, for the children of Yin Filial Piety, those Yang Filial Piety items are a thing of the past and cannot be practiced. To recall the situation, it is "virtual," so it cannot be applied to Yang Filial Piety children, so the scale is "virtual Yang filial piety scale." Therefore, the "real Yang filial piety scale" should be compiled using the children of Yang Filial Piety as samples. At the same time, those Yin filial piety items have not yet occurred for the children of Yang filial piety. They are hypothetical and "virtual," so the "virtual Yang filial piety scale" can be recompiled. In this way, there are four scales: "real Yang filial piety," "virtual Yang filial piety," "real Yin filial piety," and "virtual Yin filial piety," which can be used or compared with each other according to the research purpose and objects.

The transformation of yin and yang in "filial piety shared by the group" is more in line with common sense and reality. It is human nature to turn from love to sorrow and to feel guilty after losing a loved one. In comparison, the transformation of "filial piety shared by the group" changes from awe to remorse and regret, and the effect changes from negative to positive. The reason seems not so straightforward and clear. This theory believes that its transformation is through "liberation" and "compensation", as well as the operation of "the repay principle" and "the principle of Tao". How to confirm this is particularly critical.

Take the compensation function as an example. It uses "doing good and eliminating evil" and "cultivating all things" to repay the dead parents and eliminate the inner guilt. Buddhism emphasizes compassion and altruism, so you can consider taking Buddhists as samples and dividing them into two groups, Yang Filial Piety Buddhists and Yin Filial Piety Buddhists, and ask them what their motivations for doing good deeds are or who they mainly dedicate to you

can also design questions to ask them. Choose, for example, dedicated to sentient beings, lovers, parents, friends, everything in the universe, etc., and then compare the differences between the two groups. Since the parents of Buddhists of Yang Filial Piety are still alive, there are many ways to perform filial piety to their parents directly, and the compensation function is useless; on the contrary, if the parents of Buddhists of Yin Filial Piety have passed away, the compensation function starts to operate. Therefore, this theory predicts that Yang Filial Piety Buddhists are likelier to dedicate their good deeds to sentient beings. At the same time, Yin Filial Piety Buddhists are more likely to dedicate their good deeds to their parents. In addition, since Chinese society is deeply influenced by Buddhism, its teachings, such as karma and dedication, are widely adopted, so non-Buddhists can also be used as samples. This theory also predicts that Yin Filial Piety children will turn to their parents more than Yang Filial Piety children.

In addition to scale administration, priming studies can also be used. First, we divide the children into Yang Filial Piety children and Yin Filial Piety children. Ask them to describe their parents (priming parents' group) or neutral characters with nothing to do with their parents (control group). This is a 2×2 design. Then, design situations that allow participants to perform altruistic behaviors (donating money or helping others), which is the dependent variable. This theory predicts that there will be an interaction effect, and the philanthropic behavior of the parent group will be more than that of the neutral group, mainly contributed by the children of Yin Filial Piety; this is because the children of filial piety feel guilty for their dead parents, so they have a compensatory effect, which is reflected in their behavior. Good deeds, but the children of Yang Xiao do not have such psychological conditions (because their parents are still alive). The above only outlines possible practical research directions.

In short, future research on filial piety based on the "Yin-Yang Filial Piety Theory" should especially focus on "Yin Filial Piety" and the transformation process from Yang Filial Piety to Yin Filial Piety. This study integrates the divergent results of previous filial piety research and bereavement research on positive and negative effects, deepens the concept of filial piety, expands the research fields of filial piety and bereavement, and hopes to contribute to indigenous social sciences (especially indigenous counseling psychology).

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從大學生命教育的角度來認識具象思維與教學態度

陳復*

摘要

本文從大學生的自我認同已不再是知識份子出發來思考，觀察到知識本身對大學生不再有理想性的意義，而只有工具性的意義。當教師是知識菁英，學生卻不再是知識份子，這使得臺灣高等教育內教師與學生因知識的巨大鴻溝，正存在某種「隱而未宣」的緊張關係。大學生普遍存在「知識指向就業」且「就業指向賺錢」的教養與認知，當獲得知識不再等於探索高深學問，則純知識性的探索適足以引發學生的反感，這種「反知識的事實」使得我們思索大學生需要什麼內容的生命教育，大學教師本身需要有更深刻的同理與共情，從謙卑的態度來體會大學生的具體需要，從事教學工作時則應該暫時擱置個人對知識的喜好傾向，不應該再奢談抽象思維的議題，而應該從具象思維來引領教學，其教學方法則可自如運用於問題本位學習法、行動學習法與服務學習法，教學則應該秉持著心學態度，意即對照宋明儒學中的心學家使用反知識的路徑來解構卻擴張知識，裨益學生在活潑的互動教學中對學習有感，教師唯有主動跨出來關注學生，讓生命與生命相見，拿自己的誠意來教學，真實聆聽發生在學生身上的問題，共築融洽無間有如書院古風的師生關係。

關鍵詞：生命教育、知識份子、具象思維、心學態度、教學方法

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當前大學生需要什麼內容的生命教育？筆者曾在「2015 兩岸大專校院生命教育高峰論壇」做過相關觀點的闡釋（陳復，2015），後再經修改成本文。如果把這個問題放在臺灣當前高等教育的發展實況來檢視，或許會有更清晰的答案。臺灣各大學正呈現的高等教育危機，不只體現在因出生率驟降導致大學入學率遽減，更體現在大學教育正劇烈轉型為職業教育，大學不再作為闡發學術理念並落實學術發展的殿堂，除研究型大學視教師發表在國際期刊的數量作為研究績效指標，導致學者競相聯合發表輕薄短打的專題論文，甚至有相互掛名徵引論文或依附大老掛名其人卻未實際參與研究的現象（最嚴重的案例莫過於陳震遠論文審稿造假 60 篇論文，並讓教育部長蔣偉寧掛名 5 篇，事發後最終令蔣部長下台）¹⁸，成為著重技術取勝而不在意研究宏旨的學術工匠；教學型大學則視學生畢業後能否獲得工作為教學績效指標，並重視產學合作的量化成果，裨益學涯與職涯的無縫接軌，提高畢業生未來就業率成為這類大學在教學期間的唯一考量。這兩大特徵使得本來具有歐洲古典意義的「大學精神」正大幅滑落¹⁹，當高等教育不再著重於從事深度的研究與廣度的教學，顯而易見的現象反映在大學生的自我認同裡不再有「知識份子」（intellectual）的意義²⁰，從最核心的定義來說，其不再如過往的知識份子會闡釋與宣傳某種前瞻性的觀點，更不在意基於社會關懷而從事較大格局的實踐，只在意如何獲得較容易的「小確幸」（しょうかつこう，出自村上春樹的用語）²¹，面對就業卻更有無所適從的徬徨。大學生面對人生呈現「理想的失焦」，呈現臺灣各大學發展過程裡最嚴峻的一章。

¹⁸ 這是民國 103 年 7 月爆發的學術醜聞事件，蔣偉寧部長於事件爆發後第四天（7 月 14 日）辭職。這種相互掛名現象與掛名原則的擬訂與學術倫理有關，如何解決當前學界只重視論文數量不重視論文品質的問題，同樣屬於生命教育應亟思的課題，相關內容各大報都有報導，如見於《蘋果日報》（「論文醜聞燒四天，蔣偉寧終於下台」，2014）。

¹⁹ 黃光國教授指出（2013，4-6 頁），臺灣正呈現邊陲資本主義社會的特徵：其根據國外的需求，以「原裝設備加工」（original equipment manufacturing, OEM）的辦法來生產單一產品；而不是根據國內的需求，做技術的創新。他並指出：大多數邊陲國家雖然有所謂的「大學」，然而，大學的主要任務並不是在推動文化體系的合理化，而是在訓練其「加工生產體系」的維修人員，這樣的大學並不能說是西方意義的大學，充其量只能算是訓練技術人才或維修工程師的技術學校而已。

²⁰ 如果當前大學生更關注自己如何成為時尚名模、美食達人、新聞主播、明星歌手……，對於社會公共事件很快在臉書按讚表示支持或反對，但當這些議題需要嚴肅對待與討論卻常呈現留白，只在意個人具體權益問題，卻對於社會整體福祉表現得很淡漠，這就很難稱作知識份子。早在民國 68 年，金耀基教授就針對今日的「知識人」應該有怎樣的修養特別指出（2003，79-80 頁）：「我們以為二十世紀『知識人』一種合理的信仰是科學的人文主義。他應該知道自然世界與人文世界的關係，並通過科學與技術以建立並豐富以人為主體本位的人文世界。」如欲實踐這樣的理想，大學教育就不能只著重培育大學生成為「技術人」，卻漠視科學與人文的平衡。

²¹ 如果我們只就職業類別來認知何謂知識份子，則知識份子的「專業」就是「提出觀點」，這是種來自西洋文化的典型看法，如美國政治學家湯瑪斯索爾（Thomas Sowell，1930-）指出「知識份子不需要對外在世界負任何責任」，其工作就是基於各自智能提供各種觀點來給世人參考（Sowell, 2010/2014, pp. 14-23）；當然，知識份子概念具有相當大的歧義性，或如將知識份子這個舶來的概念拿來理解中國傳統的「士」，則大陸岑紅教授指出中國傳統知識份子具有相當濃厚的「公共性」，其立足於群體共在的「學統」，面向或置身於統治的「政統」，冀圖實踐著基於儒家思想發展出的「道統」，由於肩負著「道」的使命，故將政治道德化，憑藉著超世間的精神來過問世間的事情（岑紅，2014，291-310 頁）。

其實，大學生畢業後，即使再就讀研究所，畢業後都需要面臨就業問題，職業生涯是每個人一生都需要正面對待的生命課題，問題的癥結就出現在這本來是個生命課題，卻被當作技術課題來處理，致使大學開設各種職業培訓課程，卻沒有注意到人的生命素質該如何培育與養成，當學生根本不認識自己是誰，對自己的人生感到茫然失措，整日只是渾渾噩噩的過日子，平日不論人在哪裡都忙著滑手機，使得人每個正在現場的當下都如同「不在」，當人變成只知專業知識卻沒有生命素養的技術人²²，請問他如何能做出精確的職涯抉擇（甚至學涯抉擇），替自己這輩子的人生負責呢？或甚至該如何避免其因為沒有豐厚的生命素養，對社會不聞不問，甚至不惜運用專業知識做出傷害社會的事情？這就是大學不能不在通識教育開設各類生命教育課程的原因。但大學生需要什麼內容與型態的生命教育呢？生命教育本身具有跨領域的性質，如果教師只從自己的專業知識來談生命教育，尤其將生命教育教成哲學概論或宗教概論，只講內容高度抽象的哲理或教理，這就難免脫離大學生實際在面對的生命世界（life world）²³，更難吸引大學生的眼球離開手機，因此，認識大學生需要生命教育的內容與型態，從中架構出精確對應的「微觀世界」（micro world），這個議題相當值得討論，更是華人社會發展生命教育過程裡不可不處理的環節。

從這個角度出發，我們就需要回過來討論生命教育的屬性問題。首先，我們來釐清：開設生命教育課程的重點對象在教師、課程、教材抑或學生？我們很自然會指出四者都有，其實關鍵在比例偏重的問題。如果重點擺在教師，教師素質確實會大幅影響生命教育課程的品質，且教師如藉由生命教育課程的準備，身心都獲得大幅成長，就教師增能的層面而言誠屬相當正面的事情，但這門課最關鍵的成長者如果在教師端，很難不引發吾人下面的疑惑：學生在學習過程中究竟是如何獲得改變？如果重點擺在課程，生命教育課程本不需要過度承載其他既有專業領域的知識內容，令其他課程的典範不知不覺轉移到這門課程裡，而應該尊重自己教育的重點在關注具體不斷在變化的「生命」，這使得課程設計實不能太固著於結構面，而忽略掉師生在課程內具體感知到施與受這類真實反應。如果重點擺在教材，則生命教育的教材本來應該設計得多元活潑，但任何教材的設計者主要在教師，如果教師本身不能針對學生的實際情況提供教材來適性教學，則任何精美的教材都會產生教與學落差的問題（譬如在學生因使用大量手機，已習慣視聽影

²² 楊國樞教授早在十五年前就指出（1999，11頁）：「從大學教育的目標及通識教育的意義來看，大學教育絕不可流為『訓練教育』或『技術教育』，大學教育不能窄化為職業訓練教育。」李家同教授同樣針對大學不該成為「職業訓練所」做三點建議（1999，16-18頁）：（一）過份強調「實用」技術本來就不切實際；（二）太過專業而無宏觀，將嚴重限制學生的事業發展；（三）大學生必須關懷人類的重大問題。

²³ 有關「生命世界」是相對於「微觀世界」而言，最早出自前蘇聯心理學家維高斯基（Lev Vygotsky, 1896-1934）發現學校教授高度抽象的內容與兒童來自家庭裡的常識兩者會相互衝擊與轉化，容納到兒童本來的生命世界內，兒童得要用自己熟悉的語言作為工具，將這些知識「同化」（assimilate）到既有認知系統，或改變既有認知系統，來「順化」（accommodate）這些新知識（Lev Vygotsky, 1978；黃光國，2014，3-4頁）。但，如果當前的大學生不再願意順化這些知識，將其容納到本來的生命世界內呢？這就會發生教學困境。

音的社會環境裡，過度播放影音節目來當作教材，只會產生視聽倦怠的現象）。既然如此，則學生顯然就是生命教育課程最關鍵的對象，畢竟學習的主體首在學生，儘管教師、課程與教材都依然是不可忽視的重要環節。而且，教師不應該只從自身的專業領域出發來單向傳授學生某個角度的生命教育（譬如將本該具有多元面向的生命課講授成單一面向的哲學課，儘管其間不可能沒有哲學義理的探索），反而應該從學生具體置身的生命世界出發，來討論生命在這些變化萬千的處境中，學生該有如何「向外應對」與「向內自處」的原則與辦法。

只要有關於「向外應對」與「向內自處」的原則與辦法，這就涉及到生活倫理的議題，不就應該溯源到支撐各種倫理後面的哲學或宗教的理念？這的確是不容我們忽視的事實，但這些內容只是屬於「知識的事實」（*intellectual fact*），卻同時存在著「反知識的事實」（*anti-intellectual fact*），這點同樣不容我們忽視。我們需要嚴密注意目前在臺灣高等教育內教師與學生正存在某種「隱而未宣」的緊張關係，當前大學教師普遍已拿到博士學位，沒有任何理由懷疑這些人不屬於真正的知識菁英（*intellectual elite*），但如前面所言，大學生卻不再是知識份子，知識本身對大學生不再有理想性的意義，而只有工具性的意義，意即在大學生慣有的教養與認知裡，「知識指向就業」且「就業指向賺錢」，當獲得知識不再等於探索高深學問（意即為學問而學問），則純知識性的探索是足以引發學生的反感，尤其當這件事情與專業知識無關，無法直接回答就業與賺錢這類的問題。儘管這是當前大學生視野日漸窄化醞釀出來的結果，如果推演這個脈絡的說法無誤，則當前大學教師在生命教育課程內講授任何有關哲學或宗教的抽象知識，都已很難引起學生的興趣，學生學習的心態不再是知識本身，而在不知不覺間滑向極度有關於現實利害的目的（學習專業知識與通識知識都是如此），這就是我們就學生層面不能不正視已存在著一股強烈「反知識的事實」。

這種反知識的事實，加上吸收資訊（學習資源）的多元化，尤其網路與其閱聽工具的便利，使得學生更習慣於大量觀看影音視頻（尤其是具有娛樂性的各種影音視頻），而不再喜歡「聽老師講課」，且不說教師單向演講授課作為教學方法是否適宜，演講授課的性質與內容理應具有相當的知識承載量，但訊息如果未經內化思辨的過程並不等於知識，當學生更慣於「接收娛樂性的訊息」，不慣於「探討嚴肅性的知識」，這種學習娛樂化的傾向，使得反知識的事實就更加凸顯於課堂，且最常見的現象就是當教師受制於每學期的教學反應問卷，則如果通識教育開課單位如果不做任何限制，課程內容將會更加媚俗化（這主要是指提供娛樂性的訊息），藉此交換出「皆大歡喜」的結果，這種令人困窘的民粹現象同樣是種反知識的事實，卻因為屬於新發展的現象，尚未被相關教學者與研究者重視。學生不再具有知識份子的自我認同，教師則跟著不知不覺喪失知識份子的風骨，頗值得反省這個問題：當前大學生普遍存在的屬性定位到底是什麼呢？筆者覺得如使用「普羅大眾」（*proletariat*）這個詞彙比較適合拿來理解大學生，這個詞彙

如果用資本主義的角度來詮釋，則應能解釋做「流行文化的跟風者」；如果用共產主義的角度來詮釋，則應能解釋做「無產階級的勞動者」，就這兩種角度出發來理解當前大學生的屬性與處境各有其深意，只有當人需要藉由大量的工作都不易換取較高額的薪資，則就業與賺錢這類問題纔會特別嚴重，並被學生視作人生亟需解決的事情，這種現象從大學生就學期間就已經長期在「打工」已可看出端倪。這時候大學教師如繼續無視於師生間因生活與經濟層面的持續落差，隱然存在著知識的巨大鴻溝，忽略彼此在知識間的緊張關係，對學生面臨的困境無感，依然故我講授自己高深的知識，並對學生因打工而聽課聽到睡著倍感憤怒，則就學生的角度來看，該教師實在難免給人有種「不知民生疾苦」的距離感。

壹、從抽象思維回到具象思維的路徑

基於前面的脈絡，我們不免發現當前大學教師置身於極其困難的處境：如果教師不願意媚俗，淨講著「自得其樂」的知識，就極可能會帶給學生「不知民生疾苦」的距離感；如果教師很樂意媚俗，淨大量播放影音來娛樂學生，則大學老師不啻於自甘沈淪。在兩難的處境裡，是否有任何「兩全其美」的辦法呢？筆者覺得，當我們思索大學生需要什麼內容的生命教育，大學教師需要有更深刻的同理與共情，從謙卑的態度，彎腰來體會大學生的具體需要，而不是只從自己的角度來要求學生「擴張視野」，能立刻領會高深知識的堂奧，大學教師更不應該擺著知識的傲慢，使得學生對知識望而生畏。教師自身從事研究工作時當然要繼續開拓知識的深度，從既有的知識來展開新知識的孕育過程裡，更要注意學術概念的清晰度²⁴；但在從事教學工作時，則應該暫時擱置個人對知識的喜好傾向，不應該再繼續純奢談抽象思維的議題，反而應該從思考範圍更具寬闊性的「具象思維」(embodied thinking)來引領教學，畢竟生命教育課程有別於傳統課程著重於知識與資訊的汲取，應該成為促進全人發展的人格教育²⁵。何謂具象思維呢？思維或可區隔出動作思維(action thinking)、形象思維(imagery thinking)和抽象思維(abstract thinking)這三種型態。動作思維是人類各種思維演變和發展的基石，具象思維的型塑從動作思維開始。動作思維是藉由各種動作與感覺來解決問題的思維，其伴隨著直觀與具體的動作展開。譬如幼兒出生後對母親身體與氣息會發展出識別與依戀，母親則只要看見幼兒嘴巴在吸吮與哭泣就知道其肚子餓要餵奶，這就是動作思維。即使在成人階段，

²⁴ 黃光國教授(2013, 13-14頁)從事並提倡華人本土心理學研究，來自他發現學術常存在某種「質化研究的迷惘」：研究者根本沒有明顯的問題意識，不懂得如何建立實質性的理論，隨意找到個「新鮮花俏」的研究題目，卻喜歡用朦朧曖昧的文字，夾雜引用國外著名學者重要的學術概念，任何支解扭曲，卻不能讓讀者理解作者到底要說什麼。這種類型的研究本身無法讓知識獲得推展。

²⁵ 吳秀碧教授(2010, 47-50頁)指出：「傳統科目以知識與資訊，以及技巧的獲得為主；生命教育課程則以自我發展為核心的人格教育。在教學目標、教學主題、教材和學習方法各方面的安排，都必須考量學生的認知階段特徵、人格發展階段特徵、年齡階段生活需要等因素。」

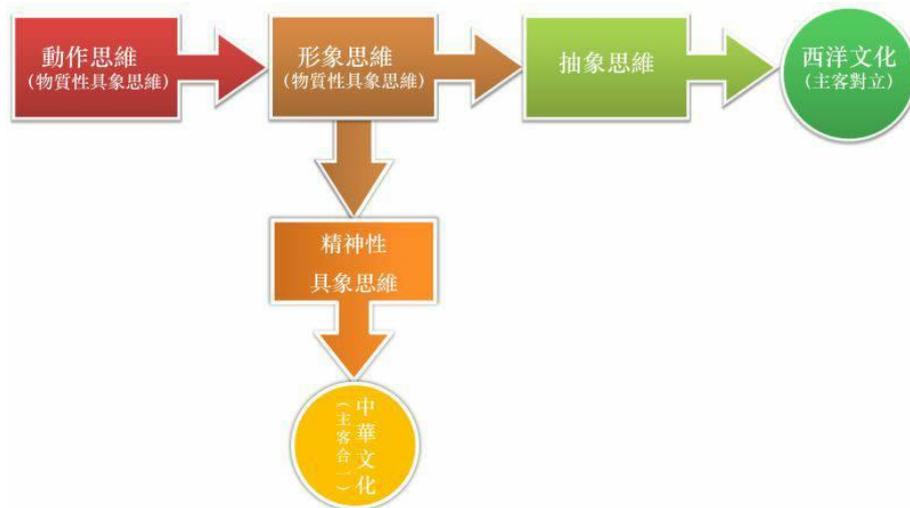
人對身體反應各種具體感知，如痛覺、溫覺、觸覺、視覺、聽覺與味覺……，有個具體外物作為對象，藉由該媒介來引發人的思維，這就是具象思維的初級階段（魏玉龍，2009，18-20 頁）。

成人在具象思維的初級階段會因為熟練程度的提高而快速運作，但只要與各種覺受發生關聯，其就僅是物質性的具象思維；但當具象思維不再有外物作為對象，往心靈的想像開展，就會發展出精神性的具象思維。在討論精神性的具象思維前，我們首先來討論形象思維。形象思維是指具體的形象或圖像作為人思維的內容與型態，這同樣是的一種本能思維，其表達的工具常是感官體會的圖像符號。形象思維常具有整體性的優點，使得思維很快從整體來把握住問題，其不僅會在思維裡對既有形象的重現，更會對既有形象展開加工，從而產生新的產出（如各種工藝作品的呈現），這使得形象思維的優點就在於呈現人生命的創造性，文明藉由這個過程獲得開展（魏玉龍，2009，18-20 頁）。由這裡可知，動作思維的繼續發展就是形象思維，然形象思維比動作思維更具有精神的高度，儘管其通常還需要藉由外物作為對象來思維，其同樣還是種物質性的具象思維，但當形象思維懂得「得魚忘荃」，意即思維到達某個高度，不再仰賴外物作為對象，能純粹開展心靈的想像，這就接著發展出精神性的具象思維。不論動作思維或形象思維，都屬於具象思維的內容，只是人的思維常停留在物質性的階段，使得該兩種思維未具與抽象思維分庭抗禮的高度，這就是往日西洋文化會特別獨尊抽象思維（概念化思考）的主因，換個角度來說，這是西洋文化發展過程裡迥異於人類文明常態樣貌的一大特徵。

抽象思維是人在認識活動中運用概念來推理與判斷這類思維，來對客觀現實進行間接與概括的反映過程。本來就西洋文化脈絡來檢視，抽象思維是獲取知識的辦法，只有藉由抽象思維將「主客對立」變成思維主軸，纔能使得外物作為對象獲得語言架構出深化認識，當然這個概念同樣可反過來說，主客對立的意識使得抽象思維獲得開展。但具象思維發展出精神性的思維高度，主要來自中華文化脈絡，最典型的例證莫過於中醫。中國醫學相當強調體驗，從「神農嚐百草」這則傳說開始，中國醫學家與藥學家就開始從體驗的角度來識別中藥屬性，並衡量人與藥兩者間有如何的對應關係，從而產生「八綱辨證的論斷（八綱是指陰陽、寒熱、表裡與虛實這四對性質相反的證候），並對人體的臟腑經絡與氣血津液間的關係有各種豐富的感覺，發展脈診這種藉由醫者與病者相互體驗來診斷病情的辦法，這顯然已不再是簡單的動作思維，更不僅是圖像做主宰的形象思維，其心靈的想像展開脫離對象的運轉與判斷，只能從精神性的具象思維來解釋。中醫典籍如《黃帝內經·陰陽應象大論》中闡釋「應象」就具有「感應」與「對應」這兩種意思。感應是主體體驗，對應則是客體推理，前者具有主客合一的特徵，後者具有主客對立的特徵，但具象思維本身不能排除抽象思維，其依然具有運用概念來推理與判斷的意義，只不過具象思維在感應層面有著細緻發展的脈絡，使其產生不同於抽象思維的獨立特點（魏玉龍，2009，18-20 頁）。中西思維型態演化歷程請見圖 1：

圖 1

中西思維型態演化歷程圖



當我們理解中華文化本來有具象思維的特點，回過來從事於大學生命教育教學工作具有如何的意義呢？筆者覺得教師不宜再只是從自己的抽象知識出發從事「課程本位學習法」(curriculum-based learning)，教師需要具體感應與對應自己面對的學生，相互體驗彼此最真實的身心狀態，適時給予精確的回應，從討論的過程裡發展生命教育，意即「對話」(dialogue)應該要作為課程發展最重要的事情，讓彼此的真實想法在對話中展現。耶魯大學前校長惠特尼·格理斯沃(Whitney Griswold)將「對話」做這番定義：「一種了不起的創造性藝術，人類藉此詮釋感受，將其化為理性，進而與同儕分享這些賴以建立的內心深層想法與理念。」(Zakarid, 2015/2016, p. 56)筆者覺得這番說法顯示他認為的對話具有具象思維的特點，教師要承認自己在面對活潑真實的「生命」，不再只是面對無生命的外物作為對象，主體與客體都會有各種身心反應的變化，需要教師秉持著誠意，如中醫「脈診」般開出「藥單」，給出最能有益於學生的「治療法」。由於學生沒反映出自己的任何問題，則教師無從得知學生的具體情況，因此教師可採取「問題本位學習法」(problem-based learning, 簡稱 PBL)，藉由結構模糊的問題來作為學習情境，讓學生有機會扮演問題的持有者(stake-holder)，主動應用學習整合新舊知識，合作討論提出問題並尋覓答案，來共同架構課程的內容(楊淳皓, 2012, 2-12 頁)。這種歷程實屬「鬆動知識的結構」來「展開知識的重構」，但這只是第一個層面，接著，教師藉由學生提供的答案來衡量學生目前知識程度，適時給予某種反問，來引發學生繼續思考；或故意給出依據該答案產生的懸疑情境，來引發學生繼續發問，都能大幅引發學生的學習動機，這都是屬於對話的具體實踐。

接著，筆者還想闡釋「行動學習法」(action learning)。行動學習法是對傳統課室教學的重大調整，當學習對象不再只是課本，而是具體的「人、事、時、地、因」，英文稱作 5W (who, what, when, where, why) 要領，教學生直接在實踐的過程裡，通過掌握相關知識來面對具體問題，從而釐清問題的存在本質與引伸現象。就筆者實際在生命教育課程實施行動學習法的教學經驗來說，如教導學生順著思路繪製心智圖(mind map)，接著讓學生自行在教案紙拿蠟筆繪畫有關「我是誰」的心智圖，學生藉由動手畫圖的過程裡展開對自己的感覺性認識，從而對自己面臨的具體問題產生反省。從認識自己往外延伸，教師可展開如「我能否相信你：眼盲心不盲」的互動練習：請學生在第一節課，每組的組員都用白毛巾蒙上眼睛，雙手搭著前一人肩，由組長帶領大家往教室該層樓來往走一圈，最後全組回到教室，藉此培養組員對組長的信任感；回來後，全班每個人彼此選擇一位伙伴，兩人一組，輪流一人用白毛巾蒙上眼睛；一人引領他在校園裡走路，時間大約 20 分鐘，結束後再交換體驗。回到教室後，大家在教案紙用蠟筆畫出「眼盲心不盲」的「心象」，意即你在被帶領或引領人的過程裡，腦海中浮現出的畫面。我們從教學反應評量可看出這種情境練習頗能培養學生的團隊默契與生命體驗。但這只是個起點，更具有實踐性的行動學習譬如教師設計「發現校園角落裡的垃圾里程」這個教案，告知學生要展開小組的「漂鳥行程」，引領學生第一堂課到校園發現校園角落裡的垃圾里程，藉此完成行動學習，具體辦法是教師請每個小組的成員事先準備垃圾袋，並攜帶用過的免洗竹筷或用過的塑膠手套，大家共同在校園裡尋覓，觀察在哪個角落有「不為人知」的垃圾，接著，請同學們看著這個令人疑惑的垃圾，共同討論這個垃圾的里程，包括五點問題：(1) 它是誰製造的東西？(2) 它本來存在於哪裡？(3) 它是否對人體有益？(4) 它被誰購買與丟棄？(5) 最適合於它的歸宿？大家共同集思廣益，確認這個垃圾最終該有的里程，然後用各自準備的工具拾起垃圾放進垃圾袋裡。各組收集到的垃圾種類或數量不限，重點是整個討論與實踐的品質。教師會請學生在第二堂課上課打鈴前回到教室，討論 5 分鐘後，讓各組報告自己的「發現」，最後，請學生完成這些垃圾的最後歸宿，將其丟棄到最適合的資源回收桶內，經過這個「垃圾變黃金」的奇幻漂流後，再請學生拿蠟筆畫出這段令人難忘的歷程，學生常會表示自己從來沒有使用這種視野來觀察自己每天置身其中的校園。

最後，筆者還要探討服務學習法(service learning)對生命教育的意義。該學習法本來不限於通識教育，卻相當適合通識教育有關生命教育的教學，其強調「服務」與「學習」這兩端的相互結合，在服務的過程中獲得學習效益。學生在這種型態的教育裡，參與經過縝密規劃的社會性服務與結構化設計，應用學校所學的知識與技能，結合該社區民眾的需求，在其間學習反思(reflection)和互惠(reciprocity)，藉此提昇學習成效，反思是指學生在服務學習過程中對問題的思考與省察，互惠則意指學生不再僅把被服務者視為被幫助的對象，更是自己從中省察與成長的泉源，並使得包含學生、學校與社區

這三端都發生改變與進展（Jacoby & Associates, 1996, pp. 5-7）。服務學習就是種體驗型學習，尤其能面向社會來展開學習，更可從班杜拉（Albert Bandura, 1925-）主張的社會學習理論（social learning theory）來理解，他認為人類的學習是個人與社會持續交互作用的歷程。人類的行為大都經由學習而來，個體自出生就無時無刻甚或不知不覺學習他人的行為，隨著年齡的增長，在行動、思想、感覺與對事物的看法，終於變成一個為家庭及社會所接受的人（任朝霞、陳萍，2004）。因此，引領學生接觸社會各種真實的風貌，這能引發學生深刻的體驗，譬如當筆者帶領學生到國立宜蘭特殊教育學校從事服務學習，讓學生幫忙整理園藝如裁剪花草插到孩子的盆栽罐裡；或幫忙推著癱瘓的孩子坐輪椅在校園巡禮並曬著陽光；或與孩子共同彩繪創作手工書；或幫忙孩子清洗汽車；或與孩子調製販售飲料；或協助孩子電腦文書處理；或帶領學生參加該校舉辦的校際拔河比賽與盲人棒球比賽……，大學生藉由服務這些有特殊障礙的孩子，藉由回饋單得知其普遍對生命產生更深刻的體驗，從這些孩子身上學會人能活著何其不易，從而回想父母生養自己的含辛茹苦，人應該更珍惜生命，這顯然比純粹講論儒家思想的抽象觀念更能直指人的心底，顯見體驗型學習確實有其效益。

大陸學者歐陽康教授曾經討論過其學校教育長期呈現的「教育錯位」：幼稚園的時候急著教小學的課，小學的時候急著教中學的課，中學的時候急著教大學的課，等到大學的時候發現還要回過頭來教幼稚園的課，要大學生學會如何說話與做人，懂得禮貌的文明舉止，但由於大學生的行為規範早就形成，這時候還要展開基礎的素質教育就相當困難了（歐陽康，2015，92-94 頁）。這種現象臺灣何嘗不是如此？生命教育誠然需要規劃如何從學前到大學如何循序漸進的通盤實施，但，如果我們覺得在高等教育要展開直指學生具體問題的生命教育實有困難就猶豫不前，這同樣不是大學教師面對教育應該秉持的態度。歐陽康教授覺得真正的生命教育應當是自我教育，引導大學生從被動的受人教育者轉化為主動的自我教育者，讓大學生懂得不斷自我追問，教師則應該從演講型的老師變成教練型的老師，不再只耽溺於獨白的自我表現與自我欣賞，要與學生共同摸爬滾打，讓學生藉由上課來表演生命，從中體悟與自覺生命的進展，他覺得這種教練型的老師要能回應學生提出的生存問題，解讀他們在生命歷程中面臨的困難與困惑（歐陽康，2015，92-94 頁）。筆者覺得如果在教學方法層面採取活動而不是演講的型態來從事教學，讓學生在教師設計的情境中學習，更能裨益教師精確扮演教練的角色，並能讓學生感受到學習的有趣。

貳、教師在反知識事實裡的教學態度

前面指出具象思維最典型的體現來自中國醫學，中國醫學強調體驗，使得其醫學知識並不是獨立於人外面的抽象知識（abstract knowledge），而是內在於人裡面的經驗知

識 (experiential knowledge)。經驗知識是重視親身實感的內隱知識，常經由學習或重複練習而得，例如學騎車或學游泳的經驗，人將感受到的認知具體化，從而醞釀出「知」的過程與現象，在不知不覺中，這個「知」已變成個體內隱的思想或技能，與累積經驗卻抽離經驗，用語言將其知概念化的外顯知識（意即抽象知識）有著不同的知識。體驗的過程自然會有個對象，使得人感覺其存在的各種徵候，體驗的發生來自人我間具有相容且交融的東西，意即有個流動不息而無法實見的存在，傳統中國思想稱作「氣」，具象思維如果從心理生理學的角度來觀察，就是人的神經系統把外來訊息 (informations) 送至意識中樞的能量迴路，聯繫心理與生理來互相變換的能量 (湯淺泰雄，2009，63-99 頁)，因此，具象思維既具有物質性且具有精神性，其累積與發作，並用語言來闡釋人的內在體驗，就會醞釀成經驗知識。還有個實際例證，當人在練習氣功的過程裡產生「氣感」，這並不是將其知覺抽象化為概念，而是來自真實的體驗。當練習者自知「意守丹田」，這並不是要人著重思考「丹田」這個詞彙，「丹田」本來只是肚臍下面一寸半的中醫符號，意守丹田不是要人如何認知該符號，而是要將意念放在丹田部位本身，這使得意守丹田這個練習不再是抽象思維，且不是回憶具體圖象產生的形象思維，更不是任何具體舉止引發的動作思維，因其藉意念誘導丹田這部位的感覺，人的身體會產生溫熱的氣感，該氣感會再強化人對丹田的實感，其心理影響生理，生理再影響心理，如此交互循環，其意識就是具象思維 (魏玉龍，2009，18-20 頁)。

雖然我們目前尚沒有大規模的實證依據，然而我們從教學經驗裡不難發現學生具有「反知識的事實」與「反社會的人格」具有高程度的正相關，美國哈佛大學醫學院瑪莎史圖特 (Martha Stout) 博士的研究發現影響反社會人格的環境因素跟文化特徵有關，並且，往日的研究指出東亞社會 (包括日本、大陸與臺灣) 反社會人格相當罕見，臺灣存在的反社會人格者其比率遠低於西洋各國平均 4%，如美國則反社會人格的盛行率卻不斷在大幅攀高，這與北美文化把個人主義當作核心價值具有高度關係，美國將個人置於思維主軸其發生反社會人格的傾向遠高於東亞各國強調合群的社會，這主要與東亞文化擁有壓倒性的信念體系，能讓情感有缺陷的反社會人格者在認知層面獲得彌補，相較於西洋文化極端強調個人主義的個人控制文化，東亞的文化有種宇宙萬物相互依存的神學觀，其良知作為人的認知基礎，使得每個人會具有與他人的深度聯繫感 (Stout, 2006/2007, pp. 196-201)。其實，將這種宇宙萬物相互依存的型態稱做「神學觀」難免會有些理解的誤差 (萬物相互依存並不見得來自於人格神的概念)，然而不容否認者，東亞文化確實更重視人我關係與天人關係的和諧，從而內構並擴大「我」的格局與視野，不同於個人主義的態度，這種態度的核心價值更適合被稱作「關係主義」 (relationalism)，東亞各國共同推崇的儒家思想是孕育與影響這種核心價值的主要內涵 (黃光國，2009)，不只人與我有著緊密關係，人與天更有著緊密關係。然而，筆者不得不嚴肅指出，這種厚植於傳統的文化信念，不只已不容易見容於留學西洋諸國，高度仰賴抽象知識傳授系統

的大學教師；更因為臺灣自民國 84 年（1995）教育改革二十年對中華文化的拔根工程，已在年輕一輩大學生的生命世界中消失無蹤，這就自然發展出無道德感與無罪惡感的各種現象，使得包括臺灣在內東亞諸國因反社會人格而滋生的社會問題正在大幅擴張。

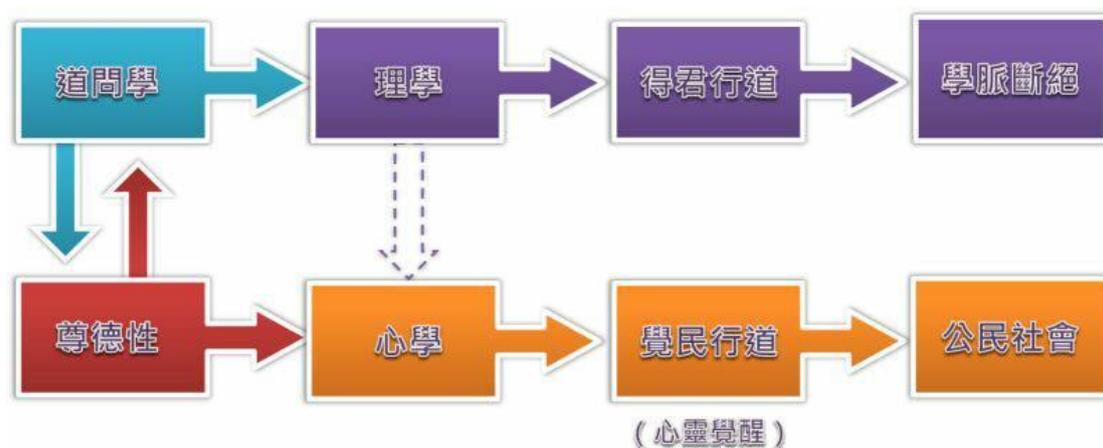
對治這個問題，教師如果只是重拾各種傳統道德的教條來說理，冀圖挽救教師自認已然沈淪的世道，恐怕只會引發學生強烈的反彈，且與大學素來重視知識教育而不是道德教育的學術傾向明顯扞格難容。最根本的問題在於華人社會如何讓中西文化獲得和諧交融，從傳統裡蛻變出新生，更具體來說，如何從華人社會的「生命世界」中藉由對話萃取出相應的「微觀世界」，架構出本土社會科學來詮釋我們自身的傳統與其正面臨的問題，這本來是華人社會各大學最應當優先面對與解決的具體課題，並藉由高等教育的實施令大學生受益，卻持續呈現落空無著落的觀念困境。吾人如持續對這個根本問題的持續漠視，很難不引發高等教育虛應故事，反覆重演「只教學，不教育」的亂象，這時候教師面對具有濃厚「普羅大眾」傾向的大學生，恐怕會有強烈的無助感，常呈現老師在講堂誇誇其談自己的大道理，學生卻隱身且沈湎在自己虛擬的角落裡。接續前面談到三個具有創新意義的教學法，筆者想釐清這些內容如何蘊含並開啟學生的具象思維。「氣感產生體驗」這個觀點如拿來解釋生命教育的教學層面，從問題本位學習法而言，當教師提出結構模糊的問題來作為學習情境，問題本身並不是重點，教師並不是要學生著重思考問題本身，而只是讓學生感覺我們正面臨的具體問題（產生問題感），藉由滋生對問題的氣感（讓學生感覺到該問題的真實性），氣感會再強化學生解決問題的實感，如此周而往復，學生會不斷與自己在漂流的意念對話，感覺這些意念投射到外在的操作性與實踐性，藉由同儕間的相互討論來刺激思考，就能真正擁有解決問題的信心與本事。

再從行動學習法與服務學習法而言，當學生藉由行動學習或服務學習來掌握知識，其實踐本身會使得學生產生對具體知識的氣感，這時候開始討論問題就能獲得對問題的實感，兩者的交互體驗就能推動學習視野的擴張，這是有關對話這件事情內涵的更深度詮釋。筆者覺得這些具象思維產生的教學法背後，教師本身面對學生秉持的教學態度，其主軸應該著重在如何幫忙學生打開心靈覺醒，故或宜稱作「心學態度」當更能反映其深意。其背景脈絡如下：如從中國思想史的角度來觀察，在宋明儒學發展的歷程裡，「理學」與「心學」這兩種不同的思想路線長期存在著衝突與交融的現象，如果拿《中庸》第二十七章說：「君子尊德性而道問學，致廣大而盡精微，極高明而道中庸。溫故而知新，敦厚以崇禮。」（謝冰瑩，1988，53 頁）目前相關研究常指出理學較傾向於「道問學」這條知識路線；心學則較傾向於「尊德性」這條修養路線，儘管兩種學問同時都納涵著兩種路線。心學最早可追溯自孟子主張「性善」，北宋程顥開其端，南宋陸九淵則大啟其門徑，而與同時期理學極大成者朱熹分庭抗禮。至明朝中葉，由深受朱熹影響終至破繭而出的王陽明首度提出「心學」兩字，使得心學開始有獨立的學術脈絡（陳復，2012，27-54 頁）。相對於理學重視知識思辨的態度，心學則繼承其脈絡，卻更重視心

靈本身的覺醒（開啟良知），意即著重生命的體驗，對知識則採取「既進去，再出來」的自如風格²⁶，王陽明的心學能獲得廣佈，與其思想能簡單俐落直指人心，使得人願意從此改變「面對生命的態度」與「觀看生命的思維」，有著極重要關係。他的講學（這包括講學的型態與講學的內容），就是在從事於生命教育的工作（陳復，2012，27-54 頁），使得三教九流社會各階層人士只要願意都能學習，纔會使得儒家政治觀念在明朝時期由「得君行道」往「覺民行道」這種大眾化路線發展（余英時，2004，297-332 頁）。從當前社會環境需要的角度來思考，不同於理學的學脈已斷絕，心學自明朝中晚葉盛行一百五十餘年後，在清末民初時期，伴隨著日本明治維新，曾對日本國的富強提供關鍵性的思想動能，更對清末革命派的孫中山「知難行易說」與維新派的梁啟超「新民說」產生重要的影響，只可惜華人本身因政治因素，長期沒有完成公民社會該有的風貌，使得民主政治常質變成民粹政治。如果我們希望在高等教育裡提高大學生的公民素養，裨益未來發展出更成熟的公民社會，實可借鑒這種直接簡易的心學風格來從事於教學工作，或對具有「普羅大眾」屬性的大學生更能有益。「道問學」與「尊德性」這儒家兩種學問路線發展請見圖 2：

圖 2

儒家兩種學問路線發展圖



對知識採取「既進去，再出來」自如的風格，不再執著於表面文字，這就是陸九淵會質問朱熹說：「堯舜之前何書可讀？」（1980，491 頁）這裡面隱含著堯舜本身並不靠讀書來成聖，堯舜前的聖人固然無書可讀，堯舜後的聖人同樣不見得只讀書，這並不是說讀書有錯，但重點並不在讀書，因此陸九淵會教人「發明本心」，王陽明同樣說：「只此良知無不具足。」（1992，1279 頁）重點只在人信得過良知，自能達成教育的目

²⁶ 如果拿王陽明做範例而言，心學家常常具有理學素養，卻能不受理學束縛來闡釋直指自家生命的體驗，這種充滿辯證意義的生命狀態，值得我們後來開設生命教育課程的教師思索如何善用知識卻不受知識束縛，直接與學生對論與共證彼此生命的體驗。

的²⁷，並且，良知的領悟實屬教育第一義，因為這是人內構成「生命世界」的最終根源，誠如王陽明說：「良知是造化的精靈。這些精靈，生天生地，成鬼成帝，皆從此出，真是與物無對。人若復得他完完全全，無少虧欠，自不覺手舞足蹈，不知天地間更有何樂可代。」（《傳習錄》下卷第 61 條，王陽明，1997，139 頁）陸王兩位心學家並未束書不觀，但心學家會採取反知識的態度來面對知識（如當年王陽明首先龍場悟道後，接著默記《五經》的言語對證莫不吻合），反過來讓知識獲得解構與擴張，這種態度很適合用來面對當前大學生的學習困境。心學如反知識，並不意謂反理學，反而要汲取其實質內涵，更不意謂著徹底無知識，只是其知識的來源不再是抽象知識而是經驗知識，當大學生存在反知識的現實，對知識學習有倦怠感，寧願每堂課躲到手機裡玩訊息，都不願意再聽老師的說教，尤其對不能直接回應專業與賺錢的領域欠缺學習動機，這時候教師開設生命教育課程，如藉由問題本位法、行動學習法與服務學習法，讓學生在親身實踐的過程裡來體驗生命，更容易開啟學生本來自具的良知。筆者在這裡提出「多重教學典範」（multiple teaching paradigms）的主張，意即本文雖提出三種教學法，但並不意謂著只有這三種教學法能呈現教師的心學態度與學生的體驗學習，任何只要從學生本位出發展開的教學，能幫忙學生把握住自家良知（恢復良知），裨益大學生對學習有感，這都是生命教育領域值得開發的教學法（儘管這些教學法並不只適用於生命教育，或者可謂這些教學法即使運用到專業學術領域，都能裨益於學生認識生命），並可稱作屬於具象思維的實踐。更何況，如果沒有心靈的覺醒，從中展開經驗知識，光只有被灌輸各種抽象知識，生命未曾內化的結果，如何能確保學生不會出現各種高智慧犯罪的問題呢？教師應該放棄知識的傲慢，不再自居知識的擁有者來俯視學生，擺出知識譜來跟學生對話，這只會讓師生間產生無形的隔閡，唯有主動跨出來關注學生，讓生命與生命相見，真實聆聽發生在學生身上的問題，共築融洽無間有如書院古風的師生關係，這同樣是種心學態度，這就能讓人回過頭來省思著重生命世界的中華文化對大學生生命教育的意義。有關多重教學典範如何幫忙大學生「恢復良知」，請見圖 3：

圖 3

多重教學典範恢復良知圖

²⁷ 余英時教授指出（2004，300 頁）：王陽明顯然要通過喚醒每一個人的「良知」來達成「治天下」的目的，這可說是儒家政治觀念上一個劃時代的轉變，故與「得君行道」的方向相反，成為轉而關注下面的社會與平民的內容，故將其稱作「覺民行道」。筆者覺得這層意義同樣可用來施作於教學改革，其最終目的還是冀圖恢復教育的本衷。



書院係由宋朝至明朝逐漸發展出某種特別的心靈學校，儘管私人辦學並不始自書院，春秋晚期孔子在魯國曲阜辦學，就具有將學問由王官往下釋放給各階層百姓（國人、野人甚至奴隸）的歷史意義，整個戰國時期百家異說並立，就是藉由思想家在各國講學，使社會各階層都產生相當數量的人風行景從，這些思想家各擁主張爭取影響政治的能量，將理論與實踐結合來開創歷史，不過後世的書院常由思想家在幽靜的山林裡講學，並有人因生命面臨具體的困惑與困難，期待覓出解答，不辭千里來探問明師的指點，師生共同在日常生活裡學習，彼此交織休戚與共的關係，有機會則經世濟民，沒機會則修身樂游，不論仕宦與否，都在奮勉於聖賢的志業。書院與往日私人辦學最顯著的不同，在於其逐漸發展出一套成熟的學習制度（如宋朝的會講與明朝的講會），經由「天、人、物、我」這四種層面來陶冶師生的人格，使得人有機會在其間從容探索與面對各種關係，懂得如何更活潑自在活出有智慧的生命。認識書院存在的意義，同時就在認識中華文化如何經歷思想家內在轉化與外在傳播的過程，藉由書院對社會發生正面的教育影響，當前社會實需反思人的心靈覺醒對提高社會整體公民素養的價值，如欠缺書院這種啟發師生共同往內在探索的教育型態，顯然對高等教育長年持續在傳授技術型的知識，卻不討論人本身具體面臨的生命難關，終究會滋生嚴重的問題。明朝中晚期心學藉由陽明後學士人的積極傳播（尤其是王心齋開啟的泰州學派），廣大影響民間，使得各行各業都受到心學不同程度的影響，儒家思想徹底施展於社會底層，可見心學家灑脫自在的生命風格具有強大的感染能量，讓包括樵夫與陶匠這些不識字的販夫走卒無不自覺深獲啟發（陳復，2005，110-113 頁），從這個角度撫今追昔來省察：當前高等教育的大環境固然危機四伏，我們這些大學教師卻怎能「新亭對泣」，相互嘆息說時不我予，大學生的素養不高，經師只能繼續對牛彈琴？竺道生說法都能令頑石點頭，我們更應自省：讓知識訊息爆炸被搞得無感的大學生，因為與我們有志擔任人師者相見，重新感覺到靈魂深受震撼，如果大學生對學習知識有反感，道山不來就我，我便去就山，難道我們不能順著大學生已習慣的脈絡，採取反知識的辦法，加強體驗的層面，來引領這些青年見得自家良知？知識承載量是大學教師自己在備課的議題，只需在教師間的教學研究討論場域裡回答，但在教學環境裡，讓學生願意參與你準備的內容，對這場學習饗宴樂在其中，感覺出自己的收穫與成長，這纔是教師的教學成就。教師個人的教學態度會影響到全班的教

學成效，因此，培養正向積極的心態，從具象思維來採取靈活的教學方法，吸引學生的注意並幫學生點亮心靈的光，這是教師開設生命教育課程應肩負的使命。

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The Embodied Thinking and Teaching Manner of Life Education at University

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Abstract

From the perspective of college students' self-identification which they no longer regard themselves as intellectuals, it is observed by this article that knowledge only serves as a tool instead of an ideal for college students nowadays. There is "hidden and unspoken" tension resulted from the huge gap of knowledge between the instructors as intellectual elites and the students as utilitarian ones in Taiwan's higher education system. The cultivation and perception of "knowledge serves career" and "career serves wealth" are prevalent among college students. As receiving knowledge is no longer for the pursuit of profound scholarship, students might feel antipathy towards intellectual study. The "reality of anti-intellectualism" drives us to consider what kind of life education is needed by our college students. A college instructor requires greater sympathy with humbleness to understand the actual demands of a college student and should set aside personal preferences for knowledge as well as topics involving abstract thinking when giving instructions. Instead, instructors ought to apply concrete thinking to teaching practice. Pedagogies such as problem-based learning, action learning, and service learning can be employed spontaneously while the nousology is upheld. Instructors are suggested to reflect the measure of anti-intellectualism used by the philosophers of nousology in Confucianism in the Sung and Ming Dynasties, deconstructing knowledge and expanding it for students to be intrigued by learning activities during the lively interaction of the teaching process. A harmonious relationship between teachers and students, as it existed in ancient academies, can be developed only when instructors take the initiative to care for students, know each other with their lives, teach them with sincerity, and listen to their problems by heart.

Keywords: life education, intellectual, embodied thinking, nousological manner, teaching Method

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I. Preface

What kind of life education do current college students need? The author once explained relevant views at the "2015 Cross-Strait Life Education Summit Forum for Colleges and Universities" (Chen, 2015) and later revised this article. If this question is examined based on the current development of higher education in Taiwan, there may be a more precise answer. The crisis in higher education that Taiwan's universities are experiencing is not only reflected in the sharp drop in university enrollment rates due to the sudden drop in the birth rate but also in the dramatic transformation of university education into vocational education. Universities are no longer the halls for elaborating academic concepts and implementing academic development. In addition to the fact that research-oriented universities regard the number of teachers' publications in international journals as an indicator of research performance, this has led to scholars competing to publish frivolous monographs jointly. There are even phenomena of citing each other's papers or relying on their elders to name others without actually participating in the research (eventually, the most serious case is Zhen-Yuan Chan's review and falsification of 60 papers, 5 of which were named as co-authors by Minister of Education Wei-Ning Jiang. After the incident, Minister Jiang was eventually forced to step down), becoming an academic craftsman who focuses on technical success and does not care about the grand purpose of research. Teaching-oriented universities regard whether students can obtain jobs after graduation as a teaching performance indicator and attach great importance to the quantitative results of industry-university cooperation, which will benefit the seamless connection between academic and professional careers and increase the future employment rate of graduates. The only consideration during the period. These two characteristics have caused the "university spirit" that initially had a European classical meaning to decline significantly. When higher education no longer focuses on in-depth research and breadth of teaching, the apparent phenomenon is reflected in the fact that college students no longer have "knowledge" of their self-identity. From the core definition, the meaning of "intellectual" is no longer like the intellectuals in the past who would interpret and promote some forward-looking views, let alone engage in larger-scale practices based on social concerns. They care about how to obtain the easier "little luck" (しょうかつこう, a term from Harukami Muraki), but they are even more hesitant about finding a job. College students face a "loss of ideal focus" in life, representing the most severe chapter in the development process of Taiwan's universities.

After college, students graduate, and even if they go to graduate school, they still need to face employment problems. Career is a life issue that everyone needs to deal with throughout

their lives. The crux of the problem is that this is initially a life issue, but it is treated as a life issue. Technical topics have been dealt with, causing universities to offer various vocational training courses without paying attention to how to cultivate and develop the quality of human life. When students do not know who they are, they feel at a loss about their own lives and are just confused all day. In daily life, no matter where people are, they are busy swiping their mobile phones, which makes every moment when people are in the scene feel like they are "not there." When people become technical people who only know professional knowledge but have no life literacy, how can they be responsible for making correct career choices (or even academic choices) for their own lives? Or even how to prevent them from being indifferent to society because they do not have rich life qualities and do not hesitate to use their professional knowledge to do things that harm society? This is why universities should offer various life education courses in general education. But what content and type of life education do college students need? Life education itself has a cross-field nature. Suppose teachers only talk about life education from their professional knowledge, especially if they teach it as an introduction to philosophy or religion and only teach highly abstract philosophy or teachings. In that case, this will inevitably be divorced from the "life world" that college students are facing, and it is more challenging to attract college students' attention away from their mobile phones. Therefore, it is quite an issue to understand the content and type of life education that college students need and constructing an accurately corresponding "micro world" from it. It is worthy of discussion and an indispensable link in the development of life education in Chinese society.

From this perspective, we need to go back and discuss the nature of life education. First, let's clarify: Is the focus of life education courses on teachers, courses, textbooks, or students? We will naturally point out that there are all four, but the key lies in the proportion. If the focus is on teachers, the quality of teachers will significantly affect the quality of life education courses. If teachers can achieve substantial physical and mental growth through preparing life education courses, it is indeed a very positive thing regarding teacher empowerment. However, if the most critical grower in this course is the teacher, it is difficult not to raise the following doubts: How do students change during the learning process? If the focus is on the curriculum, the life education curriculum does not need to overload the knowledge content of other existing professional fields, causing the models of different courses to transfer to this course unknowingly. Instead, it should respect the focus of its education and pay attention to the specific and continuously changing "life," which means that course design cannot be too fixed on the structural aspect and ignore the natural reactions of teachers and students in the course, such as giving and receiving. If the focus is on teaching materials, then life education teaching

materials should be designed to be diverse and lively. Still, the designer of any teaching materials is mainly the teacher. Suppose the teacher cannot provide appropriate teaching materials according to the student's situation. In that case, any exquisite teaching materials may cause the problem of the gap between teaching and learning (for example, in a social environment where students are accustomed to audio and video because they use a lot of mobile phones, excessive playing of audio-visual programs as teaching materials by the teacher will only lead to audio-visual burnout of students). In this case, students are the most critical targets of life education courses. After all, the main subject of learning is students, although teachers, courses, and teaching materials are still essential links that cannot be ignored. Moreover, teachers should not only teach students a certain perspective of life education just based on teachers' professional fields (for example, teaching life lessons that should be multi-faceted into a single-faceted philosophy class, although it is impossible not to include philosophical principles). Instead we should start from the specific life world in which students are exposed to discuss the principles and methods of how students should "respond outwardly" and "deal with themselves inwardly" in these ever-changing situations.

As long as there are principles and methods of "coping outward" and "dealing with oneself inward," this involves issues of life ethics. Shouldn't it be traced back to the philosophical or religious concepts that underpin various ethics? We cannot ignore this fact, but these contents are only "intellectual facts." At the same time, there are "anti-intellectual facts," which we also cannot ignore. We must pay close attention to the current "hidden" tension between teachers and students in Taiwan's higher education. Most of the current university teachers have obtained doctorates. There is no reason to suspect that these people do not belong to the true intellectual elite, but as mentioned earlier, college students are no longer intellectuals. Knowledge no longer has an ideal significance for college students but only has an instrumental significance, which means that in the usual education and cognition of college students, "Knowledge points to employment" and "Employment points to making money." When acquiring knowledge no longer equals exploring profound knowledge (meaning learning for the sake of learning), then purely intellectual exploration is enough to arouse students' resentment, especially when this matter is related to professional knowledge, is irrelevant, and cannot directly answer questions such as employment and making money. However, this is the result of the increasing narrowing of the vision of current college students. Suppose the deduction about this context is correct. In that case, it will be difficult for current university teachers to teach abstract knowledge about philosophy or religion in life education courses to arouse students' interest. Students learning mentality is no longer about knowledge itself but unknowingly slides towards the goal of

extremely practical interests (this is true for learning professional knowledge and general knowledge). This is why we must face up to the existing problems at the student level. This is a vital "anti-intellectual fact" that must be addressed.

This anti-intellectual fact, coupled with the diversification of information (learning resources) absorption, especially the convenience of the Internet and its reading and listening tools, has made students more accustomed to watching a large number of videos (especially various entertaining videos). I no longer like "listening to the teacher's lectures," not to mention whether the teacher's one-way lecture is suitable for teaching. The nature and content of lectures should have considerable knowledge-carrying capacity, but if the information is not internalized and thought through, it will not be effective. Equal to knowledge, when students are more accustomed to "receiving entertaining information" and less accustomed to "discussing serious knowledge," this tendency to entertain learning makes the fact of anti-knowledge more prominent in the classroom. The most common phenomenon is when teachers are subject to the teaching response questionnaire every semester; if the general education course unit does not impose any restrictions, the course content will become more kitsch (this mainly refers to providing entertaining information) in exchange for "Everyone is happy," this embarrassing populist phenomenon is also an anti-knowledge fact, but because it is a newly developed phenomenon, it has not yet been taken seriously by relevant teachers and researchers. Students no longer have the self-identity of intellectuals, and teachers have unconsciously lost their intellectual character. It is worth reflecting on this question: What is the common attribute positioning of college students today? The author feels the term "proletariat" is more suitable for understanding college students. If this term is interpreted from a capitalist perspective, it should be interpreted as a "follower of popular culture"; if it is interpreted from a communist perspective, to interpret it, it should be able to explain being a "proletarian laborer." From these two perspectives, understanding the attributes and situations of current college students each has profound meaning. Even if people work a lot, it is not easy to get a higher salary. If the salary is not high, problems such as employment and making money will be severe and are regarded by students as urgent matters. This phenomenon can be seen from the fact that college students have been "working to earn a living" for a long time during their studies. At this time, if university teachers continue to ignore the continuous gap in life and economic levels between teachers and students, there is a huge knowledge gap, ignore the tension between each other's knowledge, and are indifferent to the difficulties faced by students, and still teach them profound knowledge, and was angry that the students fell asleep in class caused by hard-

working to earn a living. From the student's perspective, the teacher would inevitably give people a sense of distance that "does not know the sufferings of the people's livelihood."

II. The Path from Abstract Thinking Back to Concrete Thinking

Based on the previous context, we can't help but find that current university teachers are challenging. Suppose teachers are unwilling to be vulgar and only talk about "self-enjoyed" knowledge. In that case, it will likely give students a sense of distance from "not knowing the sufferings of people's livelihood." If teachers are willing to be vulgar and play many videos to entertain students, then university teachers will be willing to sink. Is there any "best of both worlds" solution to this dilemma? The author feels that when we think about what kind of life education college students need, university teachers need to have more profound empathy and bend down to understand the specific needs of college students from a humble attitude rather than just asking students, "Expand your horizons" and be able to understand the profound knowledge immediately. University teachers should not be arrogant about knowledge and make students afraid of knowledge. When teachers are engaged in research work, they must continue expanding their breadth and depth of knowledge. In developing new knowledge from existing knowledge, they must also pay attention to the clarity of academic concepts. Still, when engaging in teaching work, they should temporarily put aside their personal opinions. The preference for knowledge should no longer continue to talk about abstract thinking issues. Instead, teaching should be guided by embedded thinking with a broader scope of thinking. After all, life education courses should differ from traditional courses focused solely on acquiring knowledge and information, instead promoting character education for the whole person's development. What is concrete thinking? Thinking may be distinguished into three types: action, imagery, and abstract.

Action thinking is the cornerstone of the evolution and development of various human thinking. The shaping of embodied thinking starts with action thinking. Action thinking uses various actions and feelings to solve problems, and intuitive and specific actions accompany it. For example, he will develop recognition and attachment to his mother's body and breath after a baby is born. As long as the mother sees the baby's mouth sucking and crying, she will know that he is hungry and needs to be fed. This is action thinking. Even in the adult stage, people respond to various specific perceptions of the body, such as pain, temperature, touch, vision, hearing, and taste... There is a specific external object as an object, and the medium is used to

trigger people's thinking. This is the primary stage of concrete thinking (Wei, 2009, pp. 18-20)."

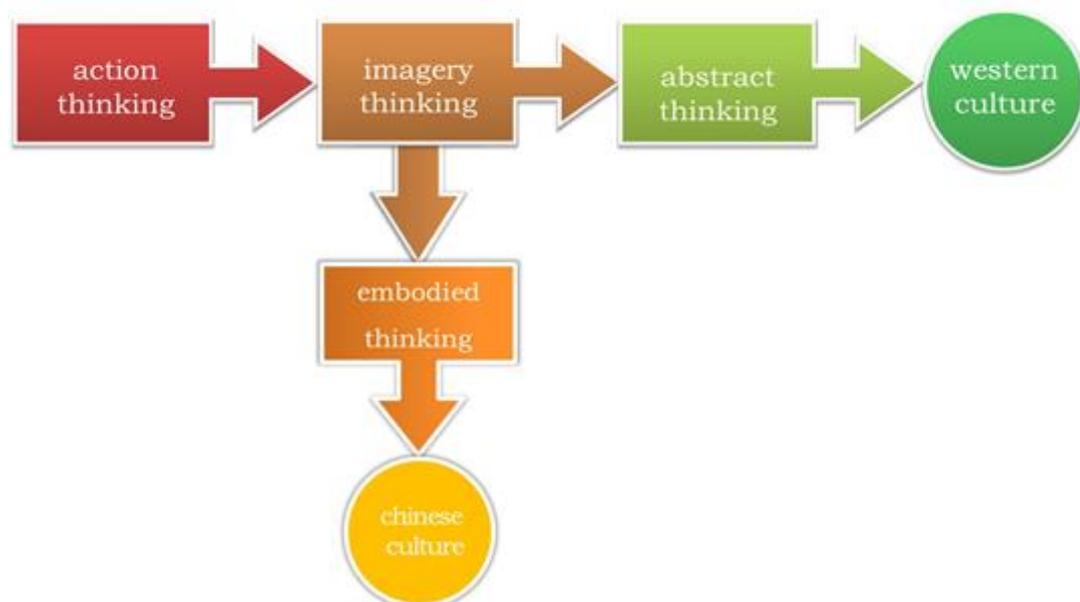
In the initial stage of embedded thinking, adults will operate quickly as their proficiency increases, but as long as it is related to various feelings, it is only material embedded thinking; when embedded thinking no longer has external objects as objects, it often When the imagination of the mind develops, spiritual embodied thinking will develop. Before discussing spiritual embodied thinking, let us first discuss image thinking. Image thinking refers to specific images or images as the content and type of people's thinking. This is also a kind of instinctive thinking of people, and the tool of expression is often the image symbols of sensory experience. Image thinking often has the advantage of being holistic, allowing thinking to quickly grasp problems as a whole. It will not only reproduce existing images in thinking, but also process existing images to produce new outputs (such as the presentation of various craft works), which makes the advantage of image thinking lies in presenting the creativity of human life, and civilization develops through this process (Wei, 2009, pp. 18-20). It can be seen from here that the continued development of action thinking is image thinking. However, image thinking is more spiritual than action thinking. Although it usually needs to use external objects as objects to think, it is also a kind of material embodied thinking. When the image thinking understands "getting the fish and forgetting the water", it means that the thinking reaches a certain level and no longer relies on external objects as objects, and can purely develop the imagination of the mind. This will then lead to the development of spiritual concrete thinking. Both action thinking and image thinking belong to the content of embodied thinking. However, human thinking often stays at the material stage, making these two kinds of thinking not as high as abstract thinking. This is why Western culture in the past particularly focused on abstraction. The main cause of thinking (conceptual thinking), from another perspective, is a major feature of the development process of Western culture that is very different from the normal appearance of human civilization.

Abstract thinking is a process in which people use concepts to reason and judge in cognitive activities to summarize objective reality indirectly. Viewed initially in the context of Western culture, abstract thinking is a way to acquire knowledge. Only by turning the "subject-object opposition" into the central axis of thinking through abstract thinking can foreign objects be used as objects to obtain a language structure and deepen understanding. Of course, this concept can also be reversed. To put it bluntly, the awareness of the opposition between subject and object enables the development of abstract thinking. However, the development of spiritual thinking through embodied thinking mainly comes from the context of Chinese culture. The most typical example is traditional Chinese medicine. Chinese medicine places great emphasis

on experience. Starting from the legend of "Shen-Nong tasted a hundred herbs," Chinese medical scientists and pharmacologists began to identify the properties of traditional Chinese medicine from the perspective of experience and measure the corresponding relationship between people and medicine, thus creating "The conclusion of the eight cardinal principles syndrome differentiation (the eight cardinal principles refer to the four pairs of syndromes with opposite properties: Yin and Yang, cold and heat, exterior and interior, and deficiency and excess), and have various rich feelings about the relationship between the internal organs and meridians of the human body and the qi, blood, and body fluids, and developed pulse diagnosis, a method of diagnosing illness through mutual experience between doctors and patients, is no longer a simple action thinking, and it is not only an image thinking dominated by images. The mind's imagination, detached from the operation and judgment of the object, can only be explained by embodied thinking at the spiritual level. Traditional Chinese medicine classics such as *"The Yellow Emperor's Internal Classic: A Theory of Yin and Yang's Corresponding Symbols"* explain that "Corresponding Symbols" has two meanings: "induction" and "correspondence." Induction is subjective experience, while correspondence is objective reasoning. The former has the characteristics of the unity of subject and object, while the latter has the characteristics of subject and object opposition. However, embodied thinking itself cannot exclude abstract thinking. It still means using concepts for reasoning and judging. Still, embodied thinking has a detailed development context at the induction level, which makes it have independent characteristics different from abstract thinking (Wei, 2009, pp. 18-20). Please see Figure 1 for the evolution process of Chinese and Western thinking styles:

Figure 1

Evolutionary Chart of Chinese and Western Thinking Styles



Understanding that Chinese culture originally had the characteristics of concrete thinking, what is the significance of returning to engage in university life education teaching? The author feels teachers should no longer just engage in "curriculum-based learning" based on their abstract knowledge. Teachers need to sense and respond to the students they face precisely, experience each other's most authentic physical and mental states, and provide accurate guidance in a timely manner. In response, life education should be developed from the discussion process, meaning "dialogue" should be essential in curriculum development, allowing each other's true thoughts to be revealed in the dialogue. Whitney Griswold, former president of Yale University, defined dialogue this way: "The remarkable creative art by which humans interpret their feelings, turn them into rationale, and then share these with their peers. The deep inner thoughts and concepts on which it is built." (Zakarid, 2015/2016, p. 56) The author feels that this statement shows that he believes dialogue has concrete thinking characteristics. Teachers must admit that they are facing lively and real "life" "no longer just facing inanimate foreign objects as objects; both the subject and the object will have various changes in physical and mental reactions. Teachers need to be sincere and prescribe a "medicine list" like the "pulse diagnosis" of traditional Chinese medicine, giving the most beneficial "Therapy" for students. Since students have not reported any problems of their own, teachers have no way of knowing the students' specific situations. Therefore, teachers can adopt "problem-based learning" (PBL), using vaguely structured questions as learning situations, allowing students to act as the stakeholders of the problem, actively apply learning to integrate old and new knowledge, collaboratively discuss, raise questions, and find answers to jointly structure the content of the course (Yang, 2012, pp. 2-12). This process is about "losing the structure of knowledge" and "reconstructing knowledge," but this is only the first level. Then, the teacher uses the answers provided by the students to measure the student's current knowledge level and gives some rhetorical questions on time. To trigger students to continue thinking or to deliberately create a suspenseful situation based on the answer to activate students to continue asking questions, both can significantly arouse students' learning motivation. These are all concrete practices of dialogue.

Next, the author also wants to explain "action learning." The action learning method is a significant adjustment to traditional classroom teaching. When the learning object is no longer just textbooks but specific "people, things, time, place, and cause," it is called 5W in English (who, what, when, where, why) essentials, teaching students to face specific problems directly

in the process of practice by mastering relevant knowledge, thereby clarifying the essence and extended phenomena of the problem. Based on the author's actual teaching experience of implementing action learning methods in life education courses, students are taught to draw mind maps along the lines of thought. Then, students are allowed to draw crayons on the lesson plan paper to draw mind maps about "Who am I?" students develop a perceptual understanding of themselves through drawing pictures, thereby reflecting on their specific problems. Extending from knowing yourself, teachers can start interactive exercises such as "Can I believe you: blind eyes and not blind hearts?" Ask students to cover their eyes with a white towel in the first class and put their hands on each other. Holding the shoulders of the person in front, the group leader will lead everyone to walk around the classroom floor. Finally, the whole group will return to the classroom to cultivate the group members' trust in the group leader; after returning, everyone in the class will choose one from each other. Two partners work in pairs, and each person takes turns covering his eyes with a white towel; one person leads him to walk on campus for about 20 minutes, and then the experience is exchanged. After returning to the classroom, everyone used crayons to draw the "mental image" of "blind eyes but not blind heart" on the lesson plan paper, which means the picture that comes to mind when you are being led or leading others. We can see from the teaching response evaluation that this kind of situational practice can cultivate students' team-building and life experience. But this is just a starting point. For more practical action learning, for example, the teacher designs the lesson plan "Discovering the Garbage Mileage in the Corner of the Campus" and tells the students to start a group "Wandering Bird Trip," leading the students to the campus to discover the campus in the first class. The garbage mileage in the corner is used to complete action learning. The specific method is that the teacher asks members of each group to prepare garbage bags in advance and bring used disposable bamboo chopsticks or used plastic gloves. Everyone looks for them on campus together. Observe where there is "unknown" garbage, and then ask the students to look at this puzzling garbage and discuss the age of this garbage, including five questions: (1) Who made it? (2) Where does it originally exist? (3) Is it beneficial to the human body? (4) Who bought and discarded it? (5) What is the most suitable destination for it? Everyone brainstormed together to confirm the final mileage of the garbage, and then they used the tools they had prepared to pick up the garbage and put it into garbage bags. There is no limit to the type or amount of waste collected by each group, and the focus is on the quality of the entire discussion and practice. The teacher will ask students to return to the classroom before the bell rings for the second class. After a 5-minute discussion, each group will report the "findings." Finally, students will be asked to complete the final destination of the garbage and

discard it to the most suitable resource. In the recycling bin, after experiencing this fantastic journey" of "garbage turning into "gold," students are asked to draw crayons on this unforgettable journey. Students often say that they have never used this perspective to observe the campus they are in every day.

Finally, the author will discuss the significance of "service learning" to life education. This learning method, while not limited to general education, is particularly suitable for teaching life education courses. It emphasizes the combination of "service" and "learning" and obtains learning benefits in the service process. In this type of education, students participate in carefully planned social services and structured design, apply the knowledge and skills learned in school, and combine the needs of the people in the community, learning reflection and reciprocity, thereby improving learning effectiveness. Reflection refers to students' analyzing problems encountered during service. Reciprocity means that students no longer only regard the person being served as the object of help but also reflect and grow from it as a source of education, and bring about changes and progress at all three ends, including students, schools, and communities (Jacoby & Associates, 1996, pp. 5-7). Service learning is a kind of experiential learning that can mainly be conducted in society. It can be understood from the social learning theory advocated by Albert Bandura (1925-). He believed that human learning is a relationship between individuals and the process of continuous social interaction. Most of the human behavior comes from learning. From birth, individuals learn the behavior of others all the time or even unconsciously.

As they grow older, their actions, thoughts, feelings, and views on things finally become a person that is accepted by their family and society (Ren & Chen, 2004). Therefore, exposing students to various natural features of society can lead to profound experiences for students. For example, when the author led students to the National Yilan Special Education School to engage in service learning, students were asked to help with gardening, such as cutting flowers and inserting them into children's pots. ; Or help push a paralyzed child in a wheelchair around campus and bask in the sun; or paint and create handmade books with children; or help children clean cars; or make and sell drinks with children; or assist children in computer word processing; or lead Students participated in inter-school tug-of-war competitions and blind baseball games held by the school... By serving these children with particular disabilities, college students learned from feedback sheets that they generally have a more profound experience of life and learn human skills from these children. How difficult it is to be alive, and recalling the hardships that parents put into giving birth to themselves, people should cherish life more. This is more

direct to people's hearts than abstract concepts about Confucianism. Experiential learning does have its benefits.

Mainland China scholar Professor Kang Ouyang once discussed the long-term "educational dislocation" in school education. The teacher was eager to teach elementary school classes when a student was in kindergarten. When a student was in elementary school, the teacher was keen to teach middle school classes; when a student was in middle school, the teacher was eager to teach university classes; and when a student was in college, the teacher found that students had to go back to learn abilities what kindergarten classes should teach. That is, the college teacher wanted college students to learn how to speak, behave, and be polite and civilized. However, since the behavioral norms of college students have long been formed, it isn't easy to carry out essential quality education now. (Ouyang, 2015, pp. 92-94). Is this phenomenon not the case in Taiwan? Life education indeed needs to be planned and implemented step by step from preschool to university. However, suppose we feel that it is difficult to carry out life education that directly addresses the specific problems of students in higher education and hesitate to move forward. In that case, this is also not the face of education for university teachers. Attitude that should be maintained. Professor Ouyang Kang believes that real-life education should be self-education, guiding college students to transform from passive educators to active self-educators so that they know how to question themselves constantly, and teachers should change from lecture-type teachers to coaching-type teachers. Teachers no longer indulge in self-expression and self-appreciation in monologues but must work together with students, allowing students to perform life through class and realize the progress of life. He feels that this kind of coaching-type teacher must respond to the survival issues students raise and interpret the difficulties and confusions they face in their life course (Ouyang, 2015, pp. 92-94). The author feels that using activities instead of lectures to teach and allowing students to learn in situations designed by teachers will help teachers accurately play the role of coaches and make students feel that learning is enjoyable.

III. Teachers' Teaching Attitude in Anti-intellectual Fact

As mentioned earlier, the most typical manifestation of concrete thinking comes from Chinese medicine. Chinese medicine emphasizes experience, so its medical knowledge is not abstract knowledge independent of people but experiential knowledge internal to people. Experiential knowledge is implicit knowledge that pays attention to personal feelings. It is often obtained through learning or repeated practice, such as the experience of learning to ride a

bicycle or swim. People concretize the cognition they feel, thus brewing the process and phenomenon of "knowledge." unknowingly, this "knowledge" has become an individual's implicit thoughts or skills, which is different from explicit knowledge (meaning abstract knowledge) that accumulates experience but detaches it from experience and uses language to conceptualize knowledge. The process of expertise naturally has an object that makes people feel various symptoms of its existence. Experience comes from things that are compatible and integrated between people, meaning an existence is constantly flowing and cannot be seen. Traditional Chinese Thoughts are called "Qi". Let's look at concrete thinking from the perspective of psychophysiology. It is the energy circuit in which the human nervous system sends external information to the center of consciousness, linking psychology and physiology to transform energy (Yasa Yasuo, 2009, pp. 63-99). Therefore, concrete thinking is both material and spiritual. Its accumulation and onset, and the use of language to explain people's inner experience, will brew into empirical knowledge. There is another practical example.

When a person develops a "sense of Qi" during Qigong practice, this is not an abstraction of his perception into a concept but comes from experience. When a practitioner realizes that "the intention is to guard the Dantian," this does not require people to focus on the word "Dantian." "Dantian" is initially just a Chinese medicine symbol one and a half inches below the navel. The intention of guarding the Dantian is not to ask people to recognize the symbol but to place the mind on the Dantian area itself, which makes the practice of minding the Dantian no longer abstract thinking. It is not image thinking caused by recalling specific images or action thinking caused by any particular behavior because it uses thoughts to induce the Dantian. The feeling in this part of the body will produce a warm feeling, intensifying the person's natural sense of the Dantian. Psychology affects physiology, and physiology affects psychology. In this interactive cycle, the consciousness is concrete thinking (Wei, 2009, pp. 18-20).

Although we currently do not have large-scale empirical evidence, it is not difficult to find from teaching experience that students have "anti-intellectual fact" and "anti-social personality" are highly positively correlated, according to Martha Smith of Harvard Medical School in the United States. Dr. Martha Stout's research found that the environmental factors that affect antisocial personality are related to cultural characteristics. Moreover, previous studies have pointed out that antisocial personality is quite rare in East Asian societies (including Japan, Mainland China, and Taiwan). Antisocial personality exists in Taiwan. The rate is far lower than the average of 4% in Western countries. For example, in the United States, the prevalence rate of antisocial personality has continued to rise significantly. This is highly related to North

American culture, which regards individualism as a core value. The United States places the individual as the central axis of thinking.

The tendency to develop an antisocial personality is much higher than that of East Asian societies that emphasize gregariousness. This is mainly because East Asian culture has an overwhelming belief system, which allows antisocial personality people with emotional defects to make up for it at the cognitive level. Compared with Western culture, A culture of personal control that places extreme emphasis on individualism. East Asian culture has a theological view of the interdependence of all things in the universe. Its conscience serves as the basis of human cognition, allowing everyone to have a deep sense of connection with others (Stout, 2006/2007, pp. 196 -201). Calling this type of interdependence of all things in the universe a "theological view" will inevitably lead to misunderstandings (the interdependence of all things does not necessarily come from the concept of a personal God). However, it cannot be denied that East Asian culture does pay more attention to human beings. The harmony between my relationship and the relationship between heaven and man, thereby internalizing and expanding the pattern and vision of "I," is different from the attitude of individualism. This attitude's core value is more suitable for "relationalism." East Asian countries' mutually respected Confucianism is the primary connotation that breeds and influences this core value (Hwang, 2009). I and others have a close relationship, and I and nature also have a close relationship. However, the author has to seriously point out that this kind of cultural belief rooted in tradition is no longer easily accepted by university teachers who have studied in Western countries and highly rely on the abstract knowledge teaching system; moreover, due to the uprooting project of Chinese culture in Taiwan since the education reform in 1995, this kind of cultural belief rooted in tradition has disappeared without a trace in the life world of the younger generation of college students. This has naturally developed amorality and apathy. The various phenomena of guilt have greatly expanded the social problems caused by antisocial personalities in East Asian countries, including Taiwan.

To deal with this problem, if teachers only return to various traditional moral dogmas to argue in an attempt to save the world that teachers think has fallen into ruin, I am afraid it will only trigger a strong backlash from students, and it is also inconsistent with the academic tendency of universities that always attach importance to " Knowledge education" rather than "moral education" is obviously different. The most fundamental question is how the Chinese society can achieve a harmonious blend of Chinese and Western cultures and create new life from tradition. More specifically, how can the corresponding "microworld" be extracted from the "life world" of the Chinese society through dialogue and structured indigenous social

sciences are used to interpret our own traditions and the problems we are facing. This is initially a specific issue that universities in Chinese society should prioritize facing and solving. It benefits college students by implementing higher education, but it is an unfulfilled conceptual dilemma. Suppose we continue to ignore this fundamental issue. In that case, it will be difficult not to trigger the story of falsehood in higher education and repeat the chaos of "only teaching, not educating." Teachers may now face college students with strong "general mass" tendencies. A strong sense of helplessness often occurs when teachers discuss their great principles while students are invisible and wallowing in their virtual corners. Continuing from the three innovative teaching methods mentioned above, the author wants to clarify how these contents contain and activate students' concrete thinking. Suppose the concept of "qi sensation generation experience" is used to explain the teaching level of life education from the perspective of the problem-based learning method when the teacher raises vaguely structured questions as a learning situation. In that case, the question is not the focus, and the teacher does not want students to focus on it. Thinking about the problem only makes students feel the problem we are facing (generating a sense of the problem). By cultivating an understanding of the problem (making students feel the authenticity of the problem), the sense of agitation will further strengthen students' ability to solve problems. In this way, students will continue to dialogue with their drifting thoughts and feel that these thoughts are projected into external operations and practices. Through discussions among peers to stimulate thinking, students can have the confidence and ability to solve problems.

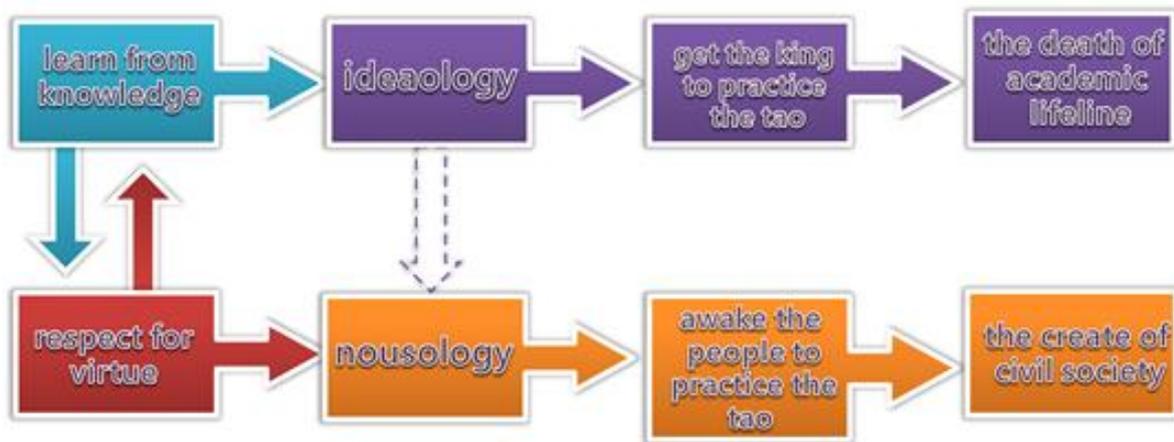
From the perspective of action learning and service learning methods, when students master knowledge through action learning or service learning, the practice will give them a sense of specific knowledge. At this time, they can gain an understanding of the problem by starting to discuss the problem. In reality, the interactive experience between the two can promote the expansion of learning horizons, which is a deeper interpretation of the connotation of dialogue. The author feels that behind these teaching methods generated by embodied thinking, the teaching attitude teachers hold towards students should focus on how to help students open their spiritual awakening. Therefore, it may be better to call it a "mind-learning attitude" to reflect its deeper meaning better. The background is as follows: From the perspective of Chinese intellectual history, during the development of Confucianism in the Song and Ming dynasties, the two ideological lines of "ideaology" and "nousology" have long been in conflict and integration. If we take "Chapter 27 of "The Doctrine of the Mean" says: "Therefore, the superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, to omit none of the more exquisite

and minute points which it embraces, and to raise it to its greatest height and brilliance, to pursue the course of the Mean. He cherishes his old knowledge and is continually acquiring new knowledge. He exerts an honest, generous earnestness, in the esteem and practice of all propriety." (Xie, 1988, p. 53). Current relevant research often points out that "ideaology" is more inclined to the knowledge line of "learn from knowledge" and nousology is more inclined to the cultivation line of "respect for virtue." However, both Learnings encompasses two routes at the same time. The earliest study of mind can be traced back to Mencius's advocacy of "good nature." Cheng Hao in the Northern Song Dynasty started it, and Lu Jiuyuan in the Southern Song Dynasty opened up its path, competing with Zhu Xi, the great master of ideaology at the same time. By the middle of the Ming Dynasty, Wang Yangming, who was deeply influenced by Zhu Xi and finally emerged from the cocoon, first proposed the word "nousology," which made nousology begin to have an independent academic context (Chen, 2012, pp. 27-54). Compared with ideaology, which attaches great importance to intellectual speculation, nousology inherits its lineage, but pays more attention to the awakening of the soul itself (opening up conscience), which means focusing on the experience of life, and adopts a "go in, come out" style of knowledge. Wang, The wide spread of Yangming's nousology, is closely related to the fact that his thoughts can be simple and clear and directly pointed to people's hearts, making people willing to change their "attitude towards life" and "thinking about life." His lectures (including the type and content of lectures) are engaged in the work of life education (Chen, 2012, pp. 27-54) so that people from all walks of life in the three religions and nine classes of society can learn as long as they are willing. During the Ming Dynasty, Confucian political concepts developed along the popular line of "get the king to practice the Tao" to "awaken the people to practice the Tao" (Yu, 2004, pp. 297-332). Thinking from the perspective of the needs of the current social environment, unlike the academic lineage of ideaology, which has been cut off, nousology has been popular for more than 150 years since the middle and late Ming Dynasty. The late Qing Dynasty, the early Republic of China, and the Meiji Restoration in Japan once profoundly influenced Japan. The prosperity and strength provided key ideological momentum. They impacted the revolutionary Sun Yat-sen's "The theory that it is more difficult to know than to act" in the late Qing Dynasty and the reformist Liang Qichao's "New Citizen theory." Unfortunately, the Chinese themselves were politically Due to the long-term failure to realize the style that civil society should have, democratic politics has turned into populist politics. Suppose we hope to improve the civic literacy of college students in higher education and benefit the development of a more mature civil society. In that case, we can learn from this direct and simple psychological style in teaching or better

educate college students with "proletariat" attributes. It can be beneficial. The development of the two Confucian cultural lines of "learn from knowledge" and "respect for virtue" is shown in Figure 2:

Figure 2

Development Map of Two Confucian Cultural Routes

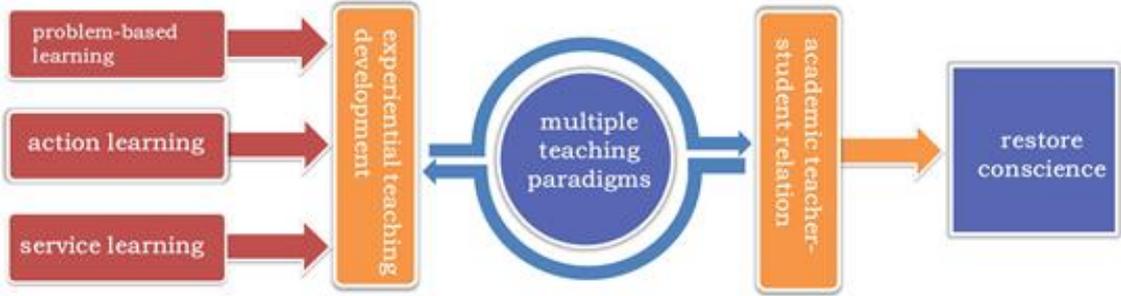


Adopting a free style of "going in and coming out" of knowledge and no longer clinging to superficial words, this is why Lu Jiuyuan would question Zhu Xi: "What books can be read before Yao and Shun?" (1980, page 491) This implies Yao and Shun. The two kings did not become saints by reading. Of course, the saints before Yao and Shun had no books to read, and the saints after Yao and Shun did not necessarily only read. This does not mean reading is wrong, but the focus is not on reading so Lu Jiuyuan can teach people. "Inventing the original mind," Wang Yangming also said: "Only this conscience is sufficient." (1992, page 1279) The critical point is that if people trust their Conscience, they can achieve the purpose of education, and the understanding of Conscience is the first meaning of education because this is the ultimate source of the "life world" in human beings. Just as Wang Yangming said: "Conscience is the spirit of creation. These spirits are born in heaven and earth and become ghosts and emperors; they all come out of this. They are incompatible with things. If people are reincarnated, they are perfect, without any shortcomings, and dances with joy without knowing what kind of joy there is in the world." ("Instructions for Practical Living" Volume 2, Article 61, Wang, 1997, page 139) Lu and Wang The two nouslogists did not turn their backs on the book. Still, nouslogists would adopt an anti-knowledge attitude to face knowledge (for example, after Wang Yangming first realized Taoism in Longchang, he then memorized the "Five Classics" verbal verification, which was all consistent), and vice versa. Let knowledge be deconstructed and expanded. This attitude is very suitable for facing the current learning difficulties of college students. The study of mind is like anti-knowledge, which does not mean to be against ideaology, but to absorb its essential connotation. It does not mean that there is no knowledge at all, but the source of its knowledge is no longer abstract knowledge but

experiential knowledge. When college students have reality of anti-knowledge, if they feel tired of knowledge learning, they would rather hide on their mobile phones to play with messages in every class than listen to the teacher's lectures, especially if you lack the motivation to study in areas that cannot directly respond to professionalism and making money. Teachers will now offer life education courses through problem-based methods, action learning methods, and service learning methods. Students can experience life through personal practice, and it is easier to open up their consciences. The author proposes the concept of "multiple teaching paradigms" here, which means that although this article suggests three teaching methods, it does not mean that only these three methods can present teachers' mental attitudes and students' experiential learning, any teaching conducted from a student-centered perspective can help students grasp their Conscience (restore their Conscience) and help college students have a sense of learning. These are teaching methods worth developing in the field of life education (although these teaching methods are not only applicable to Life education, or it can be said that these teaching methods can help students understand life even if they are applied to professional academic fields), and can be called a practice of concrete thinking.

Moreover, suppose there is no spiritual awakening to develop empirical knowledge and only the indoctrination of abstract knowledge without internalization in life. How can we ensure that students will not commit various high-intelligence crimes? Teachers should give up the arrogance of knowledge, no longer look down on students as the owners of knowledge, and use the knowledge spectrum to talk to students. This will only create an invisible gap between teachers and students. Only by taking the initiative to step out and pay attention to students, let life and Meeting life, genuinely listening to the problems that happen to students, and building a harmonious teacher-student relationship like the ancient academy. This is also a mind-study attitude, which can make people look back and reflect on the Chinese cultural relationship that emphasizes the world of life. The significance of university life education. For information on how multiple teaching models can help college students "restore their conscience," please see Figure 3:

Figure 3
Multiple Teaching Models to Restore Conscience



The academy system gradually developed some kind of special spiritual school from the Song Dynasty to the Ming Dynasty. Although private schools did not originate from academies, in the "late Spring and Autumn Period," Confucius ran a school in Qufu, State of Lu, which disseminated knowledge from the royal officials to all classes. The historical significance of the ordinary people (commoners, savages, and even enslaved people), throughout the "Warring States Period," hundreds of different schools of thought coexisted, that is, through thinkers giving lectures in various countries, a considerable number of people from all walks of life were produced, and these thinkers each held their own opinions Striving for the energy to influence politics, combining theory and practice to create history. However, thinkers often lectured in secluded mountains and forests in later academies. Some people faced specific confusions and difficulties, hoping to find answers, and traveled thousands of miles to find out. Under the guidance of teachers, students study together daily and are intertwined through weal and woe. If given the opportunity, they will engage in governance and serve the people; if not, they will focus on self-cultivation and enjoy traveling. Regardless of whether they are officials or not, they are all striving for the aspirations of the saints. The most significant difference between academies and private schools in the past is their development of a mature learning system over time (such as the lectures in the Song Dynasty and the Ming Dynasty) through the four levels of "heaven, people, things, and self." Cultivation of the personality of teachers and students gives people the opportunity to calmly explore and face various relationships and learn how to live a wise life that is more lively and freely. Understanding the significance of academies also means understanding how Chinese culture has experienced internal transformation and external dissemination by thinkers.

Through the positive educational impact of academies on society, the current society needs to reflect on the role of people's spiritual awakening in improving citizens' overall quality of life. The value of education, such as the lack of an educational model like a college that inspires teachers and students to explore inner together, obviously continues to impart technical knowledge to higher education for many years without discussing the specific life difficulties faced by people themselves, which will eventually breed serious consequences. Question. In the middle and late Ming Dynasty, nouslogy was actively spread by scholars who succeeded Wang Yangming (especially the "Taizhou School" started by Wang Xinzhai), which greatly influenced the people. All walks of life were affected by the nouslogy to varying degrees, and Confucianism was thoroughly exerted in society. On the ground floor, it can be seen that the free and easy life style of nouslogists has contagious solid energy, which makes all illiterate

traders and servants, including woodcutters and potters, consciously and deeply inspired (Chan, 2005, pp. 110-113). From this perspective, we can reflect on the present and the past.

Although the current environment of higher education is full of crises, how can we university teachers "cry each other in a new pavilion," lamenting to each other that the time is not given to us, the quality of college students is not high, and the teachers can only continue to play the piano to others? Zhu Daosheng's words can make stubborn people nod their heads. We should reflect on ourselves: College students who have been insensible to the explosion of knowledge and information will feel their souls deeply shocked again because they meet our aspiring teachers. If college students are interested in learning, Knowledge is repulsive. If the mountain doesn't come to me, I will go to the mountain. Can't we follow the trend that college students are accustomed to, adopt anti-knowledge methods, strengthen their experience level, and lead these young people to see their conscience? Knowledge-carrying capacity is an issue that university teachers themselves prepare for lessons. It only needs to be answered in teaching research discussions among teachers. However, in the teaching environment, make students willing to participate in the content you prepare and enjoy this learning feast, feel one's gains and growth; this is the teacher's teaching achievement. The teacher's personal teaching attitude will affect the teaching effectiveness of the whole class. Therefore, cultivating a positive attitude and adopting flexible teaching methods from concrete thinking can attract students' attention and help students light up their souls. This is what teachers have set up: The mission that life education courses should shoulder.

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從榮格取向表達性藝術治療論一位本土重鬱症女性離苦得樂之經驗

李蓉蓉* 黃宗堅 張芳庭

摘要

研究目的：為了解一位深受本土文化影響之重度憂鬱症困擾的女性，在榮格取向表達性藝術治療介入後之轉化經驗。**研究方法：**採用主題分析法質性研究，進行榮格取向之表達性藝術治療，共有 12 次個別治療及 1 次親子會談，另外並有轉介單位紀錄、家庭會談紀錄及簡式健康量表進行檢驗。**研究結果：**得知個案童年遭受父母婚姻及家族壓力所造成的陰影，以至於成年後無法達到家族期待或自我要求之成就回饋父母時，則落入自我懷疑存在的意義及價值，更由於承受來自家族中光宗耀祖或是盡孝道的壓力而有痛不欲生的想法，個案罹患重鬱症與家庭關係中愛與要求間矛盾衝突的情感，並持續影響著自我發展與親子關係。經過治療介入，在沙盤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，體驗走向共融的可能；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。而後期親子會談中更是父女關係冰釋，建立深化關係的神聖時刻。可以彙整出權力／控制、離別與哀傷、分化與連結、安全感與自由以及滋養與撫育等五個主題。個案簡式健康量表前後測也達顯著的差異。**研究結論：**顯示榮格取向表達性藝術治療對於重鬱症個案之療效，提供個案在困境中一個涵容的空間，使得個案有機會能面對內在陰影以及兩極對立，並產生存在感及意義感，頗有死後重生的意境。在現實生活中個案也學習重新找尋新的人生目標，更期待自己可以至海外體驗人生。在諮商歷程中也可以感受到個案所承受本土文化之影響以及家庭文化在凝聚家人情感上所扮演的角色壓力，貼近個案的憂鬱情緒及壓力來源，個案學習在過與不及的愛中取得平衡，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、表達性藝術治療、重鬱症、本土文化

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本研究從本土化心理學觀點探討及了解一位個案的童年因著父母關係不睦所致而產生的創傷生活經驗之現象，並且罹患重鬱症，透過個案的描述，可以體察個案在傳統本土文化色彩家庭中成長，Nasir 等 (2021) 之研究中亦提及憂鬱症的治療模式必須了解文化、個人身分及對幸福感等概念。此外，治療方法亦需要將社會和情感概念結合起來。Jung (1964/2013) 所提及的集體潛意識如同文化象徵用以表達永恆真理，經過長期的轉變成為文明社會所接受的集體形象，由本研究也可以看見集體潛意識對個案的影響甚鉅。再加上個案在父母離異後，產生極大心理影響，對於個案在成年後仍持續承受來自家庭文化壓力及重新生活的過程，研究者試圖使用榮格取向表達性藝術治療介入之個案轉化經驗的探討，看見個案的接受度佳，並且也願意藉由此方法對於自身的潛意識更深入的探索。Mehl-Madrona 和 Mainguy (2021) 也提及文化因受集體主義的心態影響，群體的需求取代個人的需求，因此治療方法需要考量當地文化和靈性。

研究者進行相關文獻的探討，了解夫妻離異的適應需要從歷程觀點來思考，壓力、風險及復原力都需含括其中，對成人和孩子而言都是很大的壓力 (Irene et al., 2017/2019)。衛生福利部調查及統計分析我國於民國 104 年底 15-64 歲婦女處於離婚狀態者較民國 100 年 (前次) 調查增逾 2 成 (衛生福利部, 2015)。單親父 (母) 因應目前生活之態度，以「努力工作維持家計」及「專心照顧子女」為主；對成為單親後的感受認為「工作或經濟壓力較大」、「擔心自己或子女未來」及「與子女感情更好」，顯見單親家庭後經濟問題與子女相處問題成為單親父 (母) 的生活重心。成為單親家庭後子女在心理健康方面有負面影響者占 38.29%，子女性格行為方面者占 28.25% (衛生福利部, 2010)。由此的確可以看到家庭的崩解對於個體在成長過程中的影響，因此本研究使用榮格取向表達性藝術治療方式介入個案處遇工作，試圖了解及幫助在單親家庭中離異之父母關係不良情形下對於個體影響，以至於成年後情緒行為的變化，其目的不啻是促進國人對於本土單親家庭成長之成人所承受之文化、社會等重新適應之社會心理壓力之了解，而個案個體化的歷程更是讓人感佩的學習經驗。

一、從本土心理學探討個案憂鬱

首先，我們先理解何謂本土心理學？依據楊國樞 (2005) 定義如下：本土心理學是一種以科學方法研究某一特定族群團體或社會文化中之人民的心理與行為發展所出來的心理學知識體系，但研究歷程中所採用的理論、概念、方法及工具必須與所探討的本土心理或行為現象及其生態的、經濟的、社會的、文化的及歷史的脈絡高度契合、符合或貼合。

從楊國樞 (2005) 定義本土心理學不難理解是一種，可用來了解當地人之心理與行為的方法，從此脈絡來看個案的議題可以說是更貼近個案的身處的環境。而楊國樞 (1993)

提及中國人的社會取向性格的特徵包括：家族取向、關係取向、權威取向及他人取向四種，其中又以家族取向象徵權威至上，重視家族和諧、團結、富足與榮譽，並且權威敏感與關係取向密不可分。另外張德勝（1989）提到儒學倫理的終極目標就是「和」的概念以及黃光國（1995）從中國儒家思想建構出「人情與面子的理論模式」，一方面鞏固自己的權威地位，一方面強調榮宗耀祖。許詩淇和葉光輝（2019）更說明了華人社會的文化基調是集體與關係主義，特別重視群體與關係的特性對華人之心理與行為有深遠的影響。葉光輝等（2006）認為家庭文化（family culture），指的是由家族承傳下來，為成員間共享（關係結構）的一些價值觀信念及規範。另外重視向心性或一體感及劃分內外界線等。在溝通互動模式包括有：交換訊息、不善表達情感等。從文獻中可以看到，華人的價值信念也可能產生族群間的牽制作用。

個案出生在 21 世紀，與其父母及祖父母的觀念呈現世代間的差距，再加上個案從小學習外文，讀書更是以外文系的環境為主，所以在個案本身也出現了嚴重被西化後的情形，從文獻及個案的背景資料中可以看見個案身處在華人家庭中，身為單親家庭中的獨生女角色，家族中、關係裡對於個案之影響，在個案與其家族之間密切接觸的程度來看，不難理解個案的情緒、觀念、性格養成與家族有著無法切割的關係，在無手足能夠分擔或是分享這樣的壓力情境下，所引發重鬱症的身心症狀，更讓個案在這無助的情境下深深覺得「死」或許是面對難題的一種解脫。

而中國文化中也可見父權制度下當權者的權利，的確是提供個案安全感的來源，但是也是重面子，講求以和為貴之責任與壓力的源頭，個案在自己與家族間重要性的拿捏該如何取得平衡，這是一門很不容易的課題。就如同榮格取向的煉金爐所強調的，就像是個人與族群間的融合、中西方的融合，這些都是本研究的個案所需要面對的調整與適應中的艱辛過程。

研究者接觸及了解後所引發之同理成為個案當下的支持力量，而研究者與個案在相同文化背景及年代生活下，成為那個可以聽得懂個案所描述現象的人，個案頓時覺得不孤單，也能夠因著這樣的支撐拓展及影響其他生活範圍，可以說是從「問題點」到「涉及的層面」再到「真實的現象場」，因此治療介入後所引起的改變也是需要治療室中的狀況與實際生活兩相分析比對。

二、本土女性之自我發展

楊中芳（1991）首先提出在儒家文化下華人的自我發展，其歷程主要是經由道德標準與社會規範的內化而逐漸形成。Markus 與 Kitayama（1991）提出自我建構理論，概分為「互依我」（Interdependent self-construal）和「獨立我」（Independent self-construal）兩種。何友暉等（1991）在關係取向的架構下提出，中國人的自我可以說是關係性的自

我，個人與他人之間無法區隔開來。華人則是發展互依包容的自我為基礎的社會取向自我實現的原型概念。陸洛（2003）提及現代華人社會已發展出一套兼容並蓄中國傳統「互依包容的自我」與西方文化「獨立自足的自我」的「折衷自我」。另外針對華人自我的研究尚有楊國樞（2004）提及華人自我的建構是以個人取向及社會取向的概念架構為基礎。陸洛和楊國樞（2005）整理西方文化是以發展獨立自主的自我為基礎的個人取向自我實現的原型概念。

至於在華人自我發展與關係上的探討，陳秉華（1995）在一篇大學女生與父母心理—情感衝突與改變歷程的研究中提到，個案內在尋求自主的同時，卻經歷著離開父母的罪惡感。羅國英（1997）更提出了國內青少年在親子關係中所承受的需要回報父母恩的壓力，在劉惠琴（1998）更探討青少年在與母親關係離與合時較少採用分離模式。而 Josselson（1980）也提醒分離的自我也並非指孤獨之意，也仍是在關係中成為他自己。研究者體會到華人的自我發展，尤其女孩更難用分離的模式來獨立自我，常處於又想要保有自我卻又想保有關係中的矛盾中，因此在轉化的過程中也只能透過覺察及表達來部分滿足想要形成的自我。而許詩淇等（2020）更揭示了華人親子關係中義務取向與關係主義下的義務與權利互動形式為只問盡義務，不求享權利的樣態。

由此也可以看到本研究中的個案正面臨獨立自主以及傳統孝道中照顧家庭的性別角色期待之兩難，再加上個案在自我犧牲，以照顧家庭當作回報時可能還被家人肯定或是鼓舞，這更容易造成個案心中的矛盾，也是本土女性自我發展上經常遭遇的議題。華人的自我，受到道德標準與社會規範所規範，並且衍生出自我修養歷程，而本研究中的個案也造就相當敏感於反省或是自我批評的特質，甚至在公開我及私密我的部分表現相差極大，不免出現矛盾或自我衝突。

三、個案的身心症—重鬱症

美國精神病學會（American Psychiatric Association, APA）（2013/2014）最新第五版本美國精神疾病分類與診斷標準中提及，至少在兩週內，包含 9 項內容中的 5 項或以上屬重鬱發作。本研究中個案包括的困擾有：憂鬱心情，幾乎整天、每日都有。在所有或幾乎所有的活動、興趣或喜樂都顯著減少。每日失眠且疲累失去活力。幾乎每日有無價值感或過分或不合宜的罪惡感、思考能力或專注能力減退或無決斷力，並且反覆想到死亡且曾有過自殺嘗試或已有實行自殺的特別計劃。

另外個案也表示經常做惡夢，而惡夢在國內外文獻中與身心症狀的相關的有：惡夢與睡眠障礙、心理困擾、憂鬱、神經質特質、創傷後壓力症候群及焦慮症狀（Bolstad et al., 2021; Dassel et al., 2018; Martina & Reinhard, 2001）；並且惡夢困擾、頻率和重複性也都與創傷後壓力症候群（PTSD）症狀（Dassel et al., 2018）及自殺相關（Shianne et al.,

2020)。另外，惡夢與個人現實生活問題或是個人特質及情緒相關的有：惡夢所引起身體不適，也被認為他們的生活出了問題，並催促他們解決個人問題（Martin & Reinhard, 2001）；以及個體自我力量可以部分解釋與惡夢、神經質特質和心理困擾狀態關聯（William, 2020）。Weinstein 等（2017）在日常生活和重複夢境關聯的研究中發現，生活經歷中的挫折感在引發夢中的負向情緒方面有重要影響。經常遭受惡夢折磨的人較非惡夢經驗的人消極及較多負面情緒（Franc et al., 2021）。最後在治療惡夢部分：認知行為治療可增加對於夢的與內容控制與減少創傷後惡夢困擾（Harb et al., 2016），並已有研究證明認知行為治療在躁鬱症患者上是有效的（Miller et al., 2018）；也有使用認知行為治療在處遇失眠合併夢遊的議題（翁欣凱、葉在庭，2013）。意義治療以及焦點解決短期治療，主要是幫助夢者在夢境醒來後做出更有能力、更少恐懼的反應，並對白天的功能產生積極影響（Ellis, 2016）。

因此本研究中對於個案的處遇中也包括了對於惡夢的處遇，由於惡夢對於個案而言是抽象的並且引發負面情緒，因此透過表達性藝術治療的過程可以藉由沙盤物件的使用、黏土創作抑或是經由個案心中印象深刻的童話敘說，幫助個案呈現內在潛意識的部分來幫助個案覺察及辨識。再者個案也在接觸多元媒材的過程，可以更多的去表達及釋放長期壓抑在心中的情緒，而個案與潛意識接觸的過程中也增加了可以多元的視角去看待自身問題的能力，而不再是從單一面向，治療的介入幫助個案的思考出現彈性及鬆動固著無望念頭的可能。

四、榮格取向表達性藝術治療

本研究所使用之榮格取向之表達性藝術治療內容包括：沙盤治療、以黏土創作配合釋夢以及童話解析等，均是以使用表達性藝術治療多元媒材介入的部分，Jung（1961）也曾表示透過使用藝術媒材表達內心世界，有助於人的內在與外在合為一體。藝術本身即能療癒，讓壓抑的潛意識得以視覺化並提升到意識層次，並能將潛意識中的原型攫取出來轉換為象徵圖像（徐玟玲，2021），圖像又可以使得象徵成孕，讓圖像活了起來（Nora, 2018/2022），即藝術創作中圖解式的意象視為圖畫裡的生命（Schaverien, 1992）。其各種介入內容說明分述如下：

（一）沙盤治療與超越功能

此療法提供了一個自由且受保護的空間（Kalff, 1980），個案可以在這裡表達和體驗因早期創傷、遺棄或剝奪而引起的情緒；其所建立的自由保護的關係就像母親對孩子的愛，是療癒及轉化不可或缺的重要因素（Kalff, 1980）。Weinrib（2004）觀察到沙盤所發揮功能的動力和 Winnicott 所謂的「過渡性客體」（transitional object）所採用的移

情方式極為神似。黃宗堅（2005）認為個案手觸碰沙子產生「動覺經驗」（Kinesthetic experience）使其關注焦點從外在轉到內在，沙遊物件吸引個案，是因為它們激起了個案抑制的心靈元素並呈現出來，以及治療師創造一個安全的空間並透過文字、拍攝沙盤記錄與個案討論與個人意義的事物連結。而 Mitchell 與 Friedman（2003）提出在沙盤中可以觀察以下現象：個案的能量點、困擾點、出現哪些類型的現象群集、呈現的力量或資源，以及在沙盤中呈現了哪些創傷的象徵。基於上述的內容，可以了解沙盤治療的過程可提供安全且涵容的環境，有助於個體從外在世界轉向內在世界進行修復，因此在本研究中可當作諮商的引入點，在個案面對自傷自殺議題難言之隱或是議題複雜，提供方法促進談話治療無法碰觸的感受或議題，並且能夠達到表達及轉化的果效。

而超越功能是一種心理功能，是由意識和無意識內容的結合而產生的 Jung（1916/2014），超越功能首先必須有無意識的材料，一般是採用夢的內容或是自發性的幻想（Jung, 1964/2013）。對成人來說，完滿自足的狀態要經由心靈的意識與潛意識的融合才能達成，榮格認為心靈超越功能，讓個體本我的潛力完全實現（Jung, 1916/2014）。Kalsched（2013/2022）談超越功能的重要性時提及，這個介於我們私人主體性和互為主體性之間的空間，是治癒我們覺得無法承受之處而從一個世界逃遁到另一個世界。

（二）榮格取向釋夢

1. 釋夢的意義

榮格曾提及，夢的象徵符號不可能與夢者的情境脈絡分開來處理，必須依照夢本身的前因後果來考量（Jung, 1964/2013）。黃宗堅（2007）提及榮格釋夢用集體潛意識的概念，並強調其原則在於直覺與個別化的彈性態度。故研究者認為透過夢境的探索與解析，促進自我和潛意識內容搭起橋樑的重要媒介，幫助個案探尋心靈及覺醒或是從困頓經驗中找到方向與力量。

2. 釋夢的階段

Johnson（1986）以榮格理論為基礎架構，將釋夢歷程以四個階段來進行，分別是聯想、心理動力探索、詮釋與儀式化。

（1）聯想－積極想像與擴大

Johnson（1986）提到在夢中的任何一個象徵，都是潛意識已經準備好可以透過聯想來尋找其意義與隱喻，內容可分為「積極想像」（active imagination）和「擴大法」（amplification）。黃宗堅（2007）提及積極想像是榮格釋夢工作中深化夢境意義的技術；而擴大是對夢中的原型和意象進行意象性的擴展、延伸。Kalsched（2013/2022）提及擴大法是 Jung 在面對夢境集體素材時所使用的技巧，匯集字詞聯想、神話、宗教圖像等。積極想像也是榮格理論重要的方法（申荷永，2004）。積極想像的重點在於讓無意識幻想流入無自我的真空內及融入日常生活中（Tibaldi, 2010/2017）。

(2) 心理動力的探索

主要是找出夢與夢者內在情緒的事件、內在人格的活化、感受、態度、價值觀或心情等。

(3) 詮釋

此部分的重點是夢要表達的核心訊息及給予的建議，因此任何的詮釋都必須是由夢者認可。黃韻寧（2016）提及在面對情結議題時的和解及整合可能獲得新的詮釋，進而能夠切身體會到萬物間存有實然的狀態與對人真正的慈悲。

(4) 儀式化

此部分主要是夢者帶著探索夢境的結果回到日常生活中，讓夢者在這過程中了解與自身之關聯，並幫助夢者體驗更多來自心靈的覺醒或是從困頓經驗中找到新的意義。

(三) 榮格取向童話治療

Von Franz（1970/2018）是榮格取向童話治療最早的提倡者，他認為童話呈現較純粹的象徵與原型（Johnson, 1991/2021）。郭蕙寧和黃宗堅（2017）表示童話蘊含象徵語言，能表達人類長久下來所累積的心靈經驗。Kast（2004/1986）認為童話故事能投射出人們的心聲與內心渴望，以一種象徵的形式使人們看見自己生命的困境。

研究者試圖透過表達性藝術治療可提供安全的環境，搭配多元表達性媒材，協助個案抒發情緒或是揭露自身所承受長期身心症狀之苦，有助於個體從外在世界轉向內在世界進行修復。

壹、研究方法

研究方法主要分為研究問題與目的、研究設計、程序與工具、嚴謹性、倫理及研究參與者等部分。

一、研究問題與目的

本研究欲從本土心理學觀點理解一位重度憂鬱症女性經歷童年創傷後，透過表達性藝術治療的介入之轉化經驗；所使用榮格心理分析取向表達性藝術治療內容包括：透過沙盤治療、夢的解析以及童話隱喻分析的過程，所發生的轉化經驗所產生的離苦得樂之道有更深刻的了解與應用。

二、研究設計

本研究是以主題分析法 (thematic analysis) 探究治療主題的內涵，此法為處理研究資料中蘊含的重要模式，並發現其與研究問題間的關聯 (Braun & Clarke, 2006)。在分析步驟上，則是參考高淑清 (2008) 的觀點，並以下列程序進行研究資料的分析：

1. 清楚且詳實撰寫個案紀錄與相關研究資料的蒐集，以使研究資料盡可能呈現原有的現象。
2. 研究者以開放的態度反覆閱讀文本，並寫下對於文本的理解與省思。
3. 研究過程中發現事件與視框的脈絡，並將與主題有關的訊息進行標記、編碼與註解，再逐步檢視這些意義單元，以利於未來主題的歸納。
4. 透過反覆閱讀後對於文本有整體性理解。
5. 分析經驗結構與意義再建構或再次發現新的意義單元。
6. 確認共同主題與反思，並呈現重要主題且給予命名。

本研究試以「權力／控制」主題進行舉例編碼過程說明。

表 1

「權力／控制」主題之編碼				
次數	諮商紀錄內容	編碼	意義單元	主題
1	直到搬至父親家同住後，曾經在一次與爸爸在賣場結帳時與媽媽相遇，我仍不敢直視媽媽，害怕媽媽會再責罵只敢躲在父親身後偷偷看著媽媽。	1. 不敢直視媽媽。 2. 害怕再被責罵 3. 躲到爸爸後面。	個案自幼及承受媽媽的高要求，個案對於媽媽肢體及言語	權力／控制
3	母親情緒暴躁，平常關心小美也對於生活及學業成就表現要求甚高，會希望小美行為舉止要像淑女，成績要優秀，不如媽媽的心意就被肢體或是言語暴力對待。	1. 母親情緒暴躁。 2. 母親對小美要求高（行為舉止要像淑女，成績要優秀）。 3. 不如媽媽的心意就被肢體或是言語暴力對待。	暴力對待至青春期仍感害怕。	

三、徵求參與者（個案）並收集資料

本研究個案諮商部分在轉介研究者時，已由轉介單位請個案填寫諮商同意書，其中已充分說明諮商過程中有關錄音、錄影及治療中須拍照個案治療創作品的部分，因此研究者根據每次的錄音檔做紀錄，並於治療結案後，研究者進行研究內容撰寫前，向個案說明研究目的，並針對資料的收集方式、保密性及研究倫理說明後並簽署同意書再次獲得個案同意願意參與本研究及會談資料的使用。

四、研究程序及工具

（一）研究程序

研究者在個案同意下進行治療及錄音，隨後謄寫逐字稿，並進行文本分析，根據詮釋出來的理解，著手撰寫研究結果與討論。其文本編碼的說明如下：

1. 編碼分為三個段落，分別代表〔說話者〕-〔會談次數〕-〔對話流水編號〕。
2. R 代表研究者流水編號。
3. C 代表研究參與者（個案）流水編號。
4. F 代表研究參與者（個案父親）流水編號。

舉例：C-01-001 表示個案在第一次會談說的第一句話。R-02-002 表示研究者在第二次會談說的第二句話。

（二）研究工具

研究中使用錄音設備、知情同意書。選用錄音紀錄，主要是錄音檔可以呈現個案和研究者晤談的實際內容和聲音，分析個案議題及經驗感受，並探討相關變項（林家興，2017）。

（三）研究量表

Lee 等（2003）發展簡式健康量表為一種自陳式量表，內容包括 5 題症狀之題組，分別測量焦慮、憤怒、憂鬱、自卑與失眠等常見之心理困擾嚴重度；以及 1 題的自殺評估，使用目的為精神疾患之篩檢，進而提供所需心理衛生服務。

本量表每個題目之計分方式為 0~4 分，0 分：完全沒有、1 分：輕微、2 分：中等程度、3 分：厲害、4 分：非常厲害。總分為 0~20 分，使用時其區辨精神疾患之最佳切割點為 6 分，將總分（症狀或心理困擾之嚴重度）分為下列幾個等級：1 至 5 題之總分，得分：0~5 分為身心適應狀況良好。得分：6~9 分為輕度情緒困擾，建議給予情緒支持。得分：10~14 分為中度情緒困擾，建議轉介精神科治療或接受專業諮詢。得分：大於 15 分為重度情緒困擾，建議轉介精神科治療或接受專業諮詢。另外，第 6 題（有無自殺意

念)單項評分本題為附加題，若前五題總分小於 6 分，但本題評分為 2 分以上(中等程度)時，宜考慮轉介至精神科。

簡式健康量表信效度經由不同族群分析顯示各次量表有良好之內在一致性(Cronbach's $\alpha = .77-.90$)，再測信度為.82，與 Mini-International Neuropsychological Interview schedule 精神疾患診斷結果做比較，以六分做為量表切分點可得 78.9%之敏感度、74.3%之特異性，同時有 76.3%之正確診斷率。

五、研究嚴謹性

本研究中所使用之治療資料來自個案所主動進行的治療過程，資料有可靠的來源。本研究質性分析個案治療的逐字稿，為了增加研究資料的可靠程度，研究者除了進修諮商與輔導博士班專業課程之外更接受督導，透過督導者從客觀且專業的視框，共同協助檢視個案所敘說的訊息。本研究透過資料來源及理論的三角校正進行驗證，說明如下：

(一) 資料來源三角驗證

研究資料收集亦透過轉介機構、家屬等多方資料，交叉檢核觀察紀錄的正確性。研究者透過與個案檢核文本內容符合程度平均達 90%，以確保受訪內容無誤解或是扭曲。

(二) 理論三角檢驗

本研究並參酌客體關係理論進行探討及詮釋，在文本分析過程中與研究合作者互相比對觀點，減少資料的系統性偏見，並提高內容分析品質和可信性。最後研究者亦將結果寄給個案，以確定公開資料內容，避免侵害隱私。

六、研究倫理

研究者向個案說明本研究並得到同意書。為確保個案的權益，因此於治療期間並未著手進行任何與研究相關計畫，其目的是為要讓研究者單一身分，以臨床心理師之身分進行治療的過程，並且接受臨床督導，以確保個案在治療上最大的福祉，在進行研究過程中，有關資料收集、逐字稿撰寫均刪除可辨識出個案身分的訊息，以保障其權益。

七、研究參與者

(一) 研究者

研究者（第一作者）為臨床心理師，從事醫療及教育工作 16 年，目前就讀諮商與輔導學系博士班並接受督導，已修習諮商理論專題相關課程，這些專業訓練均成為本研究之基石。在此研究中擔任心理師、文字轉錄者及資料分析者等角色，每個角色均有適當的間隔及準備時間，以求資料的清楚及完備。研究者並與研究合作者共同進行內容分析，同時參考家庭會談紀錄、簡式健康量表（BSRS-5）施測結果等，進行三角檢驗以提升研究的信效度。

（二）研究合作者

研究合作者亦為臨床心理師，目前亦為就讀諮商與輔導學系博士班學生，並修習過曾修習諮商理論專題相關課程，目前於醫療院所工作並接受客體關係督導 10 多年。在本研究中擔任研究資料分析與修正，以提高本研究之信效度。

（三）個案小美（化名）基本資料

1. 轉介單位及家屬所提供內容

此部分的訊息來自於研究者與轉介單位及父親的談話中所收集到的資料。本研究個案化為小美，年約 25-30 歲的單身女性，小美因罹患重度憂鬱症，並且表示有自傷行為及自殺的意念，因此小美已至身心科診所門診治療及服藥及自殺通報，另外因為身心狀況不佳，故由父親建議小美接受自費心理治療，就在小美同意後，父親曾向轉介機構表示願意支付無限次數之諮商費用，只希望個案不要尋死！研究者可以感受到父親對於小美身心狀況的擔心，似乎是不計一切的希望小美可以恢復心理的健康，同時也看到在傳統的父親形象下，這或許是父親在表達對於孩子的愛，但是卻無法直接對孩子說愛，這裡也看到傳統華人父系社會下父女之間的情感流露，是這樣的內斂及內隱，而也只有在生死交關時，才會在醫療人員面前表露出來。

2. 個案對於過去身心狀況描述

在會談中得知小美表示：

「過去曾有接受過心理治療的經驗，在接受諮商過程中如果覺得與會談的心理師不適合，談過一次就不會再去，所以曾經換過好幾位心理師。」（C-01-007）

心理師聽到這樣的內容一方面覺得小美做事情果斷，但是一方面自己也感受到協助小美的壓力，因此也對於關係的建立格外的小心謹慎，這首次的會談也會是決定小美日後是否持續接受治療的關鍵。

在會談內容中得知，小美在大學畢業後曾短暫工作，而待業至今已 5 年的時間，在此期間小美備受身心症的影響痛苦不已。從小美的原生家庭可以了解，年幼時父母離異，

從此以後身為獨生女的小美成為父母感情不睦下的代罪羔羊或是在父親家族中論及父母離異時的投射對象，在家族中父親身為長子且個案為獨生女，小美表示：

「經常莫名承受來自傳統家庭文化傳宗接代及光宗耀祖的觀念，更不喜歡自己的女性性別，平常以中性打扮、騎打檔車。」(C-01-010)

因此就心理師的觀察長相柔美、溫柔婉約的小美平時大多是將一頭長髮紮起，行為舉止相當幹練及男性化，想要扮演分擔家庭壓力以及凝聚家族情感的角色。

小美在 15 歲前與母親同住的日子裡飽受母親情緒躁鬱之苦，在學業英語方面之要求甚高已超過小美可以負荷的壓力，小美不從就會被處罰，幾乎是沒有選擇及表達的機會，並且從小就相當壓抑且承受許多來自母親不穩定的情緒及肢體暴力對待，這樣的情形一直維持到 15 歲讀高中前。但小美也表示，後來大學讀外文系並且有出國留學的機會，這也是因為英語能力較佳所帶來的優勢。從這裡約略可以體會到小美從小生活的處境是在極度被限制且控制的狀態下，除了讀書沒有其他生活發展可言，而母親的情緒波動也造成了小美極度敏感、脆弱、容易恐懼以及受虐的心理狀態。

小美 15 歲後因升學及經濟考量搬至與父親同住，小美從小到大與誰同住的議題都是由父母決定，因此可以離開母親的控管，這對長期遭受精神壓力及暴力對待的小美而言可以說是鬆了一口氣，緊接著小美在會談中表示：

「直到搬至爸爸家同住後，曾經在一次與爸爸在賣場結帳時與媽媽相遇，我仍不敢直視媽媽，害怕媽媽會再責罵只敢躲在爸爸身後偷偷看著媽媽。」(C-01-015)

對於成年後的小美而言，回想 15 歲前與母親相處的害怕感受直到會談時仍依稀記得、難以忘懷，並且至今也未曾再與母親互動。但是與父親同住的小美也出現相處的問題，由於父女雙方過去長年鮮少互動，再加上青春期的的小美對於自己的角色認同或是人際相處都正處於在找自我定位的階段，許多自我的概念也都處於矛盾衝突狀態，例如：我為何會生在這樣的家庭？我為何存在這世界？我是怎樣的人？我喜歡怎樣的自己或他人？對於自身的存在議題也開始很多的疑惑，但是小美也發現自己與父親雙方的表達方式都是處於較被動且壓抑的方式，以至於雙方關係及溝通處於停滯的狀態，小美在尋求諮商時表示自己與家人的關係是這樣的讓人窒息，從與母親的相處接近在受虐下壓力高張、情緒崩潰的形勢，再到與父親的相處又是這樣冰冷、孤立無援、缺乏彈性的狀態下，最重要的是小美一點也不喜歡自己，更不想要這樣的活著，小美深刻地感受到似乎也只有自己一死才能結束這樣的痛苦。

貳、研究結果

一、諮商目標與歷程

諮商目標為處遇個案內在匱乏及創傷的議題，從上述研究者訪談個案對於過去身心狀況描述中可以發現，來自傳統家族文化的要求與壓力對於個案影響甚鉅，以下將透過榮格取向之表達性藝術治療的介入更進一步了解個案從不瞭解自己的情緒，透過沙盤治療可以說是讓個案透過視覺以及觸覺感受到自己的潛意識及情緒是何等的強烈，過去個案一直無法安放自己，也因著強烈的情緒讓個案感受到自我的存在，讓好好照顧自己這件事情有了好的開始，因此在後續夢的解析、童話治療中看見個案更多的釋放過去所壓抑的情緒，其中有悲傷、憂鬱、寂寞，同時也有好奇、幽默以及厭惡之感受，對於個案而言可以學習調節與因應，更進一步幫助小美體現內在母親情結的糾葛，從中找尋內心和解之道。在會談後期，個案與父親的親子會談中更是在熱淚滿盈中，融化冰釋了過去父女倆心中的冰山，那一層層未曾說出心中的感受真實的表達出來，同時個案也在往後的會談中逐漸地緩和對於自我的攻擊及傷害的行為，而走向可以選擇、能夠調整自我整合的自己，得以找尋新的生活目標及重心。研究者採用榮格取向觀點分析及了解個案在表達性藝術治療中的內容，諮商過程包括個別會談 12 次及親子會談 1 次（父女），說明如下：

表 2

各次的會談內容表

會談次數	內容
第 1 及 2 次會談	了解個案主訴、澄清諮商目標及建立醫病關係。
第 3 及 4 次會談	研究者透過進行沙盤治療的過程，幫助個案表達童年母親控制或暴力對待的陰影，以及所造成日後壓抑及憂鬱等隱而未現的感受。
第 5 次會談	研究者發現個案在前一次治療時，體會到沙盤治療過程所帶來與潛意識的靠近，並且對於所引發的情緒或想法有所抗拒，因此個案表示本次不願意再做沙盤治療。研究者故改為安排個案體驗超越功能。
第 6 及 7 次會談	個案主動帶來惡夢夢境向研究者訴說，因此研究者也透過黏土創作幫助個案投射釋夢。
第 8 及 9 次會談	研究者發現個案透過表達性藝術治療後對於精神情緒狀態有成效，因此更詢問個案從小到大是否有印象深刻之童話，再由個案提出後研究者解析，也看見親子的議題中目前是與父親的關係需要修復。
第 10 次會談	個案與父親的親子會談。
第 11-13 次會談	個案之個別會談三次，研究者除了持續地進行治療並核對個案生活脈絡之更新後結案。

二、個案概念化

小美從小在父母關係不佳的家庭中成長，幼年即面臨父母離異後單親的生活，一開始與母親同住的 15 年中承受高度學業壓力以及經常遭受肢體及精神暴力的對待，也造就小美較為壓抑且容易緊張的個性，在青春期後與父親同住，而父親為公司 CEO，居於要職多忙於工作，且父女雙方長久的關係疏離，終至小美出現憂鬱症狀及自殺的念頭。而小美自小又因父母婚姻長期溝通不良、相互猜忌爭吵問題下承受許多精神壓力，理性上認同父親但是情感上又與母親較親近的矛盾衝突。另外，在家族中父親身為長子且個案為獨生女的情況下，個案又需要承受來自家庭文化需要傳宗接代及光宗耀祖的壓力，而盡孝道的觀念更督促小美在成年之後需要在凝聚家族情感上扮演重要的角色，成為小美對於與父母相處或是家族成員間高度要求壓力的陰影。

在成年後的生活中，小美經常會有生無可戀的想法，個案自覺達不到自身要求或不如人時崩潰痛哭，小美也對於父母親的認同處於矛盾且衝突的狀態，在情感上渴望與母親連結，透過小美在沙盤治療中兩隻大小鱷魚間的互動可以略窺一二，也就是說在父親的家中的小鱷魚是在巫婆家的大鱷魚所生，並且從巫婆家送至父親家居住，像極了個案 15 歲時因為就學被送至父親家居住的事實，但是個案對於母親情結沒有消失，仍透過小美性格讓與母親相似之處深深的連結著，而父親只善於工作賺錢養家卻不善於情感表達的部分也造成與小美間的情感疏離。研究者參酌 Klein (1946) 客體關係對憂鬱症的論述，個體會將對於死亡本能的憤恨投射至壞的乳房或是陰莖上，但也會將愛的感覺投射出去，當個體發現是投射在同一人身上時，就形成了憂鬱。在現實生活中小美一直沒有發展出自己生活重心，更會因為回想痛苦的過去讓小美經常懷疑自己存在的意義，甚至用自殺的方式想要攻擊自己。

透過諮商，研究者協助小美表達及釐清心中許多感受，並且協助小美區分父母婚姻的問題以及自我成長過程中發展的議題，小美在過程中經常淚流不止，似乎也更加顯示了小美渴望被了解，以及過去可能從未被好好理解或是對待過的經驗。而榮格取向之表達性藝術治療對於嚴重情緒困擾之個案提供了涵容的空間，使得個案有機會可以面對對立面及陰影，進而產生轉化之存在感及意義感。

三、治療介入

(一) 沙盤治療

圖 1

沙盤全圖



1. 初始沙盤解析

在初始沙盤（圖 1）中可以看到物件的使用類別及數量相當的豐富，Kalff（1980）認為初始沙盤至少有幾種特徵，個案對於治療的感受、個案和潛意識之間的關係、個案的問題或困擾以及可能的解決方式。個案在沙盤的下半部呈現原始動物的本能，在沙盤中人類的角色是領導或是統御，因此可以了解人類在沙盤中所展現的主要是以功能性為主，而榮格提到功能性對意識具有決定性的影響力（Sharp, 2012/1983），沙盤中其他物件則以動物為大多數，小美表示：

「我是第一次嘗試沙遊治療，將沙盤取名為我的世界，沙盤正中間是水池，我擺完後覺得水池不夠大，動物們需透過兔子先生的溝通來認識彼此，所以大家都是朋友。」（C-03-003）

沙盤分成 5 個部分，物件擺放的方位象徵內在世界的狀態（Ruth, 1998）；分別是左上角父親的家、右上角母親的家、正中間水池、左下角古蹟以及右下角整群恐龍。第一個放入的物件是橋樑，而水池意味著小美內在與潛意識的接觸，從沙盤中的位置及大小看起來是正中央屬於核心的位置但是接觸的範圍還不大，也可能是小美心中對於潛意識的接觸還有所顧忌，同時也可能隱藏或壓抑了許多情緒及事件，這也可能是小美從小與高壓管教的母親學習來的方式。而在水池中的魚又是擁擠堆疊在一起，如同過江之鯽，與優遊自在在水中的狀態相去甚遠，也可以看出小美心中對於競爭要如何存活下去有很

強烈的感受。另外，小美選擇兔子先生作為溝通其他動物的主要角色，兔子的柔軟及跳躍象徵彈性，並且狡兔有三窟，也表示靈活或是狡詐，西方以兔子作為復活節的象徵之一（Matthews, 1993; Terri, 2006）。從兔子的象徵都可以顯示出小美的內心世界也可能具有彈性及問題解決的能力。

在左下角代表小美內在的部分也看到擺放了許多古蹟，體會到個案念舊以及受到傳統家庭文化影響的程度，以及集體潛意識中古老文化、傳統深深影響著小美，就像是在外縣市就讀外語文系的小美卻每週回到鄉下陪伴爺爺及奶奶，協助家族親戚溝通協調，呈現家和萬事興的樣貌及盡孝道，也部分替代了母親身為媳婦在家族中的角色，這對於重鬱症的小美而言，當內心的傳統與外在的現代化相衝擊時，研究者觀察個案有可能因為身心症而出現與世事隔離的現象，就像是站在古蹟旁的外星人或是太空人一般的突兀。而從古代到現代文明的跨越，也可以看見超越功能的展現，如同擺放在古蹟旁的草地與覆蓋在雪中沒有生命的古蹟的場景，形成了強烈的對比，Kalsched（2013/2022）也曾提及綠色在植物形式中是生命及新生的顏色，期待著總有一天春天的來臨，也是小美內心希望轉化的來臨。

右下角大量數量的恐龍，象徵原初的攻擊性，可能是和生存防衛有關（Matthews, 1993），似乎數量要夠多小美才能安心，並且小美在擺放恐龍的方式是將全部的恐龍物件倒進沙箱中。

2. 初始沙盤中的內容

（1）兩個家的現況

小美表示：

「沙盤中有兩個家，一個是目前與爸爸住的家以及另一個是巫婆的家。現實中的爸爸屬於書生型，做事態度慢條斯理，但是決策很有魄力，並且平常也沒有看到甚麼情緒的反應，經常是忙於工作，爸爸在工作中有很優秀的表現；在沙盤中還有隻我最喜歡的小鱷魚是巫婆送的，我也希望和巫婆保持友好的關係，但鱷魚很火爆，像是脾氣很不好的人，就像媽媽也像我；想起媽媽暴躁的情緒，平常關心我也對於生活及學業成就表現要求甚高，會希望我行為舉止要像淑女，成績要優秀，尤其英文能力要成為佼佼者，不如媽媽的心意就被肢體或是言語暴力對待。」（C-03-009）

個案在沙盤治療時提及兩個家，分別是父親的家與巫婆的家，其中父親的家有食物的提供可以滋養小美，另外也看見有許多軍事的交通工具，似乎與父親身為科技業或是有紀律有極大的關係，同時也象徵具有強大的財富或控制力；至於論及巫婆的家以及有許多怪獸守護這部分之前，則是可以先了解巫婆的象徵，在 Kalsched（1996/2018）提及

巫婆可視為心靈自我麻痺或解離、凍結、內部催眠自我的能力。這與小美跟母親的關係相像，雙方關係屬於緊密卻也高張力，母親對於小美的高度控制及要求，經常讓小美覺得窒息或喘不過氣，希望個案可以有所成就光宗耀祖。同時小美也覺察到自己也有脾氣很暴躁的部分和母親相似，如同巫婆的家有許多怪獸守護一樣，母親是以較原始的本能對待小美，小美也承襲了這樣的本能，同時卻要壓抑自己的本能與母親互動，長期相處下來則出現自我懷疑存在的意義；尤其是當小美在生活及工作的表現上不如預期時，小美對於自己的失望，更不想要成為他人的負擔，這也是促成小美出現自傷行為或自殺意念的主要原因。母親的角色對於小美而言所呈現的高度要求及攻擊行為，使得小美心中存有負向的母親情結，則由巫婆形象呈現出陰影。當小美面對自己的陰影，了解這是過去的自我保護系統，也看見其中個案所賴以生存的，不是去否定它的存在，而是逐漸的去了解並且學習如何與母親及和自己相處的契機。

而兩個家的議題要在小美的內在走向整體性，其天然的純真必須承受經驗性的磨難，就像是小美所歷經痛不欲生的苦難，甚至於罹患重鬱症的結果，這些也都像是 Kalsched (2013/2022) 所言，這個歷程中所需承受的磨難，必須是在意識中經驗龐大的悲傷和哀慟。但也唯有走過這歷程，也才有可能走向轉化，走出困頓的自我。

(2) 真性情化解人際困境

Johnson (1991/2021) 提到陰影是我們的存在中受到厭惡的區塊；而故事中巫婆把小鱷魚送給了小美，成為小美最喜歡的禮物，似乎潛意識也是要小美去面對生命中的陰影。小美在自由聯想時想到了過去自己與同學相處的點點滴滴，小美表示因為自己說話有娃娃音，所以過去經常讓同學覺得小美很做作因而遭受排擠，直到有次小美與同學對話時講了較粗俗的話，反而讓同學覺得親切且有趣，這樣的事件似乎也讓小美發現自己真性情的一面是有助於人際關係，而真性情也讓小美想起母親，也成為母親給小美人生的禮物，因此母親是小美的陰影，卻也是禮物，這一體兩面的理解也幫助小美心中漸漸取得平衡，也找到面對挫折時的立足點。

(3) 個案的潛能出現

在沙盤正中央小美表示：

「有位潛水員會聽命於兔子先生，因為兔子天性怕水，所以需要專業潛水員來協助，兔子先生透過潛水員不斷與其他動物們的溝通，並且目前動物們相處的情形是和平共存。」(C-03-012)

在過程中幫助水中及陸上的動物們交流，而潛水員的形象出現也傳遞赫密斯 (Hermes) 的象徵。他是邊界之神，是遊蕩在陸地與海洋間的路徑之神，本質上是存在於過渡的時間與空間之中 (Stein, 1987/2013)；在潛意識中也看見了小美對於自身處在

水中及陸上的過渡，因此從榮格取向表達性藝術治療的過程中，幫助小美看見了自己解決問題以及對於事物反應的能力，面對自己做不到的事情會尋求資源，而非靠自己一個人的力量掙搏，也就是個案在處理事情上有很彈性且靈活的部分。

（4）原始本能及慾望

在沙盤下方小美擺放了很多恐龍的物件，小美挑選出治療室中所有恐龍的物件後，全部放入沙盤中，小美表示因為很喜歡恐龍，所以想要將所有的恐龍放入盤中；同時，研究者也觀察到個案明顯地全有全無做事風格，這樣兩極化的明顯好惡，就小美在會談中表示自己在事情判斷上的確容易呈現較極端的樣貌，另外也是研究者所擔心的——當小美對於人或事的付出呈現全有的狀態而未能得到相對應的回應，或是對於自己的努力未能得到回報時，都有可能會出現失落或憂鬱的感受。從象徵來看，動物也代表本能的部分（施玉麗，2016），而恐龍是具有強大、暴力、攻擊且豐沛的力量（Matthews, 1993），這部分的力量若處理不當也有可能傷害自己或是他人，而小美看起來是傷害自己的成分較大，對於他人則是想要在自己事業上功成名就及經濟許可後對父親的回饋，也可以了解小美想要盡孝道的心意。

（5）釋放卻也耗竭的感受

小美透過沙盤治療將內心的世界以及家庭的問題表達出來，並藉此過程抒發壓抑的感受及憂鬱的情緒，小美表示：

「我擺完沙盤後覺得很舒暢但是也覺得很累，舒暢的是我將喜歡的物件全部放入沙盤中，累的是有種心力交瘁的感受，同時也會擔心我的情緒如果一湧而出是否會崩潰？或是我仍不習慣表達心中的感受。」（C-03-020）

因此後續會談有些抗拒再做沙盤治療，從這裡研究者也看到小美心中的矛盾，以及當觸及到內心深處時的近鄉情怯的狀態，因此也尊重及同意小美的決定，同時也等待及陪伴小美預備自己去面對問題。

個案在進行沙盤治療中看見兩極對立與渴望被了解的需求，依據 Mitchell 與 Friedman(2003)所提出創傷沙盤的內容中看到小美的初始沙盤已出現：混亂的(chaotic)、分裂的(split)、受阻的(hindered)、受限制的(confined)及受威脅的(threatened)的場景，可以了解小美從小到大所承受的創傷的確是不容忽視。

（二）超越功能的內容

本研究中所使用之超越功能主要是延續沙盤治療中的概念，個案被物件吸引，並且激發個案將抑制的心靈元素呈現出來，個案依序挑選三樣物件分別代表現在所遇到的問題、與現在問題相反的物件以及最後將這兩者連結起來的物件（梁信惠，2016），透過

個案在這過程中象徵的意義所形成的新的見解，因而產生突破現在問題的核心概念，甚至鬆動原本個案固著的議題，藉此可以了解當個體超越或是跳脫現在的處境就有找到新的出路的可能。

研究者判斷小美在初始沙盤完成後表示，覺得自己有達到抒發的效果，但是也覺得自己因為憂鬱症特別容易心力交瘁，所以表示只願意接受使用超越功能的物件來表達。

圖 2

個案挑選的三個物件



1. 從物件的選擇再次投射出小美喜好分明的特徵

小美表示：

「在物件的選擇上我最喜歡的是小飛鼠，覺得很可愛並且小小的，就像我喜歡被別人當成年紀最小的來照顧，但是討厭的物件是黑老鼠，因為發現我有時抱怨事情或人的狀態以及自憐的部分，就很像是黑老鼠。而連結小飛鼠與黑老鼠的第三個物件是甜點（圖 2），因為我喜歡吃甜點，但是如果黑老鼠是媽媽，這時候就不想跟媽媽分享甜點，而是將甜點換成馬桶擺在小飛鼠和黑老鼠之間（圖 3）。」（C-05-005）」

圖 3

個案更換的三個物件



個案在表達 C-05-005 內容後，將甜點物件換成馬桶物件。

2. 個案本能的展現

小美在體驗超越功能時選了可以走在陸地及在天空飛行的小飛鼠代表自己，以及只能在地上走動討厭的黑老鼠代表內在對立的一面，如同 Johnson（1991/2021）提到，陰影是我們的存在中受到厭惡的區塊。因此，原本小美可以與黑老鼠一同享用自己最喜歡的甜點，而且有自我滋養的象徵意涵，但當小美意識到黑老鼠是母親時，則選擇馬桶來取代甜點，並且表示不想要跟她一起吃甜點，因母親要求多，對小美多批評，可見個案心中對於母親的感受負向為多。也像是小美忍受夠了這個負面陰影對自身造成的影響，內心如同將不想要的東西排泄出去一般，脫離陰暗面的掌控。Kalsched（1996/2018）提及 Jung 認為陰暗面是個案的自我照護系統並產生解離的防禦，也看到小美的重鬱症或許也是他在現實世界與陰影對抗的產物，因此唯有透過採取開放的態度去面對陰影才有可能卸除掉重鬱症的糾纏。

（三）夢的解析內容

1. 夢境

小美表示：

「這是一個古代的夢，夢中有一位婦人帶著兩個小孩，小孩是幼童一男一女，到祠堂要拜拜求平安，因為身為軍職的先生已不在身邊多日且不知何去何從。然而就在婦人拜拜時見到了祠堂中池塘的水裡躺著一個裸露的男屍，這個男屍就正是那位婦人的先生，小美表示在夢中很擔心婦人會受不了打擊而崩潰大哭，但是沒想到這位婦人看到屍體後並沒有哭，反而踹了那屍體一腳，我在驚訝之餘也笑了出來，之後夢就醒了。」（C-06-004）

研究者在了解小美所敘說的夢境後，邀請小美更進一步將夢境透過黏土創作表現出來，好讓抽象變成具象的畫面，小美表示同意後創作內容如下：

2. 夢的黏土創作

在黏土創作部分（如圖 4），從圖中可以看到左邊是祠堂，有個紅色的屋頂，在祠堂中站著三個人，其中一位是婦人，另外兩位是一男一女的小孩，平躺在藍色池塘中裸體的男屍是婦人從事軍職的先生，小美表示：

「因為先生已經死亡所以將臉部表情打叉，而且嘴角朝下，另外最右邊的是黃色的山矗立在池塘邊。」（C-06-005）

而祠堂中的三個人的身型，明顯的一大兩小，個案描述為母親帶著兩個孩子正在拜祈求心靈的平安與慰藉。

圖 4

夢境黏土創作圖



3. 夢的解析四階段

（1）聯想

A. 婦人

小美表示：

「我在夢中很擔心婦人會受不了打擊而崩潰大哭，但是沒想到這位婦人看到屍體後並沒有哭，反而踹了那屍體一腳，我在驚訝之餘也笑了出來，之後夢就醒了。」（C-06-004）

如 C-06-004 逐字稿部份內容，這樣的夢境結果讓小美又驚又喜。

B. 池塘中裸露且平躺著的屍體

小美表示：

「這屍體就是那位婦人去從軍的先生，而且這位先生應該是當初要從軍時是用不告而別的方式，所以家人也都不知道他的去向，直到戰爭結束想要回家看家人，但也因為受了重傷，最後卻死在離家附近祠堂中的池塘裡。」(C-06-008)

C. 兩個小孩

小美表示：

「小孩是一男一女的幼童，因為爸爸不在身邊所以就只能跟著媽媽，對於家人或是事情並沒有自己的想法。」(C-06-010)

D. 祠堂

小美表示：

「祠堂是屬於家族祭拜祖先的地方，也是一個尋求心靈平靜的地方，家族中的人只要有甚麼事情不清楚的或是想尋求平安的就會到這個祠堂拜拜。」(C-06-012)

E. 祠堂的棚子

小美表示：

「這紅色的棚子是後來搭建的，因為可以遮風避雨，這樣才可以好好的拜拜。」(C-06-014)

在小美敘述的過程可以看見婦人及兩個孩子都遮在棚子下方，與屍體的部分是裸露地躺在池塘中形成明顯的對比。

F. 山

小美表示：

「這是座黃色的山，矗立在祠堂旁邊，而祠堂是建立在人煙罕至的郊區。」
(C-06-015)

G. 池塘

小美表示：

「池塘不大，就設在祠堂的旁邊。」 (C-06-016)

夢中的池塘與沙盤中的水池有異曲同工之妙，小美在探索潛意識的想法上明確，只是範圍仍小，可能有自我設限以及內在的不安全感，因此如何增進小美自主性並且在面對問題時的解決能力，這也是小美在憂鬱傾向緩解後仍需要進行的議題。

(2) 心理動力的探索

A. 個案覺察自己像夢中的婦人

小美表示：

「夢中的婦人很像是自己，有時候會不按牌理出牌的做事情，所以原本以為婦人知道先生過世會崩潰痛哭，但卻是踹了一腳先生的動作，我覺得很好笑。」 (C-06-020)

研究者也感受到這是小美歷經了 6-7 次會談後第一次展露出的笑容，當下充滿了詼諧以及輕鬆的氛圍，研究者也相視而笑，似乎此時無聲勝有聲，好像過去縈繞在小美心中憂鬱的陰霾也漸漸有撥雲見日的喜悅。

B. 個案覺察到內在的犧牲特質

小美表示：

「從軍的先生為國家犧牲，這點也很像自己，因為自己也是會為家人犧牲，在家族孫子輩中是唯一會每周回老家探視爺爺奶奶的，這部分小美形容犧牲很多自己的時間，但是也是願意繼續這樣做。」 (C-06-022)

C. 個案想起過去同樣有不告而別的行為模式

當研究者此時請小美與躺在池塘中的黏土屍體對話，小美表示：

「只想要說以後不要這樣不告而別，雖然知道先生是怕講了去當兵的事情家人會擔心，但是如果不講，家人可能會覺得失落；談及此也讓小美聯想到過去出國留學也是不告而別，現在體會到身為家人的失落後，會覺得如果要出遠門還是想要跟家人道別比較好，不要有所遺憾。」（C-06-024）

這樣的過程也讓小美體會到珍惜與家人相處的時光，就像小美過去一直做到的陪伴，在這裡也更顯其價值與意義。

D. 個案覺察祠堂有家的象徵

祠堂是供奉祖宗的地方，也有家的意象，小美表示：

「在這個祠堂中覺得平靜，好像每當自己心中有不知所措時也會想要去拜拜，尋求心靈的平靜。」（C-06-025）

由此發現小美心中對於家的感受是矛盾的，一方面是可以讓小美平靜自己的心的所在，而另一方面也可以從小美的自述及生長背景中看到家族希望小美可以光宗耀祖或功成名就，例如，小美表示：

「經常莫名承受來自傳統家庭文化傳宗接代及光宗耀祖的觀念，更不喜歡自己的女性性別。」（C-01-010）

或是，小美曾表示：

「小美表示媽媽情緒暴躁，平常關心小美也對於生活及學業成就表現要求甚高，會希望小美行為舉止要像淑女，成績要優秀，尤其英文能力要成為佼佼者，不如媽媽的心意就被肢體或是言語暴力對待。」（C-03-009）

而小美身為女性的角色在父母離異，且沒有其他手足可以訴苦或是分擔壓力的情況下，小美經常覺得放不下、對不起、達不到這些需要負起的重擔，這似乎也是讓小美的過去壓迫的喘不過氣而憂鬱的原因。

（3）詮釋

在諮商歷程中，小美表示夢的解析覺得有趣的同時，可以看見小美俏皮或是詼諧的一面，同時也具有惡作劇者的原型，讓原本悲劇的故事內容變成有些荒誕或是有趣的能力。因此，也可以發現個案內在自我修復的力量，透過在夢境中自己與自己的對話及發現，好像讓原本自己覺得又大又難的事情變得可以面對，小美的整體的狀態明顯有趨向平穩且自在，情緒也可以較輕鬆。另外透過夢的解析可以發現小美相當重視孝道，一方面是自己與爺爺奶奶的關係一直不錯，所以會想念，另外也看到小美身為孫子輩卻仍需要為已經離異的父親或母親盡孝的責任。

(4) 儀式化

此部分主要是夢者帶著探索夢境的結果回到日常生活中。在過去一旦小美意識到自己無法有所成就表現而成為家人的累贅時，就開始萌生自我了斷的念頭；而小美這場夢境中，如同小美對於夢境的感受，從原本因為惡夢所帶來的負向情緒，但是在治療中，透過述說以及榮格取向表達性藝術黏土的創作，在這過程中小美發現那位不告而別去從軍先生，就在發現竟死亡在家中祠堂不遠處的池塘中，而這位從軍先生的妻子，也就是這位婦人看見屍體後踹一腳的反應，與個案本來以為夢境中的婦人會崩潰大哭有相當大的差異，此舉刺激也回饋了小美，事情的發展不一定是像自己原本想的那樣不好或是悲戚時，也展露出了重生的笑容及曙光，對事情的看法也增加了彈性及希望感。

(四) 童話解析的內容

經過了研究者與小美進行過夢的解析，研究者發現小美在故事的描述上很有自己的見解與感觸，因此也繼續邀請小美分享從小到大印象較深刻的童話故事，小美也很自然地說出了兩個故事，分別是聖誕節禮物以及最後一片葉子。

1. 第一個故事：聖誕節禮物

小美表示：

「故事是講一對愛著對方的窮夫妻，並且都想要給對方一個聖誕禮物。結果妻子將長髮剪了去賣，買了可以將先生懷錶掛起來的鍊子送給他，而先生則是將懷錶賣了，買了梳子給妻子可以梳長髮。小美說完這故事後覺得意境很美，因為雙方都是願意賣掉自己最珍貴的東西後，將得到的金錢去買東西送給對方，都有一顆想要給對方最好的心。」(C-09-002)

在這個故事中看到了犧牲的議題，重點都是在於犧牲自己成全別人，就如同小美將自己最貴的時間拿來陪伴爺爺奶奶一般，在小美的心中家人是最在乎且重視的。另外也看到小美心中對於父母離異後，如同破碎後的家庭要如何黏合在一起，似乎小美也盡可

能地想要透過盡孝來做到最好，也再次呼應在東方文化中的孝道精神所帶給小美的無形壓力與桎梏。

2. 第二個故事：最後一片葉子

小美表示：

「故事是在講一個生病的女孩，每天看著窗外樹的葉子一片片落下，並且跟旁人說當樹葉落下最後一片時也是自己離世時。小女孩在說這話時被警衛伯伯聽到，因此警衛伯伯就在這棵大樹後方的牆壁上畫了另一棵大樹，而當樹上的葉子落得越來越稀疏後，小女孩看到了畫在牆上的大樹，竟然仍是這樣的茂盛，因此小女孩在面對疾病時也產生了信心，說也奇怪，疾病竟也漸漸好轉，但是這位在牆上畫樹的警衛伯伯卻因為當時在寒冷的戶外畫畫，之後卻凍死。」（C-09-012）

說完故事後，小美表示：

「想起了爺爺，並且發現自己以前只要是看到老人過世的電影或是橋段，都會哭得很難過，讓小美想起爺爺對於自己的重要性，他是對自己最好的人。另外小美也表示這個童話另一個想起的人是爸爸，對於爸爸也有很大的牽掛，但是因為兩個人都很壓抑自己的情緒，根本無法表達愛、喜歡、難過或生氣的情緒，所以如果發生口角時也會發現似乎彼此心中有極大的誤會。」（C-09-014）

這也是促成研究者安排日後父女會談的動機。談即此，小美漸漸會說要珍惜這類的話，並且也不捨家人為自己擔心，小美再次掉下眼淚的表示這兩個故事都是在談感情，研究者也有共感，似乎這兩個故事也是在講小美與家人濃得化不開的情感，也因為濃烈因此過去也是讓小美覺得痛苦及無法自處的問題根源，透過一次又一次的諮商，如同歷經故事中死亡到重生的過程，舊我要死，新我才會成長的歷程，使得小美越來越能面對自己。

四、簡式健康性格量表前後測結果

透過諮商中個案所呈現簡式健康量表前後測中，感覺憂鬱心情低落及有自殺想法兩項分數，均從非常嚴重 4 分降為輕微程度 1 分及沒有自殺意念；其總分則由須轉介精神科 19 分降為輕度情緒困擾 7 分。

參、討論與結論

一、結論

(一) 個案在治療中呈現的五大主題

在治療過程中，個案的主題自然地一層又一層的顯露出來 (Ray, 2011/2014)，有出現重複性的主題，這通常是象徵個案所遇到且正在處理的議題、經驗及內在衝突 (Giordano, & Landreth, 2008/2005)；並且可以根據主題重複性、強烈的程度以及具脈絡性的特徵 (Ray, 2016) 整理出以下五大主題：

1. 權力／控制 (次數：1、3)

這主題隱含著個案從小承受著家庭中暴力及壓力的對待，因為父權主義充斥而迫使個案不得不的努力，當個案達不到媽媽的標準時，則是被打被羞辱，例如：「直到搬至爸爸家同住後，曾經在一次與爸爸在賣場結帳時與媽媽相遇，我仍不敢直視媽媽，害怕媽媽會再責罵只敢躲在爸爸身後偷偷看著媽媽。」(C-01-015) 以及個案在初始沙盤中的兩個家的議題，其中父親的家有許多軍事的交通工具，似乎也象徵具有強大的財富或控制力；而巫婆的家有許多怪獸守護一樣，母親是以較原始的本能對待小美，小美也承襲了這樣的本能，同時卻要壓抑自己的本能與母親互動，長期相處下來則出現自我懷疑存在的意義。例如：「媽媽情緒暴躁，平常關心小美也對於生活及學業成就表現要求甚高，不如媽媽的心意就被肢體或是言語暴力對待。」(C-03-009) 這些內容均說明了個案自幼在媽媽的權力/控制下成長，身為獨身女的個案也承受家人望子成龍，望女成鳳的家族傳統想法的期待。

2. 離別的哀傷與不捨 (次數：1、6、8)

這個主題則是可以看見個案在面對離別的價值觀，大多時候個案是較負面且悲傷的狀態，在成年後的生活中個案經常會有生無可戀的想法，個案自覺達不到自身要求或不如人時崩潰痛哭，甚至覺得活著是家人的負擔或是累贅而出現想要離世的想法，個案被這樣的想法盤旋在腦海。

例如個案在夢的解析中，看見惡夢所帶來的負向情緒所描述的內容：「夢中有一位婦人到祠堂要拜拜求平安，因為身為軍職的先生已不在身邊多日且不知何去何從。」以及「祠堂中池塘的水裡躺著一個裸露的男屍，這個男屍就正是那位婦人的先生，小美表示在夢中很擔心婦人會受不了打擊而崩潰大哭。」(C-06-004)

研究者發現個案在夢的描述上與家人之間有很深的情感與感觸，從夢境中婦人先生的不告而別想起自己過去同樣的行為模式，因此繼續邀請個案分享從小到大印象較深刻的童話故事，從一對愛著對方的窮夫妻互贈聖誕禮物的故事：「雙方都是願意賣掉自己

最珍貴的東西後，將得到的金錢去買東西送給對方，都有一顆想要給對方最好的心。」
(C-09-002) 這故事同時也看見個案犧牲的議題，個案總是先希望自己可以滿足家人的期待，至於自己想要的生活似乎總是犧牲或是不去提及。

另一個最後一片葉子的童話故事，則是讓個案想起了爺爺，這時又再次看見個案對於與家人的離別，例如：「想起了爺爺，讓小美想起爺爺對於自己的重要性，他是對自己最好的人。另外小美也表示這個童話另一個想起的人是爸爸，對於爸爸也有很大的牽掛。」(C-09-014)，這些情緒的展露，剛好是個案過去所壓抑的，透過這樣的內容更看見個案心中對於離別的不捨，這樣的主題也成為治療中重要的關鍵因素之一。

3. 分裂與連結（次數：3、5、8、10、11-13）

個案年幼即面臨父母離異後單親的生活，一開始與媽媽同住 15 年，之後又因為升學至爸爸家住，至今已 10 幾年，但是心中對於媽媽的害怕似乎沒有減少。而生活中這樣的轉換，出現了個案心中分裂的情景，這同樣的在沙盤治療中顯現出來，沙盤分成 5 個部分，彼此之間出現連結，例如：「兔子先生透過潛水員不斷與其他動物們的溝通，並且目前動物們相處的情形是和平共存。」(C-03-012) 這樣的內容也看見個案現實生活，在家中個案為獨生女的情況下又需要承受來自家庭文化需要傳宗接代及光宗耀祖的壓力，而盡孝道的觀念更督促小美在成年之後需要在凝聚家族情感上扮演重要的角色。然而也看到連結的正向意義，例如：「小美也表示在沙盤中的家裡有隻最喜歡的小鱷魚是巫婆送的，雙方認識也希望可以保持友好的關係。」(C-03-009) 因此，個案如何透過這樣的過程中善用自已的連結，而不是成為壓力，這也是治療中重要的轉變。

4. 安全感與自由的彈性（次數：6、10、11-13）

這個主題看見個案尋求安全感的來源，包括有靈性的部分，例如：「夢中有一位婦人到祠堂要拜拜求平安。」(C-06-004) 以及爸爸所提供的穩定生活，例如：「小美表示現實中的爸爸做決策很有魄力，並且平常也沒有看到甚麼情緒的反應，爸爸在工作中有很優秀的表現。」(C-03-009)，在個案沙盤治療中呈現父親的家有食物的提供可以滋養個案，另外也看見有許多軍事的交通工具，似乎與父親身為科技業或是有紀律有極大的關係，同時也象徵具有強大的財富。

另外，個案在獲取安全感同時也出現了自由的彈性空間，例如：「沒想到這位婦人看到屍體後並沒有哭，反而踹了那屍體一腳，我在驚訝之餘也笑了出來，之後夢就醒了。」(C-06-004) 夢境透露出來與個案現實生活反應相反的潛意識內容，這樣的發現讓個案又驚又喜，更看見自己自由的彈性出現。另外個案在現實生活中，開始學汽車駕照考試以及準備研究所進修。

5. 滋養與撫育（次數：5、6、8、10）

從第 4 點可以看見個案從父親的互動中得到安全感，同時被滋養及撫育，在超越功能的部分也看見個案自己也出現滋養他人的能力及願意分享，例如：「自己喜歡吃甜點，

所以覺得象徵自己喜歡的小飛鼠可以跟不喜歡的黑老鼠一起吃。」(C-05-005)以及個案的夢境：「夢中有一位婦人帶著兩個小孩，小孩是幼童一男一女。」(C-06-004)，儘管婦人內心對於先生下落不明有所不安，仍是帶著孩子一同尋求內心平安，這也看出了個案就算是內心焦慮，但是因為責任感的驅使下，仍會盡可能做到家族中的要求，至於內心的平靜，則會使用靈性的力量去幫助自己。

從上述的內容中可以整理出個案治療中出現的五個重要主題，其中對個案較有壓力或是較易出現負面情緒的有：權力／控制、離別與哀傷、分化與連結；而安全感與自由以及滋養與撫育則是讓個案覺得較為舒心且自在的部分。

(二) 個案的自我發展及轉化

個案為年輕單身女性，因罹患重度憂鬱症，過去有自傷行為及自殺的意念且至身心科就診。而成年初期女性在父母關係失和、親職功能處於不穩定的狀態，再加上本研究中的個案在家中為獨生女，並沒有其他手足可以分擔家庭照顧的壓力下，對於身心也造成了重大的影響。如黃宗堅等(2010)提及此狀況下易產生個體敏感他人需求及評價、忽略自身情緒照顧、以犧牲換取被看見的機會與位置、感受關係中的不公平及被虧待以及追求成就與渴望被關注的自我等面向。這些傾向在本研究中個案的身上可以看到之外，也可以看到個案工具性或是成為情緒配偶的現象；個案在 15 歲前與母親一起生活的那段日子，除了要在學業上達成母親的高壓及高期待，一方面也要陪伴母親在單親後的情緒調節，因此，個案在自我情緒調節能力仍在發展的狀況下，承擔了超過自己可以承擔的情緒壓力，甚至也學習到燥狂的情緒處理方式。個案在 15 歲後與父親同住，而父親嚴謹的性格以及過於理智化的處理方式，也讓個案在情緒的調節上覺得冷漠並且依附關係上反而頓失依靠，讓個案覺得憂鬱，個案就在父母的關係及相處狀態忽冷忽熱的互動下，個案也未能有良好的適應造成身心的傷害。

因此個案在本研究中透過榮格取向之表達性藝術治療，深刻了解自己罹患重鬱症問題與家庭關係中愛與要求間矛盾的情感，是如何影響自我的發展及親子關係，造成過去的惡性循環。本研究中更協助個案辨識家庭文化影響，過去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，更可以貼近個案長期的憂鬱情緒及壓力來源，本研究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，在轉化經驗中個案產生存在感及意義感，對於曾經想以死來解脫人生困境的個案而言，頗有死後重生的意境。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。

在現實生活中個案的確重新找到人生的目標及重心，打算至外地進修甚至出國移民等事宜，並且在生活中從考上駕照及研究所開始實踐，也算是人生的再啟程，而這次不再是為了父母或家庭的期待，而是著著實實的為自己開始活著。

（三）個案生活脈絡更新

個案已順利通過汽車駕照考試以及錄取研究所進修，更預計在未來研究所實習時申請到國外，嚮往國外的生活環境，再加上目前心中大石已經放下，與家人間可以流暢的表達心中想法與情緒，這次的治療可以說是疏通了過去個案心中的陰鬱，以及找不到出路的無助，因此個案更表示未來也想在國外工作並定居，由此清楚可以看到個案的個體化歷程也帶領自己走向一條康莊大道。這是一條通往自己內在需求，而非滿足他人需求的道路。

二、討論

（一）在治療過程中連結自身與小美人魚象徵的關係——重新回到海裡

個案談到自己的英文名稱和小美人魚中主角一樣是「Ariel」，這個稱呼在西班牙文化中是男性的名字，個案表示很喜歡小美人魚的故事，所以使用這個名字。而小美人魚的故事在郭蕙寧和黃宗堅（2017）童話解析中提及小美人魚象徵阿尼瑪（Anima）的集體潛意識原型，原名為海的女兒，和「海、水、魚和女性」有關。

依據榮格的原型觀點，水是女性能量——阿尼瑪潛意識最普遍的象徵，心靈中包含著陰性和陽性等多種相互對立的元素，其整合與平衡過程即為個體化歷程（Jung, 1969/1980）；而此時此刻正也是個案在經歷的。個案從自己的英文名字與小美人魚名字相同為起點，經歷許多陰陽對立以及內在母性情結的對立、人格面具與陰影面之整合，如同 Jung（1995）表示其過程也就是與對立面的整合，也就是小美人魚重新回到海裡的過程，這些也都是小美在轉化經驗中所不斷經歷的。

（二）頓悟離苦得樂之道——從憂鬱自我封閉轉化為靈活彈性應變

個案在超越功能體驗中曾經選討厭的黑老鼠來代表媽媽在小美心中負向的感受，並選擇馬桶來當作超越功能的第三方。Von Franz（1970/2018）曾提及在英雄之旅中英雄若是被怪獸吞入肚子代表沒有出路，而在本研究中個案將超越功能選擇用馬桶來象徵，也像是被馬桶沖下去之物也沒有再出現過一般，將黑老鼠如同個案心中的陰影，在面對內在黑暗暴力的陰影，最終吞噬轉化並整合來療癒自己的創傷，就研究者觀察，個案也是在這樣的超越三物件之後進入夢的解析，同時也可以發現個案情緒越來越朝向整合的方向進行（Johnson, 1991/2021）。另外在游立宇等人（2021）的研究中也提及華人組織

中的人際壓力之因應，可以分成忍耐維和、認知調適及消極退避，個案可以說是從忍耐維和或消極退避的型態，因為對於自己的了解與接納逐漸走向認知調適。

鄭思維（Cheng, 2003）針對人們因應事情的彈性（coping flexibility），在面對壓力事件時，有分辨並採取行動的能力，能達到較好的心理健康適應。在本研究中，個案逐漸可以辨識家庭文化對於自身的影響後，於夢的解析時可以看見個案出現俏皮或是詼諧的一面，同時也具有惡作劇者的原型，讓原本悲劇的故事內容變得趣味的處理能力，這與過去個案總是負面思考、擔心結果，而從潛意識的體會中發現事情的發展並非像自己所向的悲觀時，個案開啟了可以接受不同結果的可能性，如同個案自己內在的智慧老人在教導個案自己，習得離苦得樂之道。個案帶著探索夢境的結果回到日常生活中，並且去了解過去的自己因為一事無成而成為家人的累贅時，開始產生自我了斷的念頭；但是也因為在這場夢境中，不告而別去從軍先生的死亡、婦人看見屍體後踹一腳的反應，似乎意會到事情的發展不一定是像自己想得那樣不好或是悲觀時，也展露出了重生的笑容及曙光，讓個案透過潛意識知道事情的結果不一定是負向的，對事情的看法也增加了彈性及希望感，如同 Kalsched（2013/2022）提到，個體會找到勇氣來承受某些過往創傷痛苦。在本研究中的確可以看見個案突破現況，進入自我接納更寬廣的境界，脫離了受害或自責的樣態。因此也可以發現個案內在自我修復的力量，透過在夢境中自己與自己的對話及發現，好像讓原本覺得又大又難的事情變得可以面對，個案的整體狀態明顯趨向平穩且自在，情緒也較輕鬆，進而產生整合的能力。

（三）父女關係透過父親的獨白而冰釋

父女牽著手走進會談室，看起來爸爸對於個案相當在意。個案也可以從過去較反向及負面的表達情緒方式，調整為較直接且正向的表達方式。在會談中個案說了很多與父親相處的點滴，個案表示父親很喜歡爬山，所以過去父女會一起去爬山，父親也表示過去的確會勉強個案運動，現在也學習尊重。

研究者也協助個案表達過去在意及誤會的部分，雙方透過說明及澄清更了解彼此，也更可以知道未來的互動可以如何拿捏，父親過去總是呈現嚴肅的一面，在會談中也自然展現出嚴父及慈母一體的形象。在會談中父親的一段獨白可以說是父女關係破冰的關鍵：

「自從小美 15 歲後跟我同住，因為長期我都忙於工作也疏於與家人相處，我一直不知如何與一位青春期的女兒互動，因此多半是處於不知所措且有些惶恐的狀態。在公司裡我是 CEO，同事的確都聽命於我，但是下班後我卻是會請幾位有女兒的男同事留下來，我想要知道的是一位父親該如何養育一位青少年時期的女兒，換我跟同事請教，因為我想要當一個好父親，也希望父女關係可以漸漸變好。」(F-10-010)

此時在一旁聽到父親獨白的小美，頓時淚崩，聽見了父親的無助以及想要改變關係的努力，同時也向父親擁抱表示感謝。父女倆在此時經歷了關係冰釋的神聖時刻，這一分一秒是這樣的珍貴，而真情流露在兩人之間，研究者也為之動容。這讓研究者也不禁想起，小美在沙遊治療初始沙盤中第一個所放的橋樑物件，其象徵的溝通功能(Matthews, 1993)似乎在此刻發揮了效用，並同時呼應了 Kalsched (2013/2022) 提及早年創傷的個案會陳述充滿超自然存在體的內在世界「拯救」了他們，那個世界會為他們自身純真的靈魂提供一處原型涵容的處所。而現在，小美不必透過內在世界想像，而是在現實生活中真實的體現了被拯救的力量。透過父女的親子會談，的確也可以達到相互溝通表達想法的效果，而研究者的在場可以說是親子雙方的見證，同樣也是發揮橋樑及溝通的角色。

會談中更說明了親子過去因為沒有良好的表達機會與方式，採用較為單向的溝通處理模式，而且大多是父親的一廂情願以及個案的痛哭抗拒，往往也是造成雙方誤會的地方，目前可以透過會談來達成雙方溝通的機會，相信這次只是開端，未來仍是需要持續的溝通方能增進雙方的了解及體諒。

(四) 從對客體關係的了解中再次驗證

Winnicott (1960) 將母親與嬰兒形容成心身相伴的關係，Kalsched (2013/2022) 也曾引述 Winnicott 所提及母嬰關係二原體的神聖意象，就更可以說明性與親密感之關聯。因此從母親與嬰兒之間的身體接觸之親密，進而形成嬰兒的內心世界，心身相伴的過程進而影響日後個體建立親密關係的方法，在本研究中的個案在母嬰關係上缺乏愛的照顧。Kalsched (1996/2018) 引用 Winnicott 提及如果母親的照顧是變動無常、大幅刺激，又或是經常忽略，個體身上真我就會分裂出假我，目的是早熟的將真我與創傷隔絕。本研究中的個案就是這樣的變動環境下成長，個案會出現假我來保護自我，甚至也惡化成身心症狀。本研究中個案處於重鬱症的精神狀態，Kalsched (2013/2022) 更提到憂鬱症吮著個體，讓個體覺得心情已經不再屬於自己，而是屬於憂鬱症。因此在本研究中，個案亦將自己對於真實或幻想的母親愛恨的感受投射至研究者身上，研究者接收及調整這樣的投射，個案因而透過調整變得較緩和，並且研究者透過重新引入愛的感覺與個案間形成轉化的關係，個案出現良知進而修復與母親之間的陳年傷害，過程也就如此來來回回的進展。

(五) 研究限制與未來展望

本研究之個案透過榮格心理分析取向之遊戲治療的方式被承接及涵容，對於過去的創傷轉化為祝福，產生修復的能力。在新的旅程，放下以往抑鬱的內心狀態，取而代之的是願意迎向開放性的歷程，當個案產生自身的存在感及意義感後，能夠重新出發去尋

找新的希望人生目標。然而研究者也發現，不是每位個案都能夠說出自己印象深刻的童話故事，或是如本研究對象覺察力敏銳，能夠在諮商後期自我剖析，因此建議未來可以開展如繪畫、心理演劇等催化及輔助的方式，將內在的想法或是情境表達出來，如此也可以幫助個案體驗自身的感受，並且從創傷中釋放。（本論文部分內容曾發表於 2022 年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）

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On Freedom from Suffering: A Jungian Expressive Art Therapy Analysis of A Major Depressive Indigenous Woman

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Abstract

The purpose of this study is to understand and portray the individualization process through Jungian expressive art therapy of a female clinical client suffering from major depression and suicidal ideation. Thematic analysis was methodically adopted, using primarily qualitative and partially quantitative Jungian analysis on sandtray therapy, dream, and fairy tales. The researcher and the client completed 12 individual sessions and one father-and-daughter family therapy session, additional references include doctor's referral notes, 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 overshadowed the client's ego, throwing the client in constant self-doubt, existential crisis, and lack of self-worth. Sandtray therapy revealed an adversarial polarization and black or white binary thinking pattern drew others away yet concealing the wishes to be understood and accepted by others. The three transcendental objects reflect the overabundant melancholy gradually transformed 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 bounding 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. Furthermore, five themes were merged, which were power and control, separation and sorrow, individualization and connection, safety and freedom, and nourishment and nurturing. The pre- and post-test of BSRS-5 total score decreased from 15 points to 9 points, with the depressive mood changing from 4 to 2, and ideation score changing 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 expressive art therapy sessions on a client suffering from severe mood disturbances and suicidal ideation. The containing capacity in the expressive art 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-being, that often depleted her mental resources. She bore the indigenous culture values of family cohesion and duties as a daughter to take emotional care of both sides of the parents. Instead of shutting down the filial piety concerns, a familial therapeutic session was adopted, which facilitated the communication with her father enhanced multifaced changes, both individually and systematically. She adjusted to a more direct and positive communicative tone, and her father expressed in a more respectful and benevolent manner in return, their conjoint session dispelled the long-term impasse, and the researcher was the bridge to their communication, and honored to witness her resilience on individualization.

Keywords: Jungian analysis, expressive art therapy, major depression, indigenous/local culture

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I. Preface

This study explores and understands the traumatic life experience of a case from an indigenous psychological perspective in childhood due to a discord between parents, and suffers from major depression. Through the case description, we can understand the case's growing up in a traditional family with local cultural colors. Nasir et al. (2021) mentioned in the study that the treatment model for depression must understand concepts such as culture, personal identity, and happiness. In addition, therapeutic approaches need to integrate social and emotional concepts. As mentioned by Jung (2013/1964), the collective subconscious is a cultural symbol used to express eternal truths. After a long transformation, it has become a collective image accepted by civilized society. From this study, we can also see that the collective subconscious significantly impacts individual cases. In addition, the case had a tremendous psychological impact after the parents divorced. As the case continues to bear the pressure from family culture and the process of re-living in adulthood, the researcher tried to use Jungian expressive art therapy to intervene in the case's transformation experience. Through discussion, I see that the case is well accepted, and I am also willing to use this method to explore my subconscious mind more deeply. Mehl-Madrona and Mainguy (2021) also mentioned that culture is affected by the collectivist mentality, and the group's needs replace individual needs, so treatment methods need to consider local culture and spirituality.

The researchers discussed the relevant literature and found out that the adjustment of couples to divorce needs to be considered from a process perspective, including stress, risk, and resilience, which is an excellent pressure for both adults and children (Irene et al., 2017/2019). A survey and statistical analysis by the Ministry of Health and Welfare showed that the number of divorced women aged 15-64 in my country increased by more than 20% at the end of the 1990s compared with the previous survey in the 1990s (Ministry of Health and Welfare, 2015). In response to the current attitude towards life, single parents mainly focus on "working hard to maintain the family income" and "focusing on taking care of their children."; regarding their feelings after becoming a single parent, they believe that "there is greater work or financial pressure" and "worry about themselves or their children's future." and "Better relationship with children," it is evident that after single-parent families, economic problems and problems with children have become the focus of single parents' lives. After becoming a single-parent family, 38.29% of children have negative impacts on their children's mental health, and 28.25% have negative implications for their children's character and behavior (Ministry of Health and Welfare, 2010). From this, we can see the impact of the disintegration of the family on the

individual's growth process. Therefore, this study uses Jungian expressive art therapy to intervene in casework, trying to understand and help individuals in single-parent families or divorced parents with poor relationships. The purpose of studying the impact of situations on individuals, and even the changes in emotional behavior in adulthood, is to promote a better understanding among the Chinese people of the social and psychological pressures faced by adults who grew up in local single-parent families, as they readjust to culture, society, and other aspects of life. The process of individualization of individual cases is an admirable learning experience.

1. Exploring Individual Cases of Depression from Indigenous Psychology

First, let's understand what indigenous psychology is. According to Yang (2005), the definition is as follows: Indigenous psychology is a psychological knowledge system that uses scientific methods to study the psychological and behavioral development of people in a specific ethnic group or social culture, but the theory used in the research process, concepts, methods, and tools must be highly consistent with the local psychological or behavioral phenomenon being discussed and its ecological, economic, social, cultural and historical context.

From Yang's (2005) definition, it is not difficult to understand that indigenous psychology is a method that can be used to understand the psychology and behavior of local people. Viewed from this context, the issues of individual cases can be said to have a close relationship to the environment in which the individual lives. Yang (1993) mentioned that the social orientation characteristics of Chinese people include four types: family orientation, relationship orientation, authority orientation, and other orientation. Among them, family orientation symbolizes the supremacy of authority and values family harmony, unity, wealth, and honor. And authority sensitivity is inseparable from relationship orientation. In addition, Chang (1989) mentioned that the ultimate goal of Confucian ethics is the concept of "harmony," and Hwang (1995) constructed a "theoretical model of face and favor" from Chinese Confucianism.

On the one hand, the Chinese consolidated his authoritative position and, on the other hand, emphasized the honor of his ancestors. Hsu and Yeh (2019) further explained that the cultural tone of Chinese society is collective and relationalism, and the particular emphasis on group and relational characteristics has a profound impact on the psychology and behavior of Chinese people. Yeh et al. (2006) believe that family culture refers to some values, beliefs, and norms passed down by the family and shared among members (relationship structure). In addition,

attention is paid to centripetal, a sense of unity, and the division of internal and external lines. The communication and interaction modes include exchanging messages, poor expression of emotions, etc. It can be seen from the literature that Chinese value beliefs may also have a diversionary effect between ethnic groups.

The client was born in the 21st century, and there is a generational gap between the views of her parents and grandparents. In addition, the client has learned foreign languages since childhood, and her studies were mainly in the environment of foreign language departments. Therefore, the client herself has also appeared to be seriously westernized. From the literature and the client's background information, we can see that the client is in a Chinese family. As the only daughter in a single-parent family, the impact of the family and relationships on the client can be assessed based on the degree of close contact between the client and her family. It is not difficult to understand that the emotions, concepts, and character development of the client are inextricably linked to the family. The physical and mental symptoms of significant depression caused by having no siblings to share or share such stressful situations make the case even more helpless in this situation. In this situation, maybe client deeply feel that "death" may be a relief from facing difficulties.

In Chinese culture, it can also be seen that the rights of those in authority under the patriarchal system are indeed a source of security for the individual. Still, they are also a source of responsibility and pressure to focus on face and peace, as well as the importance of the individual to the family. Struggling to strike a balance is a complex subject. As Jung's alchemy furnace emphasizes, the integration of individuals and ethnic groups and the integration of China and the West are the arduous processes of adjustment and adaptation the cases in this study must face.

The empathy aroused by the researcher's contact and understanding became the current supporting force of the case. The researcher and the case lived in the same cultural background and era and became the person who could understand the phenomenon described by the case. The case suddenly felt that she was not alone., can also expand and influence other areas of life due to such support, which can be said to be from "problem point" to "involved level" to "real phenomenon field." Therefore, the changes caused after treatment intervention also require a treatment room. Analyze and compare the situation in the game with real life.

2. Self-Development of Local Women

Yang (1991) first proposed that the self-development process of Chinese people under Confucian culture is mainly formed gradually through the internalization of moral standards and social norms. Markus and Kitayama (1991) proposed self-construal theory, which can be divided into two types: "Interdependent self-construal" and "Independent self-construal." He et al. (1991) suggested that, under the framework of relational orientation, the Chinese self can be said to be relational, and individuals cannot be distinguished from others. The Chinese develop an interdependent and inclusive self-based social orientation and a prototype concept of self-realization. Lu (2003) mentioned that modern Chinese society has created an "eclectic self" that includes the traditional Chinese "interdependent and tolerant self" and the "independent and self-sufficient self" of Western culture. In addition to research on the Chinese self, Yang (2004) mentioned that the construction of the Chinese self is based on the conceptual framework of personal and social orientation. Lu and Yang (2005) organized Western culture as an archetypal concept of personal orientation and self-realization based on developing an independent self.

As for the discussion of self-development and relationships among Chinese people, Chen (1995) mentioned in a study of the psychological-emotional conflict and change process between college girls and their parents that while the cases were seeking autonomy internally, they also experienced the feeling of guilt about leaving their parents. Lo (1997) also pointed out the pressure that domestic adolescents bear in parent-child relationships to repay their parents' kindness. Liu (1998) further discussed that adolescent girls are less likely to adopt the separation mode when separating and reuniting with their mothers. Josselson (1980) also reminded us that the divided self does not mean loneliness but becomes oneself in relationships. The researcher realized that in the self-development of Chinese people, it is tough for girls to use the separation model to become independent. They often have a contradiction of wanting to maintain themselves and wanting to maintain relationships. Therefore, in the transformation process, they can only use awareness and expression to partially satisfy the self they wish to form. Hsu et al. (2020) further revealed that the interaction between obligations and rights under the obligation orientation and relationalism in the Chinese parent-child relationship is only about fulfilling obligations and not seeking to enjoy rights.

From this, we can also see that the cases in this study face the dilemma of independence and gender role expectations related to taking care of the family in traditional filial piety. In addition, their family members may affirm or encourage the cases when they self-sacrifice and take care of the family in return, which is more likely to cause conflicts in the client's mind and is also an issue that local women often encounter in their self-development. Moral standards and social norms regulate the Chinese self and derive from self-cultivation. The cases in this

study have also developed traits that are pretty sensitive to introspection or self-criticism, and there are substantial differences in the performance of the public and private selves. There will inevitably be contradictions or conflicts.

3. The Psychosomatic Disorder of the Case - Major Depression

The latest fifth edition of the American Classification and Diagnostic Criteria of Mental Disorders from the American Psychiatric Association (APA) (2013/2014) mentions that five or more of the nine items within at least two weeks are considered a major depressive episode. The problems included in the cases in this study include depression, which occurs almost all day and every day—a significant decrease in all or nearly all activities, interests, or pleasures. I suffer from insomnia every day and feel tired and lose energy. Almost daily feelings of worthlessness or excessive or inappropriate guilt decreased ability to think or concentrate, or inability to make decisions, and repeated thoughts of death and previous suicide attempts or unique plans to commit suicide.

In addition, some cases also reported frequent nightmares. The correlation between nightmares and physical and mental symptoms in domestic and foreign literature includes nightmares and sleep disorders, psychological distress, depression, neurotic traits, post-traumatic stress disorder, and anxiety symptoms (Bolstad et al., 2021; Dassel et al., 2018; Martina & Reinhard, 2001); and nightmare distress, frequency, and repetitiveness are also associated with post-traumatic stress disorder (PTSD) symptoms (Dassel et al., 2018) and suicide (Shianne et al., 2020). In addition, nightmares are related to personal real-life problems or personal traits and emotions: physical discomfort caused by nightmares is also considered to be a problem in their lives and urges them to solve personal issues (Martin & Reinhard, 2001); and individual ego strength may partially explain the association with nightmares, neurotic traits, and states of psychological distress (William, 2020). Weinstein et al. (2017) found the relationship between daily life in a study. They repeated dreams that frustration in life experiences has an essential impact on triggering negative emotions in dreams. People who often suffer from nightmares are harmful and have more negative emotions than people who do not experience nightmares (Franc et al., 2021). Finally, in the treatment of nightmares, cognitive behavioral therapy can increase control over the content of dreams and reduce post-traumatic nightmare distress (Harb et al., 2016). Studies have proven that cognitive behavioral therapy is practical and effective in patients with bipolar disorder (Miller et al., 2018). There is also using cognitive behavioral therapy to deal with insomnia combined with sleepwalking (Wung & Yeh,

2013). Logotherapy and solution-focused short-term therapy help dreamers respond more competently and less fearfully after waking up from dreams and positively impact functioning (Ellis, 2016).

Therefore, the treatment of cases in this study also includes the treatment of nightmares. Since nightmares are abstract and cause negative emotions in these cases, expressive art therapy can be achieved through sandtray objects. The use of clay creation or fairy tale narrations that are deeply impressed in the client's mind can help the client to reveal the inner subconscious part and help the client to realize and identify. Furthermore, the case is also being exposed to various media and can express and release more emotions that have been suppressed in the heart for a long time. In the process of contact with the subconscious mind, the case has also increased the ability to view its problems from multiple perspectives, and no longer from a single perspective, therapeutic intervention helps the client's thinking become more flexible and loosen the possibility of fixing hopeless thoughts.

4. Jungian Expressive Art Therapy

The content of Jungian-oriented expressive art therapy used in this study includes sandtray therapy, clay creation with dream interpretation, fairy tale analysis, etc., which are all part of the intervention using expressive art therapy with multiple media. Jung (1961) also said that expressing the inner world through artistic media can help people integrate their inner and outer beings. Art itself can heal, allow the repressed subconscious to be visualized and raised to the level of consciousness, and capture the prototypes in the subconscious and transform them into symbolic images (Hsu, 2021). Images can also impregnate symbols and make images alive. (Nora, 2018/2022), schematic images in artistic creation are regarded as life in pictures (Schaverien, 1992). The descriptions of various intervention contents are as follows:

(1) Sandtray Therapy and Transcendental Functions

This therapy provides a free and protected space (Kalff, 1980) in which clients can express and experience emotions arising from early trauma, abandonment, or deprivation; the free and protective relationship established is like that of a mother to her child. Love is an indispensable and important factor in healing and transformation (Kalff, 1980). Weinrib (2004) observes that the dynamics of the sandtray's function are very similar to the transference methods used by what Winnicott calls "transitional objects". Huang (2005) believed that the client's hand touching the sand produced a "kinesthetic experience" that caused the focus of attention to shift

from the outside to the inside. The sand play objects attracted the client because they aroused the client's suppressed psychic elements and presented them. Come out, and the therapist creates a safe space and connects to things of personal significance through words, sandtray recordings, and case discussions. Mitchell and Friedman (2003) proposed that the following phenomena can be observed in the sandtray: the energy points and trouble points of the case, what types of phenomenon clusters appear, the power or resources presented, and what symbols of trauma are presented in the sandtray. Based on the above content, it can be understood that the process of sandtray therapy can provide a safe and tolerant environment, helping individuals to move from the external world to the internal world for repair. Therefore, in this study, it can be used as an introduction point for consultation, and on a case-by-case basis for self-injury and suicide issues that are difficult to explain or are complex, we provide methods to promote feelings or issues that cannot be touched by talk therapy, and can achieve the effects of expression and transformation.

The transcendent function is a psychological function produced by combining conscious and unconscious content (Jung 1916/2014). The transcendent function must first have unconscious material, usually using the content of dreams or spontaneous fantasies (Jung, 1964/2013). For adults, complete self-sufficiency can only be achieved through integrating the conscious and subconscious mind. Jung believed that the mind transcends functions and allows the individual's potential to be fully realized (Jung, 1916/2014). Kalsched (2013/2022) talks about the importance of the transcendent function. This space between our private subjectivity and intersubjectivity is to heal what we find unbearable and escape from one world to another.

(2) Jungian Dream Interpretation

a. The Meaning of Dream Interpretation

Jung once mentioned that the symbols of dreams cannot be treated separately from the context of the dreamer but must be considered by the causes and consequences of the dream itself (Jung, 1964/2013). Huang (2007) mentioned Jung's concept of the collective unconscious in dream interpretation and emphasized that its principles lie in intuition and individualized, flexible attitudes. Therefore, researchers believe that exploring and analyzing dreams is a vital medium to build a bridge between the self and subconscious content, helping patients explore their souls and awaken or find direction and strength from difficult experiences.

b. Stage of dream interpretation

Johnson (1986) used Jungian theory as the basic structure and divided the dream interpretation process into four stages, namely association, psychodynamic exploration, interpretation, and ritualization.

(a) Association - Active Imagination and Expansion

Johnson (1986) mentioned that for any symbol in a dream, the subconscious mind is ready to find its meaning and metaphor through association. The content can be divided into "active imagination" and "amplification."). Huang (2007) mentioned that active imagination is a technique used by Jung to deepen the meaning of dreams in her dream interpretation work, and expansion is the imagistic expansion and extension of the archetypes and images in dreams. Kalsched (2013/2022) mentioned that the expansion method is a technique used by Jung when facing the collective material of dreams, gathering word associations, myths, religious images, etc. Active imagination is also an essential method in Jungian theory (Shen, 2004). The point of active imagination is to allow unconscious fantasies to flow into the selfless vacuum and integrate into daily life (Tibaldi, 2010/2017).

(b) Exploration of Psychological Dynamics

The primary purpose is to find out the events between dreams and the dreamer's inner emotions, the activation of inner personality, feelings, attitudes, values or moods, etc.

(c) Interpretation

This part focuses on the core message and advice given by the dream, so the dreamer must approve any interpretation. Huang (2016) mentioned that reconciliation and integration may gain new interpretations in the face of complex issues. Then, one can experience the actual state of existence among all things and the genuine compassion for people.

(d) Ritualization

This part is mainly for the dreamer to return to daily life with the results of dream exploration so that the dreamer can understand the connection with himself and help the dreamer experience more spiritual awakening or find new ideas from troubled experiences.

(3) Jungian Fairy Tale Therapy

Von Franz (1970/2018) is the earliest advocate of Jungian fairy tale therapy. He believes fairy tales present purer symbols and archetypes (Johnson, 1991/2021). Guo and Huang (2017) stated that fairy tales contain symbolic language that can express the spiritual experience accumulated by human beings over a long period. Kast (2004/1986) believes that fairy tales can protect people's voices and inner desires, allowing people to see the plight of their lives in a symbolic form.

Researchers try to use expressive arts therapy to provide a safe environment, use various expressive media to help the client express their emotions or reveal the suffering of long-term physical and mental symptoms, and support the client's transition from the external world to the inner world and heal.

II. Research Methods

Research methods are divided into research questions and purposes, research design, procedures and tools, rigor, ethics, and research participants.

1. Research Questions and Purposes

This study aims to understand the transformation experience of a woman with severe depression after experiencing childhood trauma through the intervention of expressive art therapy from the perspective of indigenous psychology. The contents of expressive art therapy using Jungian psychoanalysis include sandtray therapy, dream analysis, and fairy tale metaphor analysis. And the transformation experience will lead to a deeper understanding and application of how to escape suffering and gain happiness.

2. Research Design

This study used thematic analysis to explore the connotation of treatment themes. This method processes the essential patterns in the research data and discovers their connections with the research questions (Braun & Clarke, 2006). As for the analysis steps, we refer to Kao's (2008) point of view and use the following procedures to analyze the research data:

- a. Write case records and collect relevant research data clearly and in detail so that the research data can present the original phenomenon as much as possible.
- b. The researcher reads the text repeatedly with an open attitude and writes down her understanding and reflections.
- c. During the research process, discover the context of events and visual frames, mark, code, and annotate information related to the theme, and then gradually examine these meaning units to facilitate the summary of future themes.
- d. Gain an overall understanding of the text through repeated reading.

e. Analyze the structure of experience and reconstruct meaning or rediscover new units of meaning.

f. Identify common themes and reflections, present and name essential themes.

This study attempts to use the theme of "power/control" as an example to illustrate the coding process.

Table 1

Coding of the Theme "Power/Control"

frequency	counseling record content	coding	meaning unit	theme
1	Until I moved to my father's house, I once met my mother when my father and I checked out at a store. I still didn't dare to look directly at my mother. I was afraid my mother would scold me again, so I only dared to hide behind my father and secretly look at my mother.	1. Don't dare to look directly at your mother. 2. Fear of being scolded again 3. Hide behind dad.	The client has been subject to high demands from her mother since she was a child. The client was still afraid of	power/control
3	The mother is emotionally irritable and cares about "Xiao-Mei." She also has high requirements for life and academic performance. She hopes that "Xiao-Mei" will behave like a lady and have excellent grades. If she does not meet her mother's wishes, she will be treated with physical or verbal violence.	1. The mother is in a bad mood. 2. The mother has high requirements for "Xiao-Mei" (she must behave like a lady and have excellent grades). 3. Being treated with physical or verbal violence if the mother's wishes are not met.	her mother's physical and verbal violence until adolescence.	

3. Recruit Participant (case/client) and Collect Information

When referring the client counseling part of this study to the researcher, the referring unit has asked the client to fill in a counseling consent form, which thoroughly explains the parts of the counseling process regarding audio and video recording, and the need to take photos of the client's creation-work during treatment. Therefore, the researcher keeps records based on each audio recording. After the treatment is completed and before writing the research content, the researcher explains the purpose of the research to the client, the data collection method, confidentiality, and research ethics, and signs a consent form. The client's consent was again obtained to participate in this study and to use the interview data.

4. Research Procedures and Tools

(1) Research Procedures

The researcher conducted treatment and audio recording with the client's consent, then transcribed the verbatim manuscript and conducted text analysis. Based on the interpreted understanding, the researcher began to write the research results and discussion. The description of its text encoding is as follows:

1. The coding is divided into three paragraphs, representing [speaker]- [number of meetings]- [conversation serial number] respectively.
2. R represents the researcher's serial number.
3. C represents the serial number of the research participant (case).
4. F represents the research participant's serial number (the case's father).

Example: C-01-001 represents the first sentence of the case said in the first interview. R-02-002 represents the second sentence spoken by the researcher in the second interview.

(2) Research Tools

Recording equipment used in the study, informed consent form. The main reason for using audio recordings is that the audio files can present the actual content and sounds of the interviews between the case and the researcher, analyze the case issues and experiences, and explore related variables (Lin, 2017).

(3) Research Scale

Lee et al. (2003) developed the Short Form Health Scale as a self-report scale, which includes a 5-question symptom question set to measure the severity of common psychological distress such as anxiety, anger, depression, low self-esteem, and insomnia; and 1 question. The purpose of suicide assessment is to screen for mental disorders and provide necessary mental health services.

Each question in this scale is scored from 0 to 4 points, with 0 points: not at all, 1 point: slight, 2 points: moderate, 3 points: strong, and 4 points: very strong. The total score is 0~20 points. When used, the best cutting point for distinguishing mental disorders is 6 points. The total score (severity of symptoms or psychological distress) is divided into the following levels: Total score for questions 1 to 5, Score: 0~5 indicates good physical and mental adaptation. Score: 6 to 9 indicates mild emotional distress and emotional support is recommended. Score: 10 to 14 is considered moderate emotional distress, and it is recommended to be referred for psychiatric treatment or receive professional counseling. Score: greater than 15 is considered severe emotional distress, and it is recommended to be referred for psychiatric treatment or receive professional counseling. In addition, the single score of question 6 (whether there is suicidal ideation) is an additional question. If the total score of the first five questions is less than 6 points, but the score of this question is more than 2 points (moderate level), referral to a psychiatric department should be considered.

Analysis of the reliability and validity of the Short-form Health Scale by different ethnic groups shows that each scale has good internal consistency (Cronbach's $\alpha = .77-.90$). The test-retest reliability is .82, which is consistent with the spirit of the Mini-International Neuropsychological Interview schedule comparing the disease diagnosis results, using six points as the cut-off point of the scale can achieve a sensitivity of 78.9%, a specificity of 74.3%, and a correct diagnosis rate of 76.3%.

5. Research Rigor

The treatment data used in this study come from the active treatment process of the case, and the data have reliable sources. This study qualitatively analyzed the verbatim manuscript of case therapy. To increase the reliability of the research data, the researcher received supervision in addition to the professional doctoral course in counseling and counseling. Through the supervisor, from an objective and experienced perspective, work together to help review the information presented in the case. This study was verified through triangulation of data sources and theory, as explained below:

(1) Triangulation of Data Sources

Research data collection also uses information from referral agencies, family members, etc., to cross-verify the accuracy of observation records. The researchers verified the text content with individual cases to ensure that the content of the interviews was consistent with an average of 90% to ensure that there were no misunderstandings or distortions in the interview content

(2) Theoretical Triangulation Test

This study also discussed and interpreted with reference to object relations theory, and compared opinions with research collaborators during the text analysis process to reduce the systematic bias of the data and improve the quality and credibility of the content analysis. Finally, the researcher also mailed the results to the case to determine the content of the public information and avoid infringement of privacy.

6. Research Ethics

The researcher explained the study to the case and obtained consent forms. To ensure the rights and interests of the client, no research-related projects were initiated during the treatment period. The purpose was to allow the researcher to conduct the treatment process in a single capacity as a clinical psychologist and to accept clinical supervision to ensure that to protect the client's rights and interests, all information that could identify the client's identity was deleted during the research process.

7. Research Participants

(1) Researcher

The researcher (the first author) is a clinical psychologist who has been engaged in medical and educational work for 16 years and is currently studying in the Department of Guidance and Counseling doctoral program and receiving supervision. The researcher has also taken courses related to counseling theory topics. These professional trainings have become the cornerstone of this study. The researcher (the first author) played the role of psychologist, transcriber, and data analyzer. Each role had appropriate intervals and preparation time to ensure the clarity and completeness of the data. The researcher also conducted content analysis with research collaborators and referred to family interview records and the test results of the

Brief Symptom Rating Scale (BSRS-5) to conduct triangulation to improve the reliability and validity of the study.

(2) Research Collaborators

The research collaborator is also a clinical psychologist and a doctoral student in the Department of Guidance and Counseling who has taken courses related to counseling theory topics. The research collaborator works in a medical institution and has received object relations supervision for over ten years; responsible for the analysis and revision of research data in this study to improve the reliability and validity of this study.

(3) Basic Information of the Case "Xiao-Mei" (Pseudonym)

1. Content provided by the referring unit and family members

The information in this section comes from the data collected by the researcher during interviews with the referral unit and the father. The pseudonym of the case in this study is "Xiao-Mei." She is a single woman aged about 25-30 years old. "Xiao-Mei" suffers from severe depression and has expressed self-harm and suicidal thoughts. Therefore, "Xiao-Mei" has gone to the psychosomatic clinic for outpatient treatment and medication. And suicide notification. In addition, because of her poor physical and mental condition, her father suggested that "Xiao-Mei" receive psychological treatment at her own expense. After "Xiao-Mei" agreed, her father told the referral agency she would pay for unlimited consultations. He just hoped that his daughter would not seek death.! The researcher can feel that the father is worried about Xiao-Mei's physical and mental condition and seems to expect that "Xiao-Mei" can regain her mental health at all costs. At the same time, he can also see that under the traditional image of a father, this may be the father expressing his love for his child. However, it is impossible to express love to the child directly. Here, we also see the emotional expression of father and daughter in traditional Chinese patriarchal society. It is restrained and hidden and will only be revealed to medical staff when it is a matter of life and death.

2. The Case's Description of Past Physical and Mental Conditions

During the meeting, I learned that Xiao-Mei said:

"I have received psychotherapy in the past. During the counseling process, if I feel that the psychologist I am meeting with is unsuitable, I will not go back after one conversation, so I have changed several psychologists." (C-01-007)

After hearing such content, the psychologist felt that Xiao-Mei was decisive in doing things. However, the psychologist also felt the pressure to help Xiao-Mei, so he was extra cautious about establishing a relationship. This first meeting will also determine Xiao-Mei's future, which is the key to continued treatment.

During the interview, it was learned that Xiao-Mei worked briefly after graduating from college and has been unemployed for five years. During this period, Xiao-Mei suffered from psychosomatic disease. It can be understood from Xiao-Mei's family of origin that her parents divorced when she was young. From then on, Xiao-Mei, as an only child, became the scapegoat for her parents' discord or the target of projection in her father's family when discussing her parents' divorce. As the father is the eldest son in the family and the case is an only child, Xiao-Mei said:

"I often inexplicably accept the concepts of passing on the family line and honoring my ancestors from traditional family culture. I don't like my female gender. I usually dress in neutral clothes and ride a gearbox motorcycle." (C-01-010)

Therefore, according to the psychologist's observation, Xiao-Mei, who looks soft and gentle, usually wears her long hair tied up and behaves very capable and masculinely. She wants to play the role of sharing family pressure and uniting family emotions.

When Xiao-Mei lived with her mother before she was 15 years old, she feels been suffering because of her mother's manic depression. The mother's demands on academic performance in English were too high for Xiao-Mei to bear. Xiao-Mei would be punished if she did not comply, almost no opportunities for choice and expression, and was quite depressed since childhood and suffered a lot of unstable emotions and physical violence from her mother. This situation lasted until she was 15 years old and entering high school. But Xiao-Mei also said that later, she studied foreign languages in college and had the opportunity to study abroad. This was also an advantage brought by her better English skills. From here, we can roughly understand that Xiao-Mei's life situation since childhood was in a state of extreme restriction and control. There was no other life development except studying. Her mother's emotional

fluctuations also caused Xiao-Mei to be extremely sensitive, fragile, easily fearful, and have a masochistic psychological state.

Xiao-Mei's parents decided who she would live with from childhood to adulthood. After Xiao-Mei turned 15, she moved to live with her father due to further education and financial considerations so she could leave her mother's control. Xiao Mei, who was treated violently, could be said to be relieved. Then Xiao-Mei said during the counseling:

"It wasn't until I moved to my dad's house that I met my mom once when my dad and I were checking out at a store. I still didn't dare to look directly at my mom. I was afraid my mom would scold me again, so I only dared to hide behind my dad and look at my mom secretly." (C-01-015)

As an adult, Xiao-Mei recalled her fear when she was with her mother before she was 15. She still vaguely remembered it and found it unforgettable during the interview, and she has never interacted with her mother again. However, Xiao-Mei, who lives with her father, has problems getting along. Because the father and daughter have rarely interacted with each other for many years, Xiao-Mei, who is in adolescence, is in the process of finding her own role identity or interpersonal relationships. At this stage, many self-concepts are also in conflict and conflict, such as: Why was I born into such a family? Why do I exist in this world? What kind of person am I? What do I like about myself or others? Xiao-Mei also began to have a lot of doubts about her existential issues. Still, Xiao-Mei also found that both she and her father expressed themselves in a passive and repressed way. Hence, the relationship and communication between the two parties were at a standstill. During the counseling, Xiao-Mei said that her relationship with her family was suffocating, from her relationship with her mother, in a state of high stress and emotional breakdown due to being abused, to her relationship with her father, in a state of cold, isolated, lacking in help, and without flexibility. The most severe thing is that Xiao-Mei doesn't like herself, let alone living like this. Xiao-Mei deeply feels that only her death can end this pain.

III. Research results

1. Counseling Goals and Process

The goal of counseling is to deal with the inner lack and trauma issues of the case. From the description of the past physical and mental conditions of the cases interviewed by the above researcher, it can be found that the requirements and pressure from the traditional family culture significantly impact the instances. The following will use the Jungian orientation. The intervention of expressive art therapy further understands that the client has never understood her emotions. Through sandtray therapy, it can be said that the client can feel how strong her subconscious and emotions are through vision and touch. In the past, the client had been unable to be at peace with herself, and because the intense emotions made her to sense her own existence, it gave her a good start in taking good care of herself. Therefore, in subsequent dream analysis and fairy tale therapy, we saw that the client released more emotions that she had suppressed in the past. There are feelings of sadness, melancholy, loneliness, curiosity, humor, and disgust. In this case, she can learn to adjust and cope with it, which further helps Xiao-Mei embody the entanglement of her inner mother complex and find a way to reconcile with her inner self. Later in the meeting, the client and her father were filled with tears during the parent-child meeting, which melted and released the iceberg in the father's and daughter's hearts. The layers of unspoken feelings in their hearts were indeed expressed. At the same time, the case was also moving forward. In the subsequent interviews, the self-attacking and hurtful behaviors gradually eased, and the self-moved towards a self that could choose and adjust self-integration and find new life goals and priorities. The researcher used a Jungian perspective to analyze and understand the content of the case in expressive art therapy. Counseling included 12 individual sessions and 1 one-parent-child session (father and daughter). The description is as follows:

Table 2

Table of Contents for Each Meeting

Number of meetings	content
1st and 2nd meeting	Understand the main complaint of the client, clarify the goals of counseling, and establish a counseling relationship.
3rd and 4th meeting	Through the process of sandtray therapy, researchers help client express the shadow of maternal control or violence in childhood, as well as the hidden feelings such as depression and depression in the future.
5th meeting	The researcher found that during the previous treatment, the client experienced the closeness to the subconscious brought about by the

	sandtray therapy process, and was resistant to the emotions or thoughts it evoked. Therefore, the client stated that she was unwilling to undergo sandtray therapy again this time. The researcher therefore arranged for the cases to experience transcendent functions instead.
6th and 7th meeting	The case took the initiative to bring nightmares to the researcher, so the researcher also helped the case projective dream interpretation through clay creation.
The 8th and 9th meeting	The researcher found that the client's mental and emotional state was effective after expressive art therapy, so she also asked the client whether she had any impressive fairy tales since she was a child. After the case was presented, the researcher analyzed it and found that the issue of parenthood is currently related to the relationship with the father needs to be repaired.
The 10th meeting	Parent-child interview between the case and her father.
The 11th-13th meeting	The case was interviewed three times individually. The researcher continued the treatment and checked the updates of the client's life context before closing the case.

2. Case Conceptualization

Xiao-Mei grew up in a family with a poor relationship between her parents. She faced the life of a single parent after her parents divorced at an early age. During the first 15 years of living with her mother, she endured high academic pressure and was often subjected to physical and mental violence. This also created Xiao-Mei, who has a relatively repressed and nervous personality. She lived with her father after adolescence. Her father was a company's CEO and was busy working in essential positions. The relationship between father and daughter had been alienated for a long time, and Xiao-Mei eventually developed symptoms of depression and committed suicide thoughts. Xiao-Mei has been under a lot of mental pressure since she was a child due to long-term poor communication, mutual suspicion, and quarrels in her parent's marriage. She rationally agrees with her father but is emotionally close to her mother. In addition, as the father is the eldest son in the family and the client is an only child, the client needs to bear the pressure from the family culture to carry on the family line and honor the ancestors. The concept of filial piety also urges Xiao-Mei to concentrate on condensing family

emotions after she becomes an adult. Playing a vital role becomes Xiao-Mei's shadow of the high pressure of getting along with her parents or among family members.

Xiao-Mei often thinks she has no life left to live in her adult life. When she feels that she cannot meet her requirements or is not as good as others, she cries bitterly. Xiao-Mei is also in a state of ambivalence and conflict with the identity of her parents. Emotionally longing to connect with her mother, we can glimpse it through the interaction between two big and small crocodiles in Xiao-Mei's sandtray therapy. In other words, the little crocodile in her father's house was born from the giant crocodile in the witch's house. Being sent to live in her father's home from the witch's house is very similar to the fact that the case was sent to live in her father's house when she was 15 years old because of her studies. However, the case's mother complex has not disappeared, and Xiao-Mei's character still makes her resemble her mother deeply. Deeply connected, the father is only good at working to make money to support the family but is not good at expressing emotions, leading to the alienation from Xiao-Mei. Researchers refer to Klein's (1946) object relations discussion of melancholy. Individuals will project their hatred of the death instinct onto bad breasts or penises, but they will also project feelings of love when the individual finds that they are projecting on the same. When people are depressed, depression develops. In real life, Xiao-Mei has never developed her focus in life, and recalling the painful past makes Xiao-Mei often doubt the meaning of her existence and even attempt to attack herself by committing suicide.

Through counseling, the researcher helped Xiao-Mei express and clarify many of her feelings and helped Xiao-Mei distinguish between her parents' marital problems and issues that developed during her growth. Xiao-Mei often cried during the process, which seemed to show Xiao-Mei's desire to be understood and her experience that she may have never been well understood or treated in the past. Jungian-oriented expressive art therapy provides a tolerant space for cases with severe emotional distress, allowing the cases to have the opportunity to face opposites and shadows, thereby creating a transformed sense of existence and meaning.

3. Therapeutic Intervention

(1) Sandtray Treatment

Figure 1

Full Picture of Sandtray



a. Initial Sandtray Analysis

The initial sandtray (Figure 1) shows that the types and quantities of objects used are pretty rich. Kalff (1980) believed that the initial sandtray has at least several characteristics, such as the case's feelings about treatment, the relationship between the case and the subconscious, and the case's problems and solutions. The case shows primitive animal instincts in the lower half of the sandtray. The role of human beings in the sandtray is leadership or control. Therefore, it can be understood that what humans display on the sandtray is mainly functional, and Jung mentioned functions. Sex has a decisive influence on consciousness (Sharp, 2012/1983). Most of the other objects in the sandtray are animals. Xiao-Mei said:

"This is my first time to try sand play therapy. I named the sandtray Minecraft. There is a pool in the middle of the sandtray. After setting it up, I felt the pool was not big enough. The animals need to know each other through Mr. Rabbit's communication, so everyone is all friends." (C-03-003)

The sandtray is divided into five parts, and the position of the objects symbolizes the state of the inner world (Ruth, 1998); they are the father's home in the upper left corner, the mother's home in the upper right corner, the pool in the middle, the ancient ruins in the lower left corner, and the entire group of dinosaurs in the lower right corner. The first object put in is the bridge,

and the pool represents the contact between Xiao-Mei's inner and subconscious. From the position and size of the sandtray, it seems that it is the core position in the center, but the range of contact is not extensive. It may be Xiao-Mei's inner body. -Mei still has some scruples about subconscious contact and may have hidden or suppressed many emotions and events. This may also be the way Xiao-Mei learned from her high-pressure mother since she was a child. The fish in the pool are crowded and stacked together, like crucian carp crossing a river, which is far from the state of swimming freely in the water. It can also be seen that Xiao-Mei has a strong feeling about how to survive competition. In addition, Xiao-Mei chose Mr. Rabbit as the main character to communicate with other animals. The softness and jumping of the rabbit symbolize elasticity, and the cunning rabbit has three homes (Chinese Sayings), which also means flexibility or cunning. The rabbit is one of the symbols of Easter in the West (Matthews, 1993; Terri, 2006). The rabbit symbol can show that Xiao-Mei's inner world may also have flexibility and problem-solving abilities.

In the lower-left corner, which represents Xiao-Mei's inner world, we can also see many historical monuments placed there. We can appreciate the individual nostalgia and the degree of influence from traditional family culture, as well as the collective subconscious that ancient culture and tradition have deeply affected Xiao-Mei, just like Xiao-Mei, who is studying in the Department of Foreign Languages and Literature in another county, returns to the countryside every week to accompany her grandfather and grandmother, assisting family relatives in communicating and coordinating, making the family happy and fulfilling her filial piety, and partially replacing her mother as the daughter-in-law in the family. For Xiao-Mei, who suffers from major depression, when inner tradition collides with outer modernization, the researcher observed that the case might be isolated from the world due to psychosomatic disorder, just like standing in the aliens or astronauts next to the monuments as awkward as they are. In the leap from ancient times to modern civilization, we can also see the display of transcendent functions, such as the scene of grass placed next to monuments and the lifeless monuments covered in snow, forming a strong contrast. Kalsched (2013/2022) also mentioned that green is the color of life and rebirth in the form of plants. She looks forward to the coming of spring one day, which is also the coming of the transformation of Xiao-Mei's inner hope.

The large number of dinosaurs in the lower right corner symbolizes the original aggression, which may be related to survival defense (Matthews, 1993). It seems that Xiao-Mei needs a significant enough number to feel at ease, and the way Xiao-Mei arranges the dinosaurs is to combine all the dinosaurs' objects are dumped into the sandtray.

b. Contents in the Initial Sandtray

(a) *The Current Situation of the Two Homes*

Xiao-Mei said:

"There are two homes in the sandtray; one is where I currently live with my father, and the other is the witch's home. In reality, my father is a scholar type with a slow and slow attitude toward work, but he is very bold in making decisions and usually does not see any emotions. My reaction is that I am often busy with work, and my father performs very well at work; there is also my favorite little crocodile in the sandtray, which the witch gave me. I also hope to maintain a friendly relationship with the witch, but the crocodile is very hot, like a person with a bad temper, just like my mother and me; it reminds me of my mother who has a bad temper. Usually my mother cares about me but also has high life and academic performance requirements. She would like me to behave like Ladies; my grades, especially my English skills, must be excellent. If my performance is not as good as my mother's expectations, I will be treated with physical or verbal violence by my mother." (C-03-009)

During the sandtray treatment, the client mentioned two homes, namely her father's home and the witch's home. The father's home provided food to nourish Xiao-Mei. In addition, many military vehicles were also seen in the father's home. It seems that It has a great relationship with the father's career in technology or discipline, symbolizing substantial wealth or control. As for the witch's home and the many monsters guarding this part, you can first understand the symbol of the witch. Kalsched (1996/2018) mentioned that witches can be regarded as the ability of the mind to self-paralyze or dissociate, freeze, and internally hypnotize the self. This is similar to the relationship between Xiao-Mei and her mother. The relationship between the two is close but also high-tension. Her mother's high degree of control and demands on Xiao-Mei often makes Xiao-Mei feel suffocated or out of breath. Her mother hopes that she can achieve something and honor her ancestors. At the same time, Xiao-Mei also realized that she also had a very bad-tempered part similar to her mother. Just like a witch's home was guarded by many monsters, her mother treated Xiao-Mei with a more primitive instinct. Xiao-Mei also inherited this instinct. At the same time, she has to suppress her instinct to interact with her mother. After long-term relationship, she will have self-doubt about the meaning of existence; especially when Xiao-Mei's performance in life and work is not as expected, Xiao-Mei does not want to be disappointed with herself. Becoming a burden to others is also the main reason

for Xiao-Mei's self-injurious behavior or suicidal ideation. The role of mother presents high demands and aggressive behaviors for Xiao-Mei, which makes Xiao-Mei have a negative mother complex in her heart, which is shadowed by the image of the witch. When Xiao-Mei faced her own shadow, she understood that this was the self-protection system of the past, and also saw that the individual cases relied on it to survive. Instead of denying its existence, she gradually understood and learned it was an opportunity to be in harmony with her mother and herself.

For the issues of the two families to become integrated within Xiao-Mei, her natural innocence must endure experiential hardships, just like the suffering that Xiao-Mei has gone through, even as a result of suffering from major depression. As Kalsched (2013/2022) said, the suffering required in this process must be to experience enormous sadness and mourning in consciousness. But only by going through this process can we move towards transformation and get out of our trapped selves.

(b) True Temperament Resolves Interpersonal Difficulties

Johnson (1991/2021) mentioned that shadows are disgusting areas of our existence, and in the story, the witch gave the little crocodile to Xiao-Mei, which became Xiao-Mei's favorite gift. The subconscious also wanted Xiao-Mei to face the shadows in life. When Xiao-Mei was free-associating, she thought of all the past things she had done with her classmates. Xiao-Mei said that because she had a baby-sounding voice in her speech, her classmates often thought that Xiao-Mei was artificial, so she was ostracized. One time, Xiao-Mei said vulgar words when talking to her classmates, which made them feel friendly and interested. This incident seemed to make Xiao-Mei discover that her true temperament is helpful for interpersonal relationships, and her true temperament also reminded Xiao-Mei that her true temperament has also become a gift that her mother gave her for her life. Therefore, the mother is Xiao-Mei's shadow but is also a gift. This two-sided understanding also helps Xiao-Mei gradually gain a balance in her heart and find a foothold in the face of setbacks.

(c) Potential Emergence of the Case

Regarding the content in the center of the sandtray, Xiao-Mei said:

"A diver will take orders from Mr. Rabbit. Because rabbits are naturally afraid of water, they need the help of professional divers. Mr. Rabbit constantly communicates with other animals through divers, and the current situation between the animals is peaceful coexistence." (C -03-012)

In the process, it helps animals in the water and on land communicate, and the appearance of the diver also conveys the symbol of Hermes. He is the god of boundaries, the god of paths that wander between land and sea, and essentially exists in transitional time and space (Stein, 1987/2013); subconsciously, he also sees Xiao-Mei's view of his situation. The transition between water and land and the process of Jungian-oriented expressive art therapy helped Xiao-Mei see her ability to solve problems and respond to things. She will seek resources when faced with things she cannot do, and she doesn't only have to rely on her own efforts, that is, she is very flexible in handling things.

(d) Primitive Instincts and Desires

Xiao-Mei placed a lot of dinosaur objects under the sandtray. After Xiao-Mei picked out all the dinosaur objects in the treatment room, she put them on the sandtray. Xiao-Mei said that because she likes dinosaurs very much, she wants to put all Dinosaurs on the plate; at the same time, the researchers also observed that the case had an all-or-nothing style of doing things. During the interview, Xiao-Mei said she was prone to more extreme judgments due to her polarized likes and dislikes. Another thing researchers are worried about is that when Xiao-Mei is entirely devoted to people or things and fails to receive a corresponding response or reward for her efforts, Feelings of loss or melancholy may occur. From a symbolic point of view, animals also represent the instinctive part (Shi, 2016), and dinosaurs are powerful, violent, aggressive, and abundant in power (Matthews, 1993). If this part of the power is not handled correctly, it may hurt oneself or others. Not toward others, Xiao-Mei seems to be hurting herself more. For others, she wants to give back to her father after becoming successful in her career and financially allowed. We can also understand Xiao-Mei's intention to fulfill her filial piety.

(e) The Feeling of Release but also Exhaustion

Xiao-Mei expressed her inner world and family problems through sandtray therapy and used this process to express her depressed feelings and melancholy. Xiao-Mei said:

"After setting up the sandtray, I felt comfortable but exhausted. The comfortable part was putting all the objects I liked on the sandtray, but the tired part was that I felt physically and mentally exhausted. At the same time, I was worried that my emotions would surge. Will I collapse? Or am I still not used to expressing my feelings?" (C-03-020)

Therefore, there was some resistance to sandtray treatment in the follow-up interviews. From this, the researcher also saw the contradiction in Xiao-Mei's heart and her shyness in the depths of her heart. Therefore, the researcher respected and agreed with Xiao-Mei's decision while also waiting and accompanying Xiao-Mei to prepare herself to face the problem.

During the sandtray therapy, the client saw opposites and the need to be understood. According to the content of the trauma sandtray proposed by Mitchell and Friedman (2003), Xiao-Mei's initial sandtray appeared chaotic, split, hindered, restricted, and threatened scenes. We can understand that the trauma Xiao-Mei has endured since childhood cannot be ignored.

(2) Content Beyond Functions

The transcendental function used in this study is mainly a continuation of the concept in sandtray therapy. The client is attracted to the objects, which inspires the client to present the suppressed spiritual elements. The client selects three objects to represent the current problems they are encountering. The object that is the opposite of the current problem and the object that finally connects the two (Liang, 2016). The new insights formed through the symbolic meaning of the case in the process create core concepts that break through the current problem and even loosen the original issues fixed in the client's heart. It can be used to understand that finding a new way out is possible when an individual transcends or escapes the current situation.

The researcher determined that Xiao-Mei said that after the initial sandtray was completed, she felt that she had achieved the effect of expressing herself. Still, she also thought that she was particularly prone to mental and physical exhaustion due to depression, so she expressed that she was only willing to use objects that transcended functions to express herself.

Figure 2

Three Objects Selected by the Case



a. The selection of objects once again projects Xiao-Mei's distinctive characteristics

Xiao-Mei said:

"Regarding the choice of objects, my favorite is the little flying squirrel. It is adorable and small, just like I like to be cared for by others as the youngest. But I wouldn't say I like the black mouse because I sometimes complain about things or other people, and the self-pity part is very similar to the black mouse. The third object connecting the little flying squirrel and the black mouse is dessert (Picture 2) because I like to eat dessert. Still, if the black mouse is the mother, I didn't want to share the dessert with my mother, so I replaced it with a toilet and placed it between the little flying squirrel and the black mouse (Picture 3)." (C-05-005)

Figure 3

Three Objects Replaced by the Case



After expressing the content of C-05-005, the case replaced the dessert object with a toilet object.

b. Demonstration of Case Instinct

When Xiao-Mei experienced the transcendent function, she chose the little flying squirrel that can walk on land and fly in the sky to represent herself and the annoying black mouse that can only walk on the ground to represent the inner opposite side. As Johnson (1991/2021) mentioned. The shadow is an abhorred area of our being. Therefore, initially, Xiao-Mei could

enjoy her favorite dessert with the black mouse, and it had the symbolic meaning of self-nourishment. However, when Xiao-Mei realized that the black mouse was her mother, she chose the toilet instead of the dessert and expressed that she did not want to eat dessert with her because her mother made many demands and criticized Xiao-Mei a lot. This shows that the client's feelings toward her mother were mostly negative. It was also as if Xiao-Mei had endured enough of the impact of this negative shadow on herself, and it was as if she was excreting unwanted things from her heart, breaking away from the control of the dark side. Kalsched (1996/2018) mentioned that Jung believed the dark side was the case's self-care system and produced dissociative defenses. He also saw that Xiao-Mei's major depression may also be the product of his confrontation with the shadow in the real world, so only through adopting an open attitude towards facing the shadow is it possible to get rid of the entanglement of major depression.

(3) *The Content of Dream Analysis*

a. Dream

Xiao-Mei said:

"This is an ancient dream. In the dream, there was a woman with two children, a boy and a girl. They went to the ancestral hall to pray for peace because the military husband had not been around for many days and did not know where he was. However, when the woman was worshipping, she saw a naked male corpse lying in the water of the pond in the ancestral hall. This male corpse was the husband of the woman. Xiao-Mei said that she was apprehensive about the woman in her dream. People can't bear the blow and break down and cry, but I didn't expect that the woman didn't cry when she saw the corpse. Instead, she kicked the corpse. I was surprised and laughed, and then I woke up from the dream." (C-06-004)

After understanding the dream narrated by Xiao-Mei, the researcher invited Xiao-Mei to express the dream through clay creation further so that the abstraction could be transformed into a concrete picture. Xiao-Mei agreed and created the following content:

b. Dream Clay Creation

In the clay creation part (Figure 4), you can see from the picture that an ancestral hall with a red roof is on the left. Three people are standing in the ancestral hall, one of whom is a woman,

and the other two are children, a boy and a girl, The naked male corpse lying flat in the blue pond is the woman's husband engaged in military service. Xiao-Mei said:

"Because the husband is dead, the expression on his face is crossed out, and the corners of his mouth are pointing down. On the far right is a yellow mountain standing beside the pond." (C-06-005)

The three people in the ancestral hall are of different body shapes: one large and two small. The case description states that a mother and two children pray for spiritual peace and comfort.

Figure 4

Dream Clay Creation Picture



c. Four Stages of Dream Interpretation

(a) Lenovo

A. woman

Xiao-Mei said:

"In my dream, I was worried that the woman would be unable to bear the blow, break down, and cry. But I didn't expect that the woman didn't cry when she saw the body. Instead, she kicked the body. I was surprised and laughed, and then I woke up from the dream." (C-06-004)

B. Naked body lying flat in the pond

Xiao-Mei said:

"This corpse is the husband of the woman who went to join the army. Moreover, this man probably left without saying goodbye when he wanted to join the army, so her family did not know his whereabouts until the war ended. Her husband wanted to go home to see the family, but he was seriously injured and died in the pond in the ancestral hall near her home." (C-06-008)

C. Two children

Xiao-Mei said:

"The child is a boy and a girl. Because his father is not around, he can only follow his mother. He has no ideas of his own about his family or things." (C-06-010)

D. ancestral hall

Xiao-Mei said:

"The ancestral hall is a place where the family worships their ancestors. It is also a place to seek peace of mind. People in the family will go to this ancestral hall to worship if they have something unclear or want to seek peace." (C-06-012)

E. The shed of the ancestral hall

Xiao-Mei said:

"This red shed was built later because it can provide shelter from wind and rain so that we can worship properly." (C-06-014)

During Xiao-Mei's narration, you can see that the woman and two children are covered under the shed, which is in obvious contrast to the body parts lying naked in the pond.

F. Mountain

Xiao-Mei said:

"This is a yellow mountain, standing next to the ancestral hall, and the ancestral hall is built in a sparsely populated suburb." (C-06-015)

G. Pond

Xiao-Mei said:

"The pond is not big and is located next to the ancestral hall." (C-06-016)

The pond in the dream is similar to the pool in the sandtray. Xiao-Mei explores the subconscious idea, but the scope is still tiny, and there may be self-limitation and inner insecurity. Therefore, how to enhance Xiao-Mei's autonomy and the ability to solve problems when facing them is also an issue that Xiao-Mei still needs to address after her depression tendency is alleviated.

(b) Exploration of Psychological Dynamics

A. The client felt that he looked like the woman in the dream

Xiao-Mei said:

"The woman in the dream is very much like me. Sometimes, she does things out of order. So I originally thought that the woman would break down and cry when she found out that her husband had passed away, but instead she kicked him. I felt very Funny." (C-06-020)

The researcher also felt that this was the first smile that Xiao-Mei showed after 6-7 interviews. The atmosphere was full of humor and relaxation. The researchers also looked at each other and smiled. Silence seemed better than sound at this time. The melancholy haze that lingered in Xiao-Mei's heart in the past has gradually cleared up with joy.

B. The client is aware of the inherent sacrificial qualities

Xiao-Mei said:

"The husband who joined the army sacrificed for the country, which is similar to mine because I also sacrificed for my family. Among the grandchildren in my family, I am the only one who goes back to my hometown to visit my grandparents

every week. In this part, Xiao-Mei described sacrificing a lot of her time, but I am willing to continue doing this." (C-06-022)

C. The client recalled that she had the same behavior pattern of leaving without saying goodbye.

When the researcher asked Xiao-Mei to talk to the clay corpse lying in the pond, Xiao-Mei said:

"I just want to say that I won't leave without saying goodbye like this in the future. Although I know the husband is afraid that his family will be worried if he tells his family about joining the army. But if he doesn't tell his family, his family may feel lost. Talking about this also reminded Xiao-Mei of the past. When she went to study abroad without saying goodbye, now that I have experienced the family feeling of loss, I feel that if I have to go on a long trip, it is better to say goodbye to my family and not have any regrets." (C-06-024)

This process also made Xiao-Mei realize how to cherish her time with her family. Just like the companionship that Xiao-Mei has always done in the past, its value and significance are even more evident here.

D. The case found that the ancestral hall has a symbol of the family

An ancestral hall is where ancestors are worshipped and have the image of home.

Xiao-Mei said:

"I feel peaceful in this ancestral hall. It seems that whenever I feel at a loss, I want to worship and seek peace of mind." (C-06-025)

From this, we find that Xiao-Mei's feelings about home are contradictory. On the one hand, it is where Xiao-Mei can calm her heart, but on the other hand, we can also see the family's hope from Xiao-Mei's self-report and background. Xiao-Mei can bring glory to one's ancestors or become famous. For example, Xiao-Mei means:

"I often inexplicably bear the concept of inheriting the family line and honoring my ancestors from traditional family culture, and I don't like my female gender." (C-01-010)

Or, Xiao-Mei once said:

"Xiao-Mei said that her mother has a bad temper. She usually cares about Xiao-Mei and has high life and academic performance requirements. She hopes Xiao-Mei will behave like a lady, have excellent grades, and be the best in English. If I don't behave as my mother wants, I will be physically or verbally abused by my mother." (C-03-009)

As for Xiao-Mei, as a female, when her parents are divorced, and there are no other siblings to complain or share the pressure, Xiao-Mei often feels that she can't let go, is sorry, and can't meet the burdens she needs to bear. This seems to be the case. The past that makes Xiao-Mei so oppressive and breathless is the reason for her depression.

(c) Interpretation

During the consultation process, Xiao-Mei said that while the interpretation of dreams was interesting, it could be seen that Xiao-Mei has a playful or humorous side. She also has the archetype of a prankster, making the initially tragic story a bit absurd or interesting ability. Therefore, we can also discover the power of self-repair within the client. Through the dialogue and discovery between herself and herself in the dream, it seems that things she initially thought were significant and challenging became manageable. Xiao-Mei's overall state is obviously a tendency to be stable and comfortable, and the mood can also be lighter. In addition, through the analysis of dreams, we can find that Xiao-Mei attaches great importance to filial piety. On the one hand, she has always had a good relationship with her grandparents so that she will miss her. On the other hand, it can also be seen that Xiao-Mei is a grandchild but still needs to provide for her divorced father's mother's filial duties.

(d) Ritualization

This part is mainly about the dreamer returning to daily life with the results of exploring the dream. In the past, once Xiao-Mei realized that she was unable to achieve anything and had become a burden to her family, she began to have an idea of committing suicide; in Xiao-Mei's dream, just like Xiao-Mei's feelings about the dream, she changed from the original because of the negative emotions brought about by nightmares. Still, in the treatment, through narration and the creation of Jungian expressive art clay, Xiao-Mei discovered that the gentleman who left to

join the army without saying goodbye died in a pond not far from the ancestral hall at home. The reaction of the wife of the military gentleman, that is, the woman who saw the body and kicked her feet, was a big difference from the case where the client initially thought that the woman in the dream would collapse and cry. This move stimulated and gave back to Xiao-Mei. When things turned out not to be as bad or sad as she initially thought, she also showed a smile and dawn of rebirth, and her perspective on things increased resilience and a sense of hope.

(4) Contents of Fairy Tale Analysis

After the researcher conducted a dream analysis with Xiao-Mei, she found that Xiao-Mei had her own insights and feelings in the description of the story. So, she continued to invite Xiao-Mei to share the fairy tales that impressed her most since she was a child. Xiao-Mei also naturally told two stories, namely Christmas gifts and the last leaf.

a. The First Story: Christmas Gift

Xiao-Mei said:

"The story is about a poor couple who loved each other and wanted to give each other a Christmas gift. As a result, the wife cut off her long hair, sold it, and bought the husband a chain to hang his pocket watch. But, the husband sold his pocket watch and bought a comb for his wife to comb her long hair. After Xiao-Mei told this story, she felt that the artistic conception was very beautiful because both parties were willing to sell their most precious things and use the money to buy things for each other. They have the mind to want to give each other the best." (C-09-002)

In this story, we see the issue of sacrifice. The focus is on sacrificing yourself to help others. Just like Xiao-Mei spends her most valuable time with her grandparents. In Xiao-Mei's heart, family is the most critical thing she cares about and values. In addition, we can also see Xiao-Mei's thoughts on how to stick together a broken family after her parents divorced. Xiao-Mei seems to want to do her best through filial piety, which again echoes the Eastern culture. The invisible pressure and shackles brought to Xiao-Mei by the spirit of filial piety.

b. The Second Story, The Last Leaf

Xiao-Mei said:

"The story is about a sick girl who watched the leaves of the tree outside the window falling one by one every day and told others that when the last leaf fell, it was the time when she died. The guard uncle heard the little girl say this, so The guard uncle painted another big tree on the wall behind this big tree. When the leaves on the tree fell more and more sparse, the little girl saw the big tree painted on the wall, which still looked like this. As a result, the little girl gained confidence in the face of the disease. Strangely enough, the disease gradually improved. However, the guard uncle who painted trees on the wall froze to death because he was painting outdoors in the cold at that time. " (C- 09-012)

After telling the story, Xiao-Mei said:

"I thought of my grandpa and found that I would cry very sadly whenever I saw movies or scenes about the death of the old man. It reminded Xiao-Mei of the importance of Grandpa to her and that he was the best person for her. In addition, Xiao-Mei also said that the other person that comes to mind in this fairy tale is her father, and she also cares a lot about her father. However, because both of them suppress their emotions, they cannot express love, liking, sadness, or anger at all, so if it happens during a quarrel, it will also be discovered that there seems to be a huge misunderstanding of each other's hearts." (C-09-014)

This was also the motivation that prompted the researcher to arrange future father-daughter interviews. As the conversation progressed, Xiao-Mei gradually began to say things like cherishing things and not letting her family worry about her. Xiao-Mei shed tears again and said that these two stories are about relationships, and the researcher also shared the same sentiment. These two stories seem also to tell the story of Xiao-Mei's strong and inextricable emotions with her family. Because of the intense emotions, they were also the root of the problem that made Xiao-Mei feel painful and unable to cope with herself in the past. Through counseling repeatedly, as if After going through the process from death to rebirth in the story, the old self must die, and the new self will grow, making Xiao-Mei more and more able to face herself.

4. Pre and Post Tests Results of the Brief Symptom Rating Scale (BSRS-5)

In the pre and post tests of the Brief Symptom Rating Scale (BSRS-5) presented by the clients during the consultation, the two scores of feeling depressed and having suicidal thoughts dropped from 4 points of very severe to 1 point of a mild degree and no suicidal thoughts; the total score was the score for psychiatric referral was reduced from 19 points to 7 points for mild emotional distress.

IV. Discussion and Conclusion

1. Conclusion

(1) Five Major Themes Presented by the Case During Treatment

During the treatment process, the themes of the client are naturally revealed layer by layer (Ray, 2011/2014). There are recurring themes, which usually symbolize what the client is currently encountering and dealing with: issues, Experience, and inner conflict (Giordano, & Landreth, 2008/2005); and the following five themes can be sorted out based on the repetition, intensity, and contextual characteristics of the theme (Ray, 2016):

a. Power/control (Number of Times: 1, 3)

This theme implies that the client has been subjected to violence and pressure in the family since childhood. The client is forced to work hard because of patriarchalism. When the client fails to meet the mother's standards, she is beaten and humiliated. For example: "*Until I moved to my father's house, I once met my mother when my father and I were checking out at a store. I still didn't dare to look directly at my mother. I feared my mother would scold me again, so I only dared to hide behind my father and secretly look at my mother.*" (C- 01 -015) and the issue of the two homes in the initial sandtray. The father's house has many military vehicles, symbolizing substantial wealth or control, and many monsters guard the witch's house. The mother treats Xiao-Mei with a more primitive instinct, and Xiao-Mei also inherits this instinct. At the same time, she has to suppress her instinct to interact with her mother. After a long-term relationship, she will doubt the meaning of existence. For example: "*My mother has a bad temper. She cares about Xiao-Mei and has high life and academic performance requirements. If I don't get her way, I will be treated with physical or verbal violence*" (C-03-009) These contents illustrate the case. Growing up under the power/control of her mother, the case, as a single girl, also endured the traditional family expectations of her children becoming successful and their daughters becoming successful.

b. The Sadness and Reluctance of Parting (Number of Times: 1, 6, 8)

This theme can be seen as the case faces the value of separation. Most of the time, the case is more negative and sadder. The case often has the idea that life is hopeless in adult life. The case feels that it cannot meet its own requirements or that it is better to break down and cry bitterly. The client may even feel that living is a burden or burden to the family and have the idea of death. Such thoughts linger in the client's mind.

For example, during the analysis of the dream, the client saw the description of the negative emotions brought about by the nightmare: "*In the dream, a woman went to the ancestral hall to pray for peace, because her military husband had not been around for many days and don't know where is he.*" and "*There was a naked male corpse lying in the water in the pond in the ancestral hall. This male corpse was the woman's husband. Xia-Mei expressed that in her dream, she was worried that the woman would not be able to withstand the blow and break down and cry.*" (C-06-004)

The researcher found that the client had deep emotions and feelings about her family in the description of the dream. From the dream about the husband and the woman left without saying goodbye, she recalled the same behavior pattern in the past, so she continued to invite the client to share her impressions from childhood to adulthood. It is a profound fairy tale, starting from the story of a poor couple who love each other and give each other Christmas gifts: "Both parties are willing to sell their most precious things and then use the money to buy things for each other. They both have a heart to give each other person the "*best.*" (C-09-002) This story also sees the issue of client sacrifice. The client always hopes that she can meet her family's expectations first. As for the life she wants, she always seems to sacrifice and doesn't mention it.

Another fairy tale about the last leaf reminded the client of her grandfather. At this time, she once again saw the client's parting with her family. For example: "*Thinking of her grandfather reminded Xiao-Mei of the importance of her grandfather to him. He is the person who treats her best. In addition, Xiao-Mei also said that the other person she reminds of in this fairy tale is her father, and she also cares a lot about her father.*" (C-09-014). The display of these emotions happens to be what the case has said in the past. It is depressing. Through such content, we can see the client's reluctance to leave. This theme has also become one of the important key factors in treatment.

c. Division and Connection (Number of Times: 3, 5, 8, 10, 11-13)

The client was faced with the life of a single parent after her parents divorced when she was young. She first lived with her mother for 15 years and then moved to her father's house for more than ten years because of her further education. However, the fear of her mother did

not seem to diminish. Such transitions in life have led to a split in the client's heart. This is also revealed in the sandtray therapy. The sandtray is divided into five parts, with connections between them. For example: "*Mr. Rabbit continues to communicate with other animals through the diver. Communication and the current situation of animals getting along is peaceful coexistence.*" (C-03-012) This kind of content also reflects the real life of the case. When the case is an only child in the family, she needs to bear the burden of family culture that needs to continue the family line and honor the ancestors. Pressure and the concept of filial piety urge Xiao-Mei to play an important role in uniting family emotions when she becomes an adult. However, we also see the positive meaning of the connection. For example: "*Xiao-Mei also said that there is a favorite little crocodile in the sandtray at home that the witch gave. The two parties know each other and hope to maintain a friendly relationship.*" (C-03-009). Therefore, how the client can make good use of her connection through this process instead of becoming pressured is also an important change in treatment.

d. The Flexibility of Security and Freedom (Number of Times: 6, 10, 11-13)

This theme sees the case looking for sources of security, including spiritual parts, such as: "*In the dream, a woman went to the ancestral hall to pray for peace.*" (C-06-004) and the stable life provided by the father, such as: "*Xiao-Mei said that in real life, my father is very courageous in making decisions and usually does not see any emotional reactions. My father has excellent performance at work.*" (C-03-009), in case sandtray therapy It shows that the father's home provides food to nourish the client, and there are also many military vehicles, which seems to have a great relationship with the father's career in technology or discipline, and also symbolizes substantial wealth.

In addition, while gaining a sense of security, the case also had room for freedom and flexibility. For example: "*Unexpectedly, this woman did not cry when she saw the corpse. Instead, she kicked the corpse. I was surprised and laughed, and then I woke up from the dream.*" (C-06-004) The dream revealed subconscious content opposite to the client's real-life reaction. This discovery surprised and made the client happy, and she saw the emergence of her freedom and flexibility. In addition, in real life, the client began studying for the car driving license test and preparing for graduate school studies.

e. Nourishing and Nurturing (Number of Times: 5, 6, 8, 10)

From point d, we can see that the client gained a sense of security from her father's interaction and was nourished and nurtured simultaneously. In the transcendent function part, we can also see that the case herself can nourish others and is willing to share, for example: "*I like to eat desserts, so I think the little flying squirrel that symbolizes what I like can be eaten*

together with the black mouse that I don't like." (C-05-005) And the dream of the case: *"In the dream, there was a woman with two children, a boy and a girl."* (C-06-004). Although the woman felt uneasy about her husband's whereabouts, she still took her children to seek inner peace. This also shows that even though the case was anxious and driven by a sense of responsibility, she will still try her best to fulfill the family's requirements. As for inner peace, she will use spiritual power to help herself.

Five essential themes that emerged in case therapy can be sorted out from the above content. The more stressful or prone to negative emotions are power/control, separation and grief, differentiation and connection, security and freedom, and nourishing and nurturing, which make the client feel more comfortable and at ease.

(2) Self-Development and Transformation of Client

The client was a young single female who suffered from severe depression. She had self-injurious behavior and suicidal thoughts in the past, and she went to the mental and physical department for treatment. In early adulthood, women have discordant relationships with their parents and unstable parenting functions. In addition, the case in this study is an only child at home and has no other siblings to share the pressure of family care. This has also caused significant physical and mental consequences Impact. For example, Huang et al. (2010) mentioned that in this situation, it is easy for individuals to be sensitive to the needs and evaluations of others, ignore their emotional care, sacrifice for opportunities and positions to be seen, feel unfair and mistreated in relationships, and pursue achievement and desire to be recognized. Aspects of the self that focus on. In addition to seeing these tendencies in the cases in this study, we can also see the phenomenon of the instances being instrumental or becoming emotional spouses during the period when the case lived with her mother before the age of 15, in addition to achieving academic achievements. The mother's high pressure and high expectations also accompanied her mother's emotional adjustment after becoming a single parent. Therefore, while her self-emotional regulation ability was still developing, the client took on more emotional pressure than she could bear and even learned to be anxious—a crazy way of dealing with emotions. The client lived with her father after the age of 15. Her father's rigorous character and overly rational approach also made the client feel indifferent in terms of emotional regulation, and he suddenly lost his dependence on the relationship, making the client feel depressed. The client lived in the parent's relationships and interactions, which were hot and cold. And the client failed to adapt well, causing physical and mental harm.

Therefore, in this study, through Jungian-oriented expressive art therapy, the client gained a deep understanding of how his depression and the conflicting emotions between love and demands in family relationships affected her self-development and parent-child relationship, resulting in past problems of a vicious cycle. This study also helps the client identify the influence of family culture, the impact of the concept of filial piety in the local culture, and the role that family culture plays in the critical bonding of family emotions. It can also get closer to the case's long-term depression and stress sources. This study shows that Jungian-oriented play therapy has apparent effects on cases of severe emotional distress. It provides a space for tolerance in the plight of the case so that the opposites and shadows within the case are gradually integrated. The case develops a sense of existence and meaning in the transformation experience. For those who once wanted to die to get rid of their difficulties in life, it is quite the artistic conception of rebirth after death. During the counseling process, we can also feel the impact of the case's filial piety concept in the local culture and the role that family culture plays in uniting family emotions. We can also get closer to the case's depression and sources of stress through consultation. In the process, the client learns to achieve a balance rather than excessive and inadequate love and appropriately arranges opportunities to participate in parent-child communication talks. This method is more conducive to multiple changes in the client and the client's family.

In real life, the client has indeed found the goal and focus of life again. She plans to study abroad or even immigrate abroad. She has also started practicing in life by getting a driver's license and going to graduate school. This can be regarded as a new beginning in life, and this time there will be no more for the expectations of parents or family, but it is to start living for herself.

(3) Update of Case Life Context

The client has successfully passed the driving license test and has been admitted to graduate school for further study. She is also expected to apply abroad for an internship in a future graduate school and yearns for a foreign living environment. In addition, the big stone in her heart has been put down, and she can express her feelings smoothly to her family. Thoughts and emotions, this treatment can be said to have cleared up the depression in the past and the helplessness of not being able to find a way out. Therefore, the client even expressed that she also wanted to work and settle abroad in the future, which clearly shows the client's individuality. The process of transformation also leads her to a broad road. This is a path to her own inner needs, not to the needs of others.

2. Discussion

(1) Connecting Oneself with the Symbol of the Little Mermaid During the Treatment Process—Returning to the sea

The client mentioned that her English name is "Ariel", which is the same as the protagonist in *The Little Mermaid*. This name is a male name in Spanish culture. The client said that she liked the story of *The Little Mermaid* very much, so she used this name. The story of the Little Mermaid was mentioned in the fairy tale analysis by Guo and Huang (2017) that the Little Mermaid symbolizes the collective subconscious prototype of Anima. It was originally called the daughter of the sea and is related to "*the sea, water, fish and women*".

According to Jung's archetypal perspective, water is the most common symbol of female energy, the anima subconscious. The mind contains multiple opposing elements, such as feminine and masculine, and the process of integration and balance is the process of individuation (Jung, 1969/1980); this moment is precisely what the client is experiencing. Starting from the fact that her English name is the same as the name of the Little Mermaid, the client experienced many Yin and Yang oppositions, the opposition of the inner maternal complex, and the integration of the personality mask and the shadow side. As Jung (1995) said, the process is the integration of opposites. The process of the Little Mermaid returning to the sea is what Xiao-Mei has been constantly experiencing in her transformation experience.

(2) Enlightenment of the Way to Escape Suffering and Gain Happiness—Transforming from Melancholy and Self-Isolation to Flexibility and Adaptability.

In the transcendental function experience, the client once chose the annoying black mouse to represent the mother's negative feelings in Xiao-Mei's heart and chose the toilet as the third party of the transcendental function. Von Franz (1970/2018) once mentioned that in the hero's journey, if a monster swallows the hero, there is no way out. In this study, the client chose the toilet to symbolize the transcendent function, which is also like something being flushed down the toilet. It has never appeared again. The black mouse is like the shadow in the client's heart. Facing the shadow of inner darkness and violence, it finally swallows, transforms, and integrates to heal its own trauma. According to the researcher's observation, the client also transcends the three objects in this way. After analyzing dreams, we can also see that the client's emotions are increasingly moving toward integration (Johnson, 1991/2021). In addition, in the study of You et al. (2021), it was also mentioned that the causes of interpersonal stress in

Chinese organizations can be divided into tolerance peacekeeping, cognitive adjustment, and passive avoidance. The client can be said to be in the form of tolerance peacekeeping or passive avoidance because understanding and accepting oneself gradually leads to cognitive adjustment. Cheng (2003) focused on people's coping flexibility, the ability to distinguish and take action when facing stressful events, and the ability to achieve better mental health adaptation. In this study, after the client gradually became able to identify the influence of family culture on himself, in the analysis of dreams, it can be seen that the client has a playful or humorous side and the prototype of a prankster, making the initially tragic story enjoyable. This differs from the past when the client always thought negatively and worried about the results. When she discovered from her subconscious experience that the development of things was not as pessimistic as she wanted, the client opened up the possibility of accepting different results, just like the client himself. The wise old man is teaching the client how to escape suffering and gain happiness. When the client brought the insights from dream exploration back to her daily life and reflected on how her past lack of accomplishments had made her a burden to her family, suicide thoughts arouse. However, this dream sequence where the husband left for army without saying goodbye and the wife's reaction of kicking his body after his death, seemed to reveal an understanding that the development of things may not be as bad or pessimistic as she thought. It also showed a smile and dawn of rebirth, allowing the client to reveal through the subconscious mind that the outcome of things is not necessarily negative; the view of things also increases flexibility and hope. As Kalsched (2013/2022) mentioned, individuals will find the courage to bear the pain of specific past traumas. In this study, it can indeed be seen that the client breaks through the current situation and enters a broader state of self-acceptance, breaking away from the state of victimization or self-blame. Therefore, we can also discover the client's inner self-healing power. Through the dialogue and discovery between herself and herself in the dream, it seems that things that initially seemed big and difficult can be faced, and the client's overall state becomes obviously stable and comfortable. Emotions are also lighter, resulting in the ability to integrate.

(3) The Relationship between Father and Daughter is Resolved through the Father's Monologue

The father and daughter walked into the interview room, holding hands. It seemed that the father cared a lot about the client. The client can also adjust from the more reverse and negative way of expressing emotions in the past to a more direct and positive way of expression. During the meeting, the client talked a lot about getting along with her father. The client said that her

father loved mountain climbing, so father and daughter would go hiking together in the past. The father also said he would force the client to exercise in the past, but now he has learned to respect her.

The researcher also helped the client express concerns and misunderstandings in the past. Through explanations and clarifications, the two parties understood each other better and could better understand how to handle future interactions. The father always showed a severe side of the past, and he naturally showed the image of a strict father and a loving mother during the meeting. During the meeting, the father's monologue can be said to be the key to breaking the ice in the father-daughter relationship:

"Xiao-Mei has lived with me since she was 15 years old because I have been busy with work and neglected to get along with my family for a long time. I have never known how to interact with an adolescent daughter, so I am mostly at a loss and a little scared. I am the company's CEO, and my colleagues take my orders. However, after work, I will ask several male colleagues who have daughters to stay. I want to know how a father should raise a teenage daughter. I asked my colleagues for advice because I want to be a good father, and I also hope that the relationship between father and daughter can gradually improve." (F-10-0 "0")

Xiao-Mei, listening to her father's monologue, then burst into tears. She heard her father's helplessness and efforts to change the relationship, and she also hugged her father to express her gratitude. At this time, the father and daughter experienced a sacred moment when their relationship was resolved. This minute and second was so precious, and the true love between the two was revealed, and the researcher was also moved by it. This reminds the researcher that Xiao-Mei was the first bridge object placed in the initial sandtray of sand play therapy. Its symbolic communication function (Matthews, 1993) seemed to be effective at this moment, and at the same time, it echoed Kalsched (2013/2022). Cases referring to early trauma will state that they were "saved" by an inner world filled with supernatural beings that provided an archetypal place of containment for their innocent souls. But now, Xiao-Mei does not have to imagine the inner world but truly embodies the power of being saved in real life. Through parent-child talks between father and daughter, it is indeed possible to achieve the effect of mutual communication and expression of ideas, and the presence of the researcher can be said to be the witness of both parents and children and also plays the role of bridge and communication.

During the interview, it was also explained that in the past, parents and children adopted a relatively one-way communication and processing model because they did not have good opportunities and methods of expression. Most of them were the father's wishful thinking and the client's crying resistance, which often caused misunderstandings between the two parties. Currently, through the interview, this is an opportunity for both parties to communicate. I believe this is just the beginning. In the future, continued communication will be needed to enhance understanding between the two parties.

(4) Verify Again from the Understanding of Object Relationships

Winnicott (1960) described the relationship between mother and infant as a mind-body companionship. Kalsched (2013/2022) also quoted Winnicott's mention of the sacred image of the mother-infant duality, which further elucidates the association between intimacy and closeness. Therefore, the close physical contact between mother and baby leads to the formation of the baby's inner world, and the process of mind-body companionship then affects how an individual establishes an intimate relationship in the future. The client in this study lacked nurturing care in the mother-baby relationship. Kalsched (1996/2018) quoted Winnicott as saying that if the mother's care is erratic, highly stimulating, or often ignored, the individual's true self will split into a false self to prematurely isolate the true self from the trauma. The case in this study grew up in such a changing environment. The client would develop a false self to protect himself and even deteriorate into physical and mental symptoms. In this study, the client is in a mental state of major depression. Kalsched (2013/2022) even mentioned that depression sucks the individual, making the individual feel that the mood no longer belongs to him but to depression. Therefore, in this study, the client also projected her feelings of real or imaginary mother's love and hate onto the researcher. The researcher received and adjusted this projection. The client thus became more relaxed through adjustment, and the researcher, through the feeling of love, is reintroduced, and a transformative relationship is formed between the researcher and the client. The client develops a conscience and repairs the old damage with her mother. This is how the process progresses back and forth.

(5) Research Limitations and Future Prospects

The client in this study was accepted and tolerated through play therapy with a Jungian psychoanalytic approach, transforming past trauma into blessings and generating the ability to repair. In a new journey, let go of the depressed inner state of the past and instead be willing to embrace an open process. When the client develops its sense of existence and meaning, it can

start again to find new goals in life. However, the researcher also found that not every client can tell their impressive fairy tales or that the subjects of this study are keenly aware and can self-analyze in the later stages of the consultation. Therefore, it is recommended that in the future, such as painting and psychological drama can be carried out. Expressing inner thoughts or situations through catalytic and auxiliary methods can also help clients experience their feelings and be released from trauma. (Part of this paper was presented at the 5th Indigenous Social Science Conference and the 6th Indigenous Counseling Psychology Conference)

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台灣校園多元性別族群學生遭遇恐同經驗之探究

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摘要

本研究目的為瞭解同志學生於台灣校園遭遇的恐同經驗，同志諮詢熱線協會(2021)調查中指出校園環境仍無法讓同志學生感到安全，且恐同言論不僅來自同儕之間，教職員也是其中一環，顯示在《性別平等教育法》實施至今 18 年的台灣校園仍然有相當大的進步空間。本研究透過訪談台灣大專院校學生，探討台灣校園中恐同的樣貌，進一步整理並歸納台灣校園的恐同現狀及呈現形式，以瞭解同志學生在校園中可能遭遇的恐同經驗。本研究使用質性分析之主題分析法，對三位受訪者進行個別訪談。首先呈現三位受訪者整理過後之主題，並接著描述主題下的次主題內容，最後進行綜合分析。本研究結果發現同志學生於校園中經驗到的恐同經驗可分為：同志學生知覺到校園多元性別敏感度不足、同志學生經驗到恐同行為、同志學生內化恐同的循環。整體來說，三位受訪者在恐同行為皆提到微攻擊（microaggressions）的經驗，除了來自同儕也來自教職員，並對於當時在探索性傾向及建立自我認同產生影響。於綜合討論中提出隱身台灣校園的恐同經驗、同志學生的內化恐同現象及多元性別敏感度在校園的重要性，師長需具備多元性別敏感度以協助同志學生，並更有機會覺察、辨識微攻擊的恐同行為。本研究關注台灣校園中發生的恐同經驗，對於台灣校園同志學生處境有初步的探討，並認為多元性別敏感度若能在校園中被重視，能夠使同儕更瞭解、接納同志學生；師長也能夠覺察校園中可能存在的微攻擊現狀以協助同志學生。並以此研究做為拋磚引玉，期望更多教育工作者與助人工作者看見、並重視此議題。

關鍵詞：本土化、多元性別敏感度、恐同、微攻擊

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壹、前言

近年性別平等教育在校園中的實施仍被廣泛的討論，尤其以《性別平等教育法》實施至今 18 年，校園環境是否因此法的頒布落實性別友善的校園環境？2017 年 5 月 24 日大法官釋憲《司法院釋字第 748 號解釋》，釋字中提到同志婚姻權利應受到司法的保障（司法院釋字第 748 號解釋施行法，2017），後年伴隨而來的 11 月 24 日公民投票，其中第十四案「民法保障同性婚姻」以 67.26% 的不同意比率與 32.74% 的同意比率，宣佈此案不通過；同樣未通過的還有第十五案「國中小性別平等教育明定入法」，該案不同意票比率以 65.99% 高於同意票比率 34.01%，宣佈此案不通過（中選會，2018）；2019 年 5 月 17 日立法院通過「司法院釋字第 748 號解釋施行法」，台灣正式成為亞洲第一個同性婚姻合法的國家（立法院，2019），同志專法的通過為同志平權跨進了一大步，但在社會還未完全接受同志的氛圍下，透過上述公投的數據以及法律的施行可發現，台灣社會普遍不贊同同志婚姻及性別平等教育的實施，在法律率先定案的情況下造成了法律與民意的不同調，同志的基本人權雖受到了法律的保障，卻也可能需要面對更多的社會討論；社會、教育乃至校園中，很難隨著法律制度上的調整立即改變民眾對於同志族群的接納程度，尤其在校園中因《性別平等教育法》的實施，校園看似趨近性別友善，可校園中的性平事件仍層出不窮，張盈堃（2019）指出在公投後性別不友善延伸的校園性霸凌越發明顯；台灣同志諮詢熱線協會（以下簡稱同志熱線）針對 13~18 歲青少年的台灣同志（LGBTQ+）學生經驗調查報告（2021）顯示：台灣校園環境仍然無法讓同志學生感到安全，且當同志學生遇到騷擾時普遍不敢尋求協助，台灣校園充斥偏見的言論，且這些帶著歧視的言論不只來自於同儕也來自教職員，可見台灣校園對於同志學生的處境仍有進步的空間。

張德勝、王采薇（2009，2010）和張德勝等（2013）大學生對同志態度的研究中指出，大學生對於同志人權的保障大多採取支持的立場，然而回到人際關係層面討論對同志學生的態度，在同志關係的接受程度無論是愛情、友情或是同情層面，接受層度皆偏低，這樣子的轉變不由得使研究者思考，校園中同志學生在校園中會經驗何種的同儕關係，是否如上述研究中發現的，看似接納同志學生的同志身份，卻在人際關係中仍然持保留甚至不接納的態度；王大維等（2018）的研究中提及女同志學生在生活中所經驗的性傾向微攻擊，同儕在日常生活中無意間透露了對於同志族群的排斥與不接納；同志熱線（2021）的研究仍顯示同儕及教職員間仍有對於同志不友善的狀況，可見校園中的恐同氛圍沒有明顯的改善。根據上述研究背景與動機，期望透過瞭解台灣校園學生在求學過程經驗之恐同行為，藉由歸納受訪者的經驗整理出臺灣校園本土化的恐同型態。因此本研究目的為：瞭解同志學生於台灣校園遭遇的恐同經驗。

貳、恐同的定義與社會恐同氛圍

一、恐同的內涵與社會恐同現狀

恐同 (homophobia) 一詞是由 George Weinberg 在 1967 年提出，他認為恐同是一種非理性的厭惡——對於同志非理性的譴責 (Weinberg, 1973)；而 Herek (2004) 將恐同敵意分為三個面向：性汙名 (Sexual Stigma)、異性戀主義 (Heterosexism)、性偏見 (Sexual Prejudice)，恐同的意識形態透過文化及社會結構，使得大眾內化恐同意識，逐漸形塑對同志的汙名化，進一步貶低、剝奪同志的權益。《汙名：管理受損身份的筆記》一書也提及汙名具強大的貶抑效果，尤其是與我們個人屬性相衝突或是與刻板印象不符合時，我們會下意識的對對方貼標籤，不與之接觸，進而將其孤立 (Goffman, 1986/2010)，龐大的社會壓力使得同志群體感到窒息。

台灣文化中的同志族群在社會中需要小心自己的性傾向被揭露，以免因自身性取向招致社會大眾汙名、標籤化，駱俊宏等 (2005) 在研究中指出，因社會在異性戀霸權、父權體制下，透過汙名化及標籤化的過程，否定了同志族群存在的事實，而這樣的社會背景也建構了一個抗拒及歧視同志的社會環境；又如上述對於恐同的描述，同志身份被汙名化為錯誤、不道德等，透過汙名化的過程進而否定同志存在的應然性 (Swigonski, 2006)；而在社會上異性戀被視為「正常」的基礎上，所有人被假定為異性戀，直到同志身份揭露 (Haddad, 2019)。

而在社會中受挫的同志在家庭中也無法訴說自身的困境，台灣家庭在傳統儒家文化的影響下，對於同志族群的性傾向、性別氣質接納態度較為保守，王素真等 (2014) 於研究中指出，民眾對於同志態度有所保留但是並不鼓勵，而約 6 成的民眾會教育自身子女不要成為同志；約 5 成的民眾表示，若是自己的子女為同志，會導正性傾向，若子女的性傾向無法導正，則會反對同志子女發展感情。因同志子女的身份挑戰了傳統夫妻價值，而這樣的挑戰違反了道德臉面的性道德行為 (朱瑞鈴, 1991)，而華人文化中的臉面共用原則，則會連帶使家庭受到道德上的評價 (韓貴香、李美枝, 2011)，如此在社會中、家庭中來回不斷的負向評價，使得同志族群在日常生活有著龐大的壓力，進而影響同志族群的身心健康。

駱俊宏等 (2005) 研究中提到，若是想要改善同志於社會中汙名化的現象需要從教育著手，然而校園中的性別平等教育的實施，卻是充滿荊棘。2014 年同志熱線召開的「性平教育淪黑箱，友善多元剩口號——《性別平等教育法》實施十週年總體檢」記者會，提到了性別平等教育在 10 年中不進反退，性別教育如同燙手山芋，因中央及地方政府的政策不同調讓性別平等教育寸步難行，更使得校園環境的不友善被法律掩蓋，《性別平等教育法》反而成為了維持校園多元友善的假像；而當教師投身性別平等教育課程時，

受到家長團體的投訴及阻撓，使得教師在教學中左右為難，更造成了教育界中人人噤若寒蟬，王儷靜（2019）認為這樣的現狀影響了教師的教學專業，因這樣的社會氛圍影響，使得同志在校園中的處境不甚樂觀。

二、校園中恐同的不同樣態

Wright 等（1999）將恐同分成三個構念，「認知」、「情感」、「行為」。在認知構念上，George Smith 於 2005 年提出「變態死 gay」意識形態，透過此意識形態排擠、孤立同志學生，並強調性別刻板印象，強化了異性戀霸權的主流文化，同志學生在校園中須小心維持異性戀的角色，透過維持性別刻板印象的表像避免自己成為「箭靶」，招致同儕的攻擊。2010 年陳曼君在高中職的研究提到，弱勢學生具備多元性別的相關知識，接納程度就越高；反之若是不具備多元性別相關知識（含性別刻板印象），則對同志的接納程度越低，可見多元性別教育在教育中的重要性。

在情感層面上，如張德勝和王采薇（2009，2010，2013）大學生對同志態度的研究中指出，大學生對於同志人權的保障大多採取支持的立場，而回到與情感相關的人際關係、愛情、友情與同情等面向，則接受度偏低；陳曼君（2010）的研究結果則提到學生對於同志學生的認識程度越低，則接納程度越低，反之亦然，兩者的研究結果可以看出，具備多元性別知識對於學生接納同志族群是相當重要的因素，認知層面影響了同儕的接納程度，兩個層面息息相關。

在行為構念方面，Horn 與 Nucci（2003）提到同志學生經常在校園中經歷同儕的恐同行為；Smith（2005）也提及同儕以語言霸凌、排擠、騷擾等方式對待同志學生；Sue 等（2007）歸納微攻擊為以下三種類型：微侵犯（microassault），指透過語言或是非語言訊息傳達貶低的態度及訊息，是較明顯的歧視或是偏見，如語言上的侮辱或行為上的刻意迴避；微冒犯（microinsult），通常為無意識的攻擊，意即無攻擊意圖但其內容貶低某族群的認同及文化，或是沒有敏感到此言行貶低對他人身份或認同；微無視（microinvalidation），指無意識的排除特定群體，或是不認為社會對其有壓迫或是差別待遇，貶低特定族群所經驗、理解的現實。而 Sue（2010）提出了性傾向微攻擊（sexual orientation microaggressions），在日常生活中以口語、行為和環境中的攻擊形式，無論有意無意，對多元性別族群表露貶低、敵意或輕視的現象。無論外顯或是內隱的恐同行為，皆構成了校園對同志不友善的環境，同時也讓同志學生在校園的生活須提心吊膽、步步為營的隱藏自身同志身份，這樣危機四伏的校園環境也影響了同志學生的身心健康。

由上述文獻中可得知，校園中的恐同意識形態對同志族群造成了許多傷害，除了人際關係上的排擠、肢體上的攻擊，如台灣伴侶權益推動聯盟「同志壓力處境問卷」中顯示，高達 58% 的同志受訪者曾受到他人不同形式的傷害，傷害的形式以語言暴力為主，

占了百分比中的 91%，其次的人際排擠為 54%（簡至潔，2012）；而同志學生在校園中受到恐同行為相關傷害，而導致其在校園中感到不安全，進而影響同志學生的校園適應。例如同志熱線（2021）數據指出，35.6%的同志學生對校園感到不安全，並有 49.9%的同志學生表示想要逃避校園集會（朝會、運動會）；4.9%的同志學生在過去一個月內曾經缺席至少一天，7.6%的同志學生曾經轉過學，嚴重影響同志學生的校園生活。相差近 10 年的調查，恐同的事件仍然在校園中發生，顯示了校園中營造性別平等及性別友善之停滯，值得重視此議題。

綜上所述，瞭解台灣校園中發生的恐同行為是值得重視的議題，從法律與社會層面而言，在法律保障同志人權的情況下造成了法律與公投結果的落差；而校園中藉由台灣伴侶權益推動聯盟（簡至潔，2012）及同志熱線（2021）研究中，可以窺見同志族群在校園中面臨的困境。由於台灣本土對於校園中同志族群遭遇恐同經驗的研究較少，本研究期望透過一窺校園中同志學生所經歷的恐同經驗，豐富國內研究，以期更好的協助同志學生面對困境。

參、研究方法

一、資料蒐集及研究工具

本研究為瞭解同志學生於校園中遭遇恐同事件的經驗，以個別訪談的方式蒐集資料，透過受訪者分享校園中恐同之相關經驗，瞭解校園中恐同的呈現形式。本研究訪談採半結構式訪談，以訪談大綱為主軸，與受訪者進行深度訪談。訪談大綱主題包含：

1. 瞭解同志學生在校園中經歷多元性別敏感度的經驗
2. 瞭解同志學生在校園中經歷內化恐同的經驗
3. 瞭解同志學生在校園中經歷恐同行為的經驗

本研究招募受訪者進行條件的初篩，初篩的內容包含：

1. 確認受訪者基本資料
2. 初步瞭解受訪者欲分享經驗
3. 澄清受訪者對研究之疑問

透過初篩確認受訪者有足夠之經驗滿足訪談資料蒐集，也藉由初篩的機會與受訪者建立信任關係，釐清受訪者對於研究之疑慮以及說明保密與知後同意原則，確認受訪者藉由初篩瞭解研究目的、自身權益及參與研究意願。

訪談過程中研究者中立、客觀的詢問，避免研究者價值觀影響受訪者分享内容，期望受訪者能暢所欲言；若是有離題之狀況，研究者適時提醒受訪者，並將話題引導回主

題上。訪談中全程錄音，錄音檔的內容僅提供此研究及研究者碩士論文使用，受訪者個人資料及可辨識身份訊息，將會匿名處理或是以代號的方式呈現。

研究工具亦包含研究者本身，研究者本身為同志族群，身處校園當中不免感受到校園中仍有些對於同志的不友善，以及身旁朋友的相關經驗做為研究發想，更進一步討論校園中恐同的現狀；且研究者對於同志族群議題有相當的熱忱並持續關注，身為同志族群更能以貼近受訪者的視角做更深入的訪談。指導教授同為協同分析者，具諮商專業領域之專業知能、實務工作經驗與學術研究，同樣遵循隱私和倫理規定，提供研究方法及資料分析的釐清與檢核，尤其在分析資料的過程中協助研究者檢視逐字稿，核對編碼資料是否具一致性。

二、研究參與者

本研究以立意取樣招募三位研究參與者，個別訪談時間約 1.5~2 個小時，以蒐集研究參與者相關經驗。篩選標準有三：

1. 20~28 歲。限定該年齡層除了考量到參與者的成年與否外，也考量了超過 28 歲之受訪者因世代差異可能受社會經驗影響，造成資料蒐集的偏誤，故將年齡層限定在 20~28 歲且仍在台灣校園就學之學生；有 4 人填寫報名表單，一位因年齡超過 28 歲，因此未邀請至訪談階段，故訪談三位受訪者。
2. 台灣大專院校就讀之學生。三位受訪者皆為台灣國籍，且求學環境皆在台灣，經驗分享也皆為台灣校園中親身經歷及觀察。
3. 在校園中自身或是周遭有經歷恐同相關經驗。

本研究在透過網路平臺與人班招募受訪者，邀請與對研究主題有興趣並符合條件之受訪者，三位受訪者摘要表如表 1。

表 1

研究參與者摘要表

姓名（代號）	H	T	P
年齡	28	21	27
生理性別	男	女	男
職業	學生（碩三）	學生（大三）	學生（碩四）
曾就學地區	北部、南部	中部	北部、中部
訪談地點	個別諮商室	個別諮商室	個別諮商室
性傾向認同	男同志	雙性戀	酷兒（Queer）

訪談次數	1	1	1
訪談日期	2022 年 6 月至 2022 年 10 月		

三、資料分析

本研究選取質性研究設計，相對於大規模的量化研究，質性研究可以通過細致的紀錄、深入的訪談和觀察等方法，捕捉到更多的細節和背後的意義，且能夠研究少數群體、特定情境或特殊事件，提供獨特的視角和觀點，並探索不同觀點和經驗的多樣性；研究者亦能夠納入社會互動、文化背景和個人經驗等因素，從而更好地理解 and 解釋研究結果。

本研究以主題分析方法進行逐字稿之分析，透過熟悉資料、編碼、尋求初步主題、修正調整主題、界定主題的目的與意義等步驟，最後完成逐字稿之整理（吳啟誠、張瓊雲，2020），輔以訪談大綱的主題之擬定，將訪談蒐集到之資料加以統整、歸納，為考慮研究之準確性，整理逐字稿時與指導教授與協同分析者進行交叉檢核，並藉此避免研究者同為同志身份之價值觀干涉研究結果之呈現，以降低研究者偏誤提高資料分析的可信度。

四、研究倫理

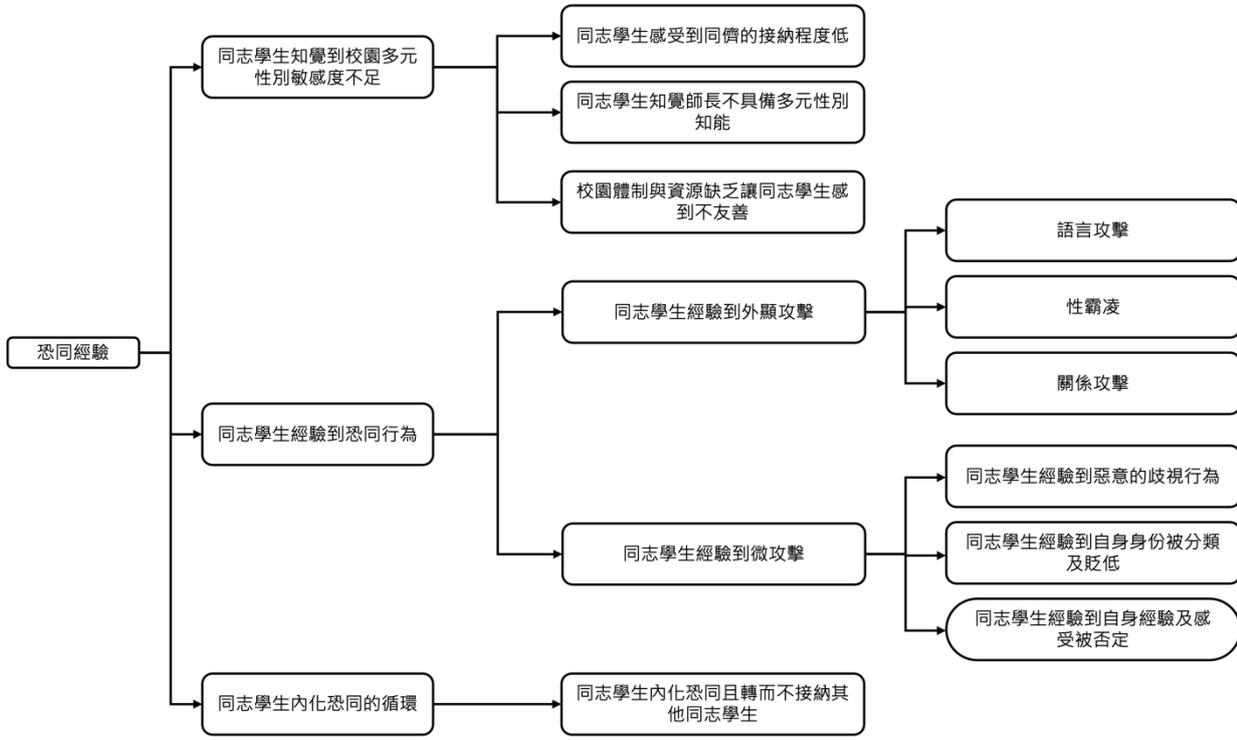
研究者亦於 2019 年參與臺灣學術倫理教育資源中心共計 30 小時的課程、2020 年中區研究倫理工作坊共計 3 小時，且在研究過程中恪遵研究倫理。為確保受訪者之福祉及相關權利，個別訪談前研究者與受訪者閱讀參與研究同意書，說明研究主題、目的、訪談耗時、錄音許可、保密、保密例外等受訪者權利，且說明在訪談期間受訪者有停止分享並退出訪談之權利，在訪談過程中若是有不願意回答與分享的題目，也可保持沉默。為確保訪談空間之隱密性，地點安排於所就讀學校之個別諮商空間，訪談過程全程保密，在研究結果呈現中所有的個人資料與提及的相關資料匿名並以代號取代之。訪談過程中受訪者需述說自身生命經驗，若在過程中受訪者有較大的情緒波動，會給予適當的休息時間以及情緒支持，並在訪談結束後評估受訪者情緒狀態，並且提供可以尋求支援之相關管道，三位受訪者皆未出現此情形。

肆、研究結果

圖 1 呈現歸納三位受訪者訪談逐字稿之主題及次主題，同志學生知覺到校園多元性別敏感度不足、同志學生經驗到恐同行為、同志學生內化恐同的循環三者呈現訪談資料及次主題內容，最後針對三位研究參與者做綜合分析及討論。

圖 1

歸納恐同經驗之主題及次主題概念



一、同志學生知覺校園多元性別敏感度不足

此主題包含了同志學生感受到同儕接納程度低、同志學生知覺師長不具備多元性別知能、校園體制與資源缺乏讓同志學生感到不友善三者。藉由分析訪談逐字稿，當同儕對於多元性別知能不足時，面對同志學生以迴避、疏離的方式對待同志學生；而師長未具有多元性別知能時，無法覺察同志學生的困境，也無法提供同志學生即時的協助，何況師長本身在校園中為具有權力的角色，當師長未覺察此情形，自身起到了示範的榜樣，無形中也維持了異性戀主流文化的架構，兩者互相影響下使得同志學生在校園的處境愈加艱難。

(一) 同志學生感受到同儕的接納程度低

受訪者皆提到同儕對於自身性別氣質與性傾向的接納程度，尤其在求學階段中同儕對於同志學生的接納程度意義深遠，當同儕對同志學生不瞭解時，容易與同志學生保持距離並疏遠同志學生。

(國小)可能就是男生要某個樣子、女生要某個樣子，那像我比較中間或比較娘的就不能被，也許私下可以是朋友但檯面上就好像不行。(H014)

(國中)就是這個身份，好像阻止了我跟很多人去建立關係。(P029)

(二) 同志學生知覺師長不具備多元性別知能

受訪者的經驗中皆提及師長的態度，當師長不具多元性別知能時，在教學、教育會帶入異性戀主流的意識，使同志學生接收到自己與他人不同的訊息，更嚴重的言論會直接提及非異性戀就是有問題、需要被導正的。T 的經驗中提到，當師長迴避多元性別話題時，會使得同志學生擔心師長的看法，導致在求助上須顧慮師長如何看待同志學生的身份；P 則是回憶自身當時在校園中與同儕發生衝突時，師長很快地將 P 認定為性傾向出了問題，而非同儕間的打鬧，覺察老師當時的言論相當偏頗。

師長不具備多元性別知能也需要注意到師長本身具備的權力位階，當師長不具備多元性別知能且未覺察到自身角色具備權力時，會因為權力位階的不對等對同志學生造成更大的傷害，H 的經驗中提到自身求助經驗，因師長無法回應 H 的疑問，且因師長的權威角色，加深了 H 對於同志身份的恐懼。

(國中)他就只是在問我說那你就有做了什麼行為之類的，你有跟網友怎樣怎樣，我覺得他讓我真的覺得大家在社會上就是很恐同，我覺得那個老師也是很驚訝，這好像真的是生平第一次有學生跟他講這件事情，他好像也沒有這個背景跟知能，所以也沒有給我一些支持跟幫助。我那一次去我真的覺得是一個蠻錯誤的決定，因為他也沒有給我什麼幫助然後也害我、也更害怕他可能會去洩漏或怎樣的，或者是他怎麼看我。(H046)

其實老師不太會公開講這個話題，然後如果真的是像是班導要去跟他做詢問或者是討論自己性取向的話，真的就會擔心老師會怎麼看你，然後我自己覺得老師比較像是會迴避這個話題，不管是年輕的或者是老的老師，除非是真的很開放的老師，不然其實他們就會是閃避這個話題。(T021)

(國小)因為他說的不是我做這件事情不正確，他的意思是這個人的性傾向是不對勁的，我當時很困惑，就是我以為我是來被罵，我做了一件不對的事情，可是為什麼指向了我的狀態不對，我的性傾向不對。(P024)

(三) 校園體制與資源缺乏讓同志學生感到不友善

國小、國中到高中的師長缺乏具備多元性別敏感度維持了異性戀主流的校園氛圍，而同儕受到此氛圍影響加深了同志學生未符合傳統性別價值觀，兩者互相交織形成了校園中對同志不友善的環境。受訪者表示在國、高中階段校園環境未能提供認識、討論多元性別的空間，也未能建立讓同志學生感到安全的校園環境，到了大學才發現原來校園可以討論多元性別議題。尤其 T 在訪談中提到，大學以前的校園很少有機會接觸到關於性平的相關活動，使得同志學生在校園中沒有足夠的資源因應自身對於自身身份的困惑；而 P 提到在這樣的校園氛圍中，讓 P 在校園中無法感到安全並且深受其擾。

（國中）其實我們學校裡面的氛圍就不會特意去講這樣就是講性別平等這件事情，應該跟其他學校差不多吧，就是因為那個教約的關係，所以他不特意去宣傳性別平等、不要歧視這樣子，只是學生之間自己就會知道這件事情就是這樣。（T004）

（高中）對我來說，那就是一個當時我的狀況，然後這些事情其實說實在話，他就是生活上小到不能再小的事情，可是它佔滿了我的高中生活，我的高中生活幾乎沒有一刻，讓我覺得在學校裡面是安全的。（P008）

二、同志學生經驗到恐同行為

本主題整理了三位受訪者提及之恐同行為分類：外顯攻擊與微攻擊兩者。分析過程中可以歸納出明顯、外顯的恐同行為，隨著求學階段的不同慢慢轉為較隱微、難以察覺的微攻擊形式，對同志學生來說微攻擊遍佈在日常的玩笑、遊戲中，也許有意也許無意的被提及。正因微攻擊較難辨認及覺察，因此即使同志學生處於在微攻擊的氛圍中，同儕及師長不一定能夠覺察此現象，而是合理地認為這些微攻擊是再平常不過的言論及行為。

（一）同志學生經驗外顯攻擊

外顯攻擊為較容易辨識的恐同行為，透過語言、肢體、關係等方式對待同志學生，影響同志學生在校園中人際關係與校園適應，尤其是語言攻擊，三位受訪者皆提到對於語言攻擊已經「麻痺」、「習慣了」，可見在求學過程中同志學生飽受語言攻擊之苦，只能以忽略、習慣來面對這樣的困境；肢體攻擊主要為 H 分享之經驗，在國中時同儕以肢體攻擊的方式彰顯「男子氣概」，認為不符合男性氣質的 H 應該被「懲罰」；關係攻

擊指藉由拉攏其他同儕，以排擠同志學生，透過人際關係對同志學生造成人際上的疏離及壓力，下述依序呈現訪談資料。

1. 語言攻擊

語言攻擊為常見的恐同行為，身為同志學生，H、T 表示聽得太多甚至都已經麻痺了，同志學生在求學過程中被迫習慣這些語言上的攻擊，彷彿不在意，這些言論卻結結實實地在同志學生的生活、心靈造成或大或小的傷害，有關語言攻擊的例子族繁不及備載，此處主要呈現受訪者提及之資訊。

（國小）然後就開始一直講，就是很淪為大家的話柄的那種感覺，然後就會一直嘲笑我，然後就會覺得我很噁心啊，就會那種言語攻擊的感覺。（H027）

開玩笑這種有點語言霸凌這種都是多少少都會發生，不過我自己覺得那個傷害好像比較小一點吧，習慣成自然嘛。（T009）

（高中）例如像是男生之前，可能就是會有打球啊之類的，那如果有人狀態不好。他可能就會罵他說：『你是不是昨天去賣屁股？』所以今天表現不好，只是他們會給我這種感覺，就是他們比較歧視，他們是直接把這件事情當作是一個罵人或者是開玩笑的素材這樣。（T017）

2. 性霸凌

H 於訪談中提及較明顯的肢體攻擊，於國中時期男性同儕透過肢體攻擊展現對於 H 性別氣質的不接納，並透過「懲罰」的方式表示若是不符合性別期待應受到此對待，就由此行為強化了性別刻板印象及校園對同志不友善的氛圍，而 H 提及的肢體攻擊是相當帶有性意味的攻擊，透過這樣的方式以性貶低同志學生。

（國中）可能那個男生就不爽，那他就會找一群男生來，他們覺得說要強暴我這樣，但可是沒有到真的就是弄到身體的裸露，但就是一群人把你壓住或是說就是弄你啊，反正就是我自己的一群男生壓住我或幹嘛就真的沒有辦法反抗。（H024）

（國中）國一大家男生有時候可能廁所要排隊，然後都只有小便，所以有時候要排，就不敢在很多人的時候去，或是偶爾他們會興致一來，或是突然想到什

麼就會想到說我們來看一下娘炮的屌之類的，然後就會開始要來看你或者是把你的褲子脫下來或之類的。(H040)

3. 關係攻擊

受訪者 T 則提及當自身同志身份被揭露後，在同儕的相處上變得更需要小心翼翼，擔心同儕會跟其他人講自身的性傾向，拉攏其他的學生以異樣的眼光看待 T。

(高中)那我在跟他們相處的時候，我就會覺得特別有壓力，就是講話要特別小心，不知道他們會不會又一個看我不順眼，然後又在全年級講我的壞話這樣。(T014)

(二) 同志學生經驗到微攻擊

在微攻擊的部分三位受訪者的內容皆提到豐富的資訊，無論是 H 提到的：同志是異類應該被歸納在一起，以異性戀主流的方式，分類了同志族群；又如同 T 在訪談中提及自身被迫出櫃的經驗，即使校園可能是友善的，但同儕忽略了出櫃對同志學生可能造成的壓力及招致他人不友善眼光；而在 P 的親身經驗中，同志學生被拿來成為大冒險的素材最為深刻，透過玩笑、遊戲的方式，實則展現了對同志學生的敵意及輕視，而這樣的開玩笑的素材卻是同志學生生活生生的生活經驗。以下將受訪者提及之經驗分類為：同志學生經驗到惡意的歧視行為、同志學生經驗到自身身份被分類及貶低、同志學生經驗到自身經驗及感受被否定等三點呈現資料。

1. 同志學生經驗到惡意的歧視行為

P 的經驗中同儕以大冒險的方式貶低 P 的同志身份，將與 P 握手當成大冒險的遊戲，傳達了 P 是他們不願意接觸的對象，使 P 感受到了同儕將他視為噁心的人，藉由遊戲的方式包裝了對他人實質的貶抑行為，傷害了同志學生。

(高中)在遊覽車上有一群同學在遊戲，他們也知道我的同志身份，突然有一個男生來問我，可不可以跟他握手？然後我就說 OK，我就跟他握手這樣子，然後他們後面的人在拍照錄影這樣。然後我才知道一件事情，這是他們的大冒險，就是大冒險，他們的大冒險的內容是來握我的手。(P013)

2. 同志學生經驗到自身身份被分類及貶低

三位受訪者皆提到在校園中同儕可能下意識地將同志學生分為一類，自認自身接納、尊重同志學生的身份及認同，卻下意識地將自己與同志學生劃分成兩個群體，未意識到

這樣的分類貶低了同志學生的認同及身份；或是在日常生活中以同志族群作為玩笑及議論的素材，雖然對象不一定是同志學生，但同志學生仍感到自己的身份不被尊重，自己的身份與認同是可以被當成玩笑或是議論的話題。

（高中）對他們來說好像是一個很異類，那你們是異類就應該被歸類在一起，異類就應該要互相喜歡這樣子，這真的是很、很糟糕的感覺。（H060）

就是我自己聽到還蠻多人會講，說：『就是你是同性戀 OK，可是不要發生在我身上。』會還蠻多人講這樣，不管是國中高中甚至到大學，其實還是還蠻多人會這樣子，他們也不會說歧視什麼的，但他們就是會說：『他們尊重但不希望發生在我身上這樣。』他們就是他們會表明他們是異性戀。（T005）

（高中）他們就會說：『哎，你知道嗎？那個誰誰誰他是同性戀耶』，那另外一個人就會說：『哦，真的假的。』反正那個時候就比較像是在嘲諷的感覺。高一的時候，的確會因為這件事，就是因為被迫出櫃，這件事情讓我受到一些影響，我自己會覺得很不安，就是很提心吊膽，就是很擔心自己的性向被知道之後會不會發生些什麼事情。（T013、T018）

（高中）大家就會覺得性別氣質、性傾向是一件可以被拿來開玩笑的事情，但他們從來沒有想到他們所開的這些玩笑，他們拿來開玩笑用的這些素材，他們覺得噁心的這些素材，是我們活生生的生活。（P020）

3. 同志學生經驗到自身經驗及感受被否定

P 的經驗中則是同儕在談話過程中忽視了同志族群的存在，認為同志族群人數「沒這麼多」，無意中忽視了同志族群的存在必然性，而 P 則經驗到自己同志身份或是同志族群的存在是被否定的。

（大學）他那個時候說了一句話，他說他不覺得這個世界上的同志有這麼多。作為同志的我，我會有一種感覺是這個空氣在排外，就是某種程度上在否認我們真的有這麼多人的存在，他那句話說出來的時候，整個就是給我一種感覺，就是他會讓我覺得也許不是我，但有其他的同志的存在其實是被否認的。（P038）

三、同志學生內化恐同的循環

受訪者提及有關性別刻板印象的概念，當校園中維持了異性戀主流的架構，同志學生將內化性別刻板印象，形成內化恐同，將校園內的攻擊及批評導向自身，影響同志探索及發展自我認同；而內化恐同的同志學生也會轉而不接納、甚至攻擊其他同志學生，因著這樣的內化恐同的循環成為了恐同環境的一部分。

（一）同志學生內化恐同且轉而不接納其他同志學生

同儕要求同志學生應符合性別期待，同志學生在接受這些評價時除了受到批評的壓力外，也影響自身對於性別氣質、性傾向的認同；恐同的環境使得同志學生除了學習到傳統的性別框架外，更是潛移默化了非異性戀主流文化皆為異類的想法，在校園中日復一日生活的同志學生逐漸內化恐同，這樣的內化恐同不僅阻礙了同志學生在性傾向上的探索，也讓同志學生在建立自我認同的道路上困難重重，如 H 在訪談中提及，因同儕的不接納及不認同，使得 H 也不想承認自己的同志身份，同志學生因此內化了性別刻板印象。

（國中）可能以前我們都恐同嘛，我也覺得我也是這樣子，但我不會把它說出來，就我可能知道我自己是同性戀，而且我記得我在國中印象深刻，是我覺得自己很怪，然後我覺得自己可能是生病了這樣，因為就沒有這樣的案例出現，對，所以就是那時候自己也很害怕，然後認同也是這樣。（H042）

（高中）就是不想承認自己是同志學生，然後也不想要這樣子出櫃，然後也不會想要去跟那個可能是同志學生的朋友當朋友。因為就覺得大家會把我歸類成同志學生，你們都是同志學生，你們都是 gay，然後就會覺得這是一件很不好的事情，所以我自己很排斥這件事。（H056）

內化了性別刻板印象的同志學生，除了對於自身身份感到矛盾、困惑，也將這樣的內化恐同概念轉向不接納其他同志學生，認為其他同志學生也應該隱藏自身特質；若是其他同志學生表現出自身的同志身份，會藉由攻擊的方式表達同志學生不應該表現出同志身份。H 訪談就提及國中時會覺得同志就應該隱姓埋名，不應該展現自己的性傾向，自己也真的有可能以攻擊的方式，打壓太過展現自身特質的同志學生。

（高中）我就會覺得，我就會類似想要去有點像攻擊他，就會覺得說他好怪，他怎麼敢這麼明目張膽或者是這麼敢出櫃，他這樣子好像不太 OK、好像不太好，就是可能再更不能接受的話，可能就真的會攻擊他的性傾向，雖然自己也是但因為我自己不敢去這樣子表現，可能就是他可以是同志學生，但他不可以這樣

子，因為同志學生就應該要隱姓埋名地過生活，是不應該這樣子直接表現出來、不能夠被發現、不能被大家知道、不能這麼強調自己的身份。就是這件事情應該要被藏起來這樣子，就是不要被發現。（H065）

伍、綜合討論

一、隱身台灣校園的恐同經驗

本研究在分析的結果中，覺察無論同志學生遭遇恐同經驗，在校園中彷彿被視為常態、習以為常的事件，就像是在隱身校園中被忽視。本研究在分析過程中觀察到，國小、國中及高中的恐同現狀可能與發展階段有關，訪談中國小的恐同行為主要來自對於多元性別學生的不理解延伸的疏離及排斥；國中階段開始對於性好奇，也反映在 H 經驗當中以性意味為主的恐同行為；高中甚至大學，以較隱微的、內隱的形式，如研究結果中多元性別學生經驗到微攻擊經驗。因此研究者假設隨著就學階段的不同恐同行為從外顯的、易辨識的恐同行為逐漸轉變了在日常生活中以玩笑、遊戲的方式，隱含了對同志學生的忽視及貶低，這樣觀察與假設未來需進一步研究求證。王大維等（2018）的研究中的三位女同志受訪者皆表示當受到微攻擊時，共同感受到不舒服及生氣，而這些看似無傷大雅、無關緊要的小小玩笑，卻是同志學生每天都需承受的日常生活。

本研究亦發現，受訪者在針對微攻擊的經驗分享上較為困難，相較於明顯的「歧視」，微攻擊的概念對於同志學生來說較為陌生，受訪者有時感受到不舒服也會不免浮現是自己想太多的念頭，是研究中需要克服的部分，因此需要更精確的定義及解釋微攻擊概念才能更深入瞭解多元性別學生在校園中的困境。此外，在性傾向微攻擊的討論中，本研究發現台灣對於多元性別學生在校園中的恐同經驗討論甚少，Diana 與 Kim（2022）於香港的研究中提到教育人士及專業人士須考量到獨特的文化影響，如同國外以宗教、種族歧視等觀點切入討論有關性傾向微攻擊，特別提及學校性教育及學校專業人員培訓的重要性。

校園中若是沒有足夠的理解及充分的關注微攻擊，微攻擊則將繼續損害受迫受害者之生活及生活水準（Nadal, 2018; Williams et al., 2021）。而當師長、同儕不具多元性別敏感度時，這些玩笑不曾被重視，甚至師長未覺察到微攻擊的現象，無意間默認了微攻擊的合理性，合理了同儕以同志學生的身份作為玩笑素材的行為，而同志學生也難以向他人求助。日常生活中的微攻擊，如空氣裡的千斤重擔，在同志學生的校園生活中無處不在，同志學生暴露在此氛圍中無所遁形，卻鮮少人覺察此現象。而台灣對於性傾向微攻擊則須考量到台灣文化、法律制度、社會氛圍等因素如何影響校園，以更瞭解台灣校園學生於校園中將面對何種挑戰，才能更好的協助台灣校園學生，並期望同志學生在求學

階段能夠自由的探索不同的可能性，而非如同身陷囹圄的火烈鳥，囿於傳統文化的框架中，在建立自我認同的過程中受到汙名化及其延伸恐同行為影響，而造成同志學生身心及學習權益受損。

二、同志學生的內化恐同

在研究結果中可以發現，若是同志學生身處充滿微攻擊而無法向師長求助的校園環境中，同志學生的校園生活將進退維谷且處境艱辛，對同志學生的性傾向的探索、自我認同更是步履維艱。恐同的環境使得同志學生除了學習到傳統的性別框架外，更是潛移默化了非異性戀主流文化皆為異類的想法，在校園中日復一日生活的同志學生逐漸的內化恐同（*internalized homophobia*），邱志軒（2019）將內化恐同描述為同志將外在環境對同志的敵意及攻擊導向自身，導致對自身自我價值的貶低及不良的自我概念，使同志自身身份產生矛盾、困惑甚至不接納。而這樣的內化恐同不僅阻礙了同志學生在性傾向上的探索，也讓同志學生在建立自我認同的道路上困難重重，如同研究結果中 H 內化了性別刻板印象及對同志的攻擊與敵意，基於這樣的內化恐同阻礙了自身自我認同的發展。而性少數族群壓力與內化恐同兩者與憂鬱症狀也呈現正相關（Liang & Huang, 2021），內化恐同不只對於多元性別族群心理健康造成負面影響，同志學生也因內化恐同因素不接納同志族群同儕，這樣的內化恐同的循環使得對同志的敵意環境更加強大。

三、多元性別敏感度的重要性

本研究參考 Sue 等（2007）提出的多元文化諮商概念，認為校園也應重視師生對於「覺察」、「知識」、「技巧」三者的訓練，建立師生對於多元性別學生的文化、價值觀與偏見有覺察的能力。若同儕不具多元性別敏感度時，對同志學生多採取迴避、排斥的態度，使得同志學生在校園的人際關係受到自身同志身份影響，不僅使得同志在校園中人際支持不夠也進而影響同志學生對自身身份的認同；除了同儕的態度，師長身為在校園中具有權力的角色，更為重要，若是師長不具備多元性別敏感度，無法在教育中以客觀的態度帶領學生瞭解多元性別氣質與性傾向，遑論當同志學生遭遇微攻擊時，師長能夠敏察同志學生的處境給予協助。如同志諮詢熱線協會（2021）的報告中提及，校園未能處理偏見言論可能傳遞恐同行為可被容忍的訊息，而師長未察覺微攻擊的行為更是潛移默化了微攻擊行為的合理性，在這些因素的相互交織影響下，校園成了默許恐同行為的溫床，師長維持了恐同行為的架構，而同儕成為了恐同行為的劊子手，同志學生暴露在恐同氛圍的校園環境，如同牢籠一般網住了同志學生的童年，在此引用受訪者 P 於訪談中對師長之呼籲：

不作為，尤其是權力上的不作為，某種程度上，它就是維持了這個架構。(P043)

陸、研究結論與建議

一、結論

本研究針對三位受訪者之訪談資料之分析，於綜合討論提出了三點：同志學生知覺校園多元性別敏感度不足、同志學生經驗到恐同行為、同志學生內化恐同的循環，期望補充現有關於校園性傾向微攻擊的研究。研究三位受訪者就學背景《性別平等教育法》已實施將逾 10 年，而受訪者的經驗中，國高中小的求學環境對於多元性別的討論仍相當受限，直到大學校園氛圍才轉為較為開放的討論，這樣的校園環境使得同志教育出現斷層，在高中以下要討論性別平等議題難如登天，而求學階段卻是同志學生急需資源的階段，如同 H 在國中因性別氣質遭受肢體攻擊的經驗，與陳品妤（2021）研究中提及男同志在國中階段感受多為負面經驗，且容易遭受肢體的霸凌與攻擊結果相同，而這些不利經驗皆影響同志學生的自我認同，若是等到大學才接觸性別平等相關資源，恐怕為時已晚。

二、建議

（一）對校園恐同行為特定面向進一步研究

如同本研究中綜合討論提到，多元性別學生在校園中遭受微攻擊、多元系別性暴力等議題容易被忽視，而校園生活對多元性別學生的影響深遠，包含人際關係、內化恐同、自我認同等，都需要更多的人關注到此議題，因此建議未來研究可以關注到上述議題，更深入且仔細的看到校園中恐同行為的樣態，以提供實務工作者更多豐富資訊，以完整此議題的專業建議。

（二）對實務工作者之建議

蔣琬斯、游美惠（2022）研究中提到性別平等教育只看見同性戀的窘境，教師們對於性少數族群的認識侷限在同性戀性傾向，而忽略其他性少數族群，實務工作者應多瞭解及認識不同性傾向的樣態以協助同志學生可能面對的困境。本研究亦認為建立多元性別學生友善的校園環境，師長扮演重要的角色，對於師長而言，能夠覺察在校園中發生的性傾向微攻擊氛圍，進而協助多元性別學生，且在教育的過程中能夠反思自身是否帶入傳統文化價值觀，影響學生們對於多元性別的認識，最重要的是師長是否意識到自身

為校園中的權力代表，謹慎的在教學過程中以客觀的態度討論多元性別，以免自身成為恐同行為的示範角色。

關於多元性別遭遇微攻擊相關議題，校園應建立友善及開放的認識多元性別的空間，並注意校園中潛藏的微攻擊行為，藉由覺察、知識及技巧的學習反思校園中可能的恐同行為。性教育方面也應融合多元性別性教育的知識，提供符合多元性別學生的性教育資源，以期適時提供多元性別學生資源與協助。

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An Exploration of the Homophobic Experiences of LGBTQ+ Students in Taiwan Campuses

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Abstract

The main purpose of this research is to understand the homophobic experiences of LGBTQ+ students in Taiwan campus. Taiwan Tongzhi (LGBTQ+) Hotline Association (2021) published a survey which pointed out that LGBTQ+ students are still fail to feel safe in campus, and homophobic remarks not only comes from peers, but also faculty members, these findings from the previous survey shows that since 《Gender Equity Education Act》 first promulgated and had executed over 20 years, Taiwanese campus still have a long way to go to reach gender friendliness. This research explores the forms of homophobia in Taiwanese campuses by interviewing students from universities in Taiwan, then further organizes and summarizes the data to describe the current situation and presentation forms of homophobic act in Taiwan campuses with localized view to further describing homophobic experiences that most LGBTQ+ students might have encountered. This study uses thematic analysis method from qualitative research method, conducting individual interviews with three participants. First, the topics that three interviewees' shares are presented, following the subtopics under the topics are described, and finally a comprehensive analysis is carried out.

This result shows that homophobic experiences around LGBTQ+ students contain three divided compositions: LGBTQ+ students perceive insufficient gender-diversity sensitivity on campus, LGBTQ+ students experience homophobic behavior, The Cycle of Internalized Homophobia by Gay Students. Overall, all the three interviewees reported experiences of microaggressions, which not only comes from their peers but also from faculty members, which affects their exploring about sexual orientation and self-identity constructing at the time. By analyzing and arranging the interviewee's data, it pointed out how important the gender-diversity sensitivity in the campus, by universalize the perspectives of gender diversity, it could help peers accepting more about LGBTQ+ students, and teachers could be more sensitive to provide assistance to LGBTQ+ students .In the discussion of this study, we found that homophobic acts have changed into the form of microaggressions, and when LGBTQ+ students

I. Preface

In recent years, the implementation of gender equality education in schools has been widely discussed, primarily since the "*Gender Equity Education Act*" was implemented 18 years ago. Has the campus environment implemented a gender-friendly campus environment with the promulgation of this law? On May 24, 2017, the Supreme Court interpreted the Constitution in the Judicial Yuan Interpretation No. 748, which mentioned that the marriage rights of Tongzhi (LGBTQ+) should be protected by the judiciary (*Act for Implementation of J.Y. Interpretation No. 748, 2017*), followed by a referendum on November 24 the year after that, in which the fourteenth case "Civil Law Protection of Same-Sex Marriage" was declared unsuccessful with a disapproval rate of 67.26% and an agreement rate of 32.74%; the same was not passed is also the 15th case, "Explicitly Enacting Gender Equality Education in Primary and Secondary Schools into Law". The disapproval rate of the case was 65.99% higher than the yes vote rate of 34.01%, and the case was declared failed (Central Election Commission, 2018). May 2019 On the 17th, the Legislative Yuan passed the "*Act for Implementation of J.Y. Interpretation No. 748*", making Taiwan officially the first country in Asia to legalize same-sex marriage (Legislative Yuan, 2019). The passage of the LGBTQ+ special law is a big step forward for LGBTQ+ equality, but in an atmosphere where society has not entirely accepted LGBTQ+, through the referendum mentioned above data and the implementation of the law, it can be found that Taiwanese society generally does not agree with the implementation of LGBTQ+ marriage and gender equality education, which caused a conflict between law and public opinion even when the law was finalized first. Although the fundamental human rights of LGBTQ+ are protected by law, they may need to face more social discussions; in society, education, and even on campus, it is difficult to immediately change the public's attitude towards the LGBTQ+ ethnic group by adjusting the legal system. The degree of acceptance, especially on campus, seems to be becoming gender-friendly due to the implementation of the "*Gender Equity Education Act*." However, gender equality incidents on campus still occur one after another. Chang (2019) pointed out that gender-unfriendly campuses expanded after the referendum. Bullying is becoming more and more apparent; the Taiwan LGBTQ+ (LGBTQ+) Hotline Association's Taiwan LGBTQ+ (LGBTQ+) Student Experience Survey Report (2021) on teenagers aged 13 to 18 years old shows Taiwan's campus environment still cannot make LGBTQ+ students feel safe, and when LGBTQ+ students are generally afraid to seek help when being harassed. Taiwanese campuses are full of prejudiced remarks, and these discriminatory

remarks come not only from peers but also from faculty and staff. This shows that there is still room for improvement in the situation of LGBTQ+ students on Taiwanese campuses.

Chang and Wang (2009, 2010) and Chang et al. (2013) pointed out in their research on college students' attitudes towards LGBTQ+ that most college students take a supportive stance toward the protection of LGBTQ+'s human rights. However, when it came to an interpersonal level towards LGBTQ+ students, whether it is love, friendship, or sympathy, the acceptance level of relationships is low. This change cannot help but make researchers think about what kind of peer relationships LGBTQ+ students will experience on campus. Is it like the above study? It was found in the survey that LGBTQ+ students who seem to accept their LGBTQ+ identity still maintain a reserved or even non-accepting attitude in interpersonal relationships; the research by Wang et al. (2018) mentioned the sexual orientation microaggressions experienced by female LGBTQ+ students in their lives. , peers inadvertently reveal their rejection and non-acceptance of the LGBTQ+ ethnic group in their daily lives; the research of the Tongzhi hotline (2021) still shows that peers and faculty are still unfriendly towards LGBTQ+, which shows that the homophobic atmosphere on campus is not a noticeable improvement. Based on the above research background and motivation, it is hoped that by understanding the homophobic behaviors experienced by Taiwanese campus students during their studies, the localized homophobic patterns on Taiwanese campuses can be sorted out by summarizing the interviewees' experiences. Therefore, the purpose of this study is to understand the homophobic experiences LGBTQ+ students encounter on campus in Taiwan.

II. The Definition of Homophobia and the Homophobic Atmosphere in Society

1. The Connotation of Homophobia and the Current Situation of Homophobia in Society

The term homophobia was proposed by George Weinberg in 1967. He believed that homophobia was an irrational disgust - a condemnation of LGBTQ+'s irrationality (Weinberg, 1973); and Herek (2004) divided homophobic hostility into three aspects: sexual stigma, heterosexism, and sexual prejudice. Homophobic ideology passes through culture and social structure, causing the public to internalize homophobic consciousness and gradually shape it. The stigmatization of LGBTQ+ further degrades and deprives LGBTQ+ of his rights. The book "*Stigma: Notes on Managing Damaged Identities*" also mentions that stigma has a powerful derogatory effect, especially when it conflicts with our attributes or does not match the stereotype. We subconsciously label the other person, do not contact them, and then isolate

them (Goffman, 1986/2010); the enormous social pressure makes the LGBTQ+ group feel suffocated.

The LGBTQ+ ethnic group in Taiwanese culture needs to be careful about their sexual orientation being exposed in society to avoid public stigma and labeling due to their sexuality. Luo et al. (2005) pointed out in their research that due to the heterosexual hegemony and patriarchy in society, Under the power system, through the process of stigmatization and labeling, the fact of the existence of the LGBTQ+ ethnic group has been denied, and this social background has also constructed a social environment that resists and discriminates against LGBTQ+; described above for homophobia, LGBTQ+ Identity is stigmatized as wrong, immoral, etc., and through the process of stigmatization, the existence of LGBTQ+ is denied (Swigonski, 2006); and on the basis that heterosexuality is regarded as "normal" in society, all People are assumed to be heterosexual until LGBTQ+'s identity is revealed (Haddad, 2019).

LGBTQ+, frustrated in society, cannot express his plight in his family. Under the influence of traditional Confucian culture, Taiwanese families have a more conservative attitude towards the sexual orientation and gender temperament of the LGBTQ+ ethnic group. Wang et al. (2014) pointed out in their research the public has reservations about LGBTQ+ but does not encourage it, and about 60% of the people will educate their children not to become LGBTQ+; about 50% of the people said that if their children are LGBTQ+, their sexual orientation will be corrected. If their children's sexual orientation cannot be corrected, it will prevent LGBTQ+'s children from developing feelings. The identity of LGBTQ+'s children challenges traditional marital values. Such a challenge violates the sexual and moral behavior of moral face (Zhu, 1991), and the principle of face sharing in Chinese culture will also cause the family to be morally evaluated (Han & Li, 2011). Such constant negative evaluations in society and families put the LGBTQ+ ethnic group under tremendous pressure in their daily lives, which in turn affects the physical and mental health of the LGBTQ+ ethnic group.

Luo et al. (2005) mentioned in their research that if you want to improve the stigmatization of LGBTQ+ in society, you need to start with education. However, implementing gender equality education on campus is full of thorns. In 2014, the Tongzhi hotline held a press conference titled "Gender Equity Education Has Become a Black Box, Friendly, and Diverse Slogans Are Left Behind - A General Review of the 10th Anniversary of Implementing the *Gender Equity Education Act*." It was mentioned that gender equality education has not advanced but retreated in the past ten years. The hot potato is that the different policies of the central and local governments have made it challenging to implement gender equality education, and the law has covered up the unfriendly campus environment. The "Gender Equity Education

Act" has instead become an illusion of maintaining a diverse and friendly campus, and when teachers devote themselves to Gender equality education courses are subject to complaints and obstruction from parent groups, which puts teachers in a dilemma during teaching, and caused everyone in the education sector to remain silent. Wang (2019) believes that this situation has affected teachers' teaching profession because such Due to the influence of the social atmosphere, LGBTQ+'s situation on campus is not very optimistic.

2. Different Forms of Homophobia on Campus

Wright et al. (1999) divided homophobia into three constructs, "cognition," "emotion," and "behavior." In terms of cognitive constructs, George Smith proposed the "gay to death" ideology in 2005. This ideology excluded and isolated LGBTQ+ students while reinforcing gender stereotypes, which strengthens the mainstream culture of heterosexual hegemony. LGBTQ+ students must maintain a heterosexual role and avoid becoming a "target" and attracting attacks from peers by keeping the appearance of gender stereotypes. Chen's 2010 high school vocational study mentioned that the higher the degree of acceptance of LGBTQ+ if disadvantaged students know gender diversity; conversely if they do not understand gender diversity (including gender stereotypes), the degree of acceptance of LGBTQ+ will be lower, which shows the importance of gender diversity education.

On the emotional level, for example, Chang and Wang (2009, 2010, 2013) pointed out in their research on college students' attitudes towards LGBTQ+ that most college students took a supportive stance towards the protection of LGBTQ+'s human rights and returned to emotionally related interpersonal relationships, love, and friendship. In sympathy and other aspects, the acceptance is low; the research results of Chen (2010) mentioned that the lower the students' understanding of LGBTQ+ students, the lower the acceptance, and vice versa. The results of the two studies show that Having diverse gender knowledge is a significant factor for students to accept the gay community. The cognitive level affects the acceptance of peers, and the two levels are closely related.

In terms of behavioral constructs, Horn and Nucci (2003) mentioned that LGBTQ+ students often experience homophobic behavior from peers on campus; Smith (2005) also noted that peers treat LGBTQ+ students in ways such as verbal bullying, exclusion, and harassment; Sue (2007) summarized microaggressions into the following three types: Microassaulting refers to conveying derogatory attitudes and messages through verbal or non-verbal messages, which is more obvious discrimination or prejudice, such as verbal insults or behaviors. Deliberate

avoidance; Microinsulting, usually an unconscious attack, which means there is no intention to attack, but the content derogates the identity and culture of a particular ethnic group, or there is no sensitivity that such words and deeds demean the identity or identity of others; Microinvalidating refers to the unconscious exclusion of specific groups, or the failure to believe that society oppresses or treats them differently, and belittles the reality experienced and understood by specific ethnic groups. Sue (2010) proposed sexual orientation microaggressions, which are manifestations of derogation, hostility, or contempt for gender-diverse groups in daily life in the form of verbal, behavioral, and environmental attacks, whether intentional or unintentional. Both overt and covert homophobic behaviors constitute an unfriendly environment for LGBTQ+ students on campus. It also makes LGBTQ+ students live on campus in fear and hide their LGBTQ+ identities at every step. Such a perilous campus environment also affects the physical and mental health of LGBTQ+ students.

From the literature mentioned above, we know that homophobic ideology on campus has caused much harm to the gay community, in addition to interpersonal rejection and physical attacks. As shown in the "LGBTQ+ Stress Situation Questionnaire" of the "Taiwan Alliance to Promote Civil Partnership Right [TAPCPR] ", up to 58% of LGBTQ+ respondents have been harmed by others in different forms. The main form of harm is verbal violence, accounting for 91% of the percentage, followed by interpersonal rejection at 54% (Jian, 2012) while LGBTQ+ Students are harmed by homophobic behavior on campus, causing them to feel unsafe on campus, which in turn affects LGBTQ+ students' campus adjustment. For example, data from the Tongzhi Hotline (2021) pointed out that 35.6% of LGBTQ+ students felt unsafe on campus, and 49.9% of LGBTQ+ students expressed that they wanted to avoid campus gatherings (morning meetings, sports meetings); 4.9% of LGBTQ+ students had done so in the past month. After being absent for at least one day, 7.6% of LGBTQ+ students have transferred to another school, which seriously affects the campus life of LGBTQ+ students. Nearly ten years after the survey, homophobic incidents still occur on campus, which shows the stagnation in creating gender equality and gender-friendliness on campus. This issue deserves attention.

In summary, understanding the homophobic behavior that occurs on Taiwanese campuses is an issue worthy of attention. From a legal and social perspective, the legal protection of Tongzhi's human rights has caused a gap between the law and the referendum results. In the TAPCPR (Jian, 2012) and Tongzhi Hotline (2021) studies, we can glimpse the difficulties faced by the Tongzhi ethnic group on campus. Since there are few local studies on the homophobic experiences of Tongzhi students on campus in Taiwan, this study hopes to enrich domestic

research by providing a glimpse into the homophobic experiences of Tongzhi students on campus, in order to better help Tongzhi students face their difficulties.

III. Research Methods

1. Data Collection and Research Tools

To understand the experience of LGBTQ+ students encountering homophobic incidents on campus, this study collects data through individual interviews. Through the interview interviews of homophobic experiences on campus, we can understand the forms of homophobia on campus. The interviews in this study adopted semi-structured interviews, with the interview outline as the central axis and in-depth interviews with the interviewees. Interview outline topics include:

- (1) Understand LGBTQ+ students' experiences of experiencing diverse gender sensitivity on campus
- (2) Understand LGBTQ+ students' experiences of internalized homophobia on campus
- (3) Understand LGBTQ+ students' experiences of experiencing homophobic behavior on campus

This study recruited respondents for a preliminary screening of conditions. The content of the preliminary screening includes:

- (1) Confirm the basic information of the interviewee
- (2) Preliminarily understand the interviewee's experience sharing
- (3) Clarify respondents' questions about the study

The preliminary screening confirmed that the interviewees had enough experience to meet the interview data collection. It also takes the opportunity of the preliminary screening to establish a trusting relationship with the interviewees, clarify the interviewees' doubts about the research, explain the principles of confidentiality and informed consent, and confirm Respondents understood the purpose of the research, their own rights and interests, and their willingness to participate in the research through preliminary screening.

During the interview process, the researcher asked neutrally and objectively to avoid the researcher's values from affecting the content shared by the interviewee and expected the interviewee to speak freely; if there was a digression from the topic, the researcher promptly reminded the interviewee and guided the topic back to the topic. The entire interview was recorded. The content of the audio file is only used for this study and the researcher's master's

thesis. The interviewees' personal information and identifiable information will be anonymous or presented in the form of code names.

The research tool also includes the researcher himself. The researcher himself is from the LGBTQ+ ethnic group. The researcher is also on campus and cannot help but feel that there is still some unfriendliness towards LGBTQ+ on campus. The relevant experiences of the researcher's friends serve as research ideas. To further discuss the current situation of homophobia on campus, the researcher has considerable enthusiasm and continuous attention to the issues of the LGBTQ+ ethnic group. As in a LGBTQ+ ethnic group, the researcher can conduct more in-depth interviews from a perspective closer to the interviewees. The supervising professor is a collaborative analyst with professional knowledge, practical work experience, and academic research experience in counseling. The collaborative analyst also follows privacy and ethical regulations and provides clarification and verification of research methods and data analysis, especially when analyzing data. During the process, the researcher was assisted in reviewing the verbatim manuscript and checking whether the coded data was consistent.

2. Research Participants

This study recruited three research participants through purposive sampling, and individual interviews lasted about 1.5 to 2 hours to collect relevant experiences of the research participants. There are three screening criteria as follows:

- (1) Aged 20 to 28 years old. Limiting this age group not only considers the adult status of the participants but also considers that respondents over 28 years old may be affected by social experience due to generational differences, resulting in bias in data collection, so the age group is limited to 20 to 28 years old and still studying in Taiwan, four people filled out the registration form. One person was not invited to the interview stage because he was over 28, so three interviewees were interviewed.
- (2) Students studying in Taiwan's colleges and universities. The three interviewees are all Taiwanese nationals who have studied in Taiwan. The experiences they shared are based on personal experiences and observations of Taiwanese campuses.
- (3) Have experienced homophobia or witnessed it on campus.

This study recruited interviewees through online platforms and classes and invites interviewees interested in the research topic and meeting the conditions. The summary of the three interviewees is shown in Table 1.

Table 1*Study Participant Summary Form*

name (code name)	H	T	P
age	28	21	27
biological gender	male	female	male
occupation	student (master 3 rd)	student (junior year)	student (master 4 th)
area of study	north, south Taiwan	Central Taiwan	north, central Taiwan
interview location	Individual counseling room	Individual counseling room	Individual counseling room
sexual orientation identity	Gay	Bisexual	Queer
number of interviews	1	1	1
Interview date	June 2022 to October 2022		

3. Data Analysis

This study adopted a qualitative research design. Compared with large-scale quantitative research, qualitative research can capture more details and the meaning behind it through meticulous records, in-depth interviews, and observations and can study minority groups. Specific situations or special events provide unique perspectives and explore the diversity of different perspectives and experiences; researchers can also incorporate factors such as social interaction, cultural background, and personal experience to understand better and interpret research results.

This study used the thematic analysis method to analyze the verbatim manuscript. Through the steps of familiarizing with the data, coding, seeking preliminary themes, revising and adjusting the theme, and defining the purpose and significance of the theme, the verbatim manuscript was finally summarized and organized(Wu & Chang, 2020), supplemented by

formulating the theme of the interview outline, integrating and summarizing the data collected from the interviews, and to consider the accuracy of the research, cross-checking with the supervisor and co-analyst when sorting out the verbatim draft, and through this avoid the values of LGBTQ+ researchers from interfering with the presentation of research results, to reduce researcher bias and improve the credibility of data analysis.

4. Research Ethics

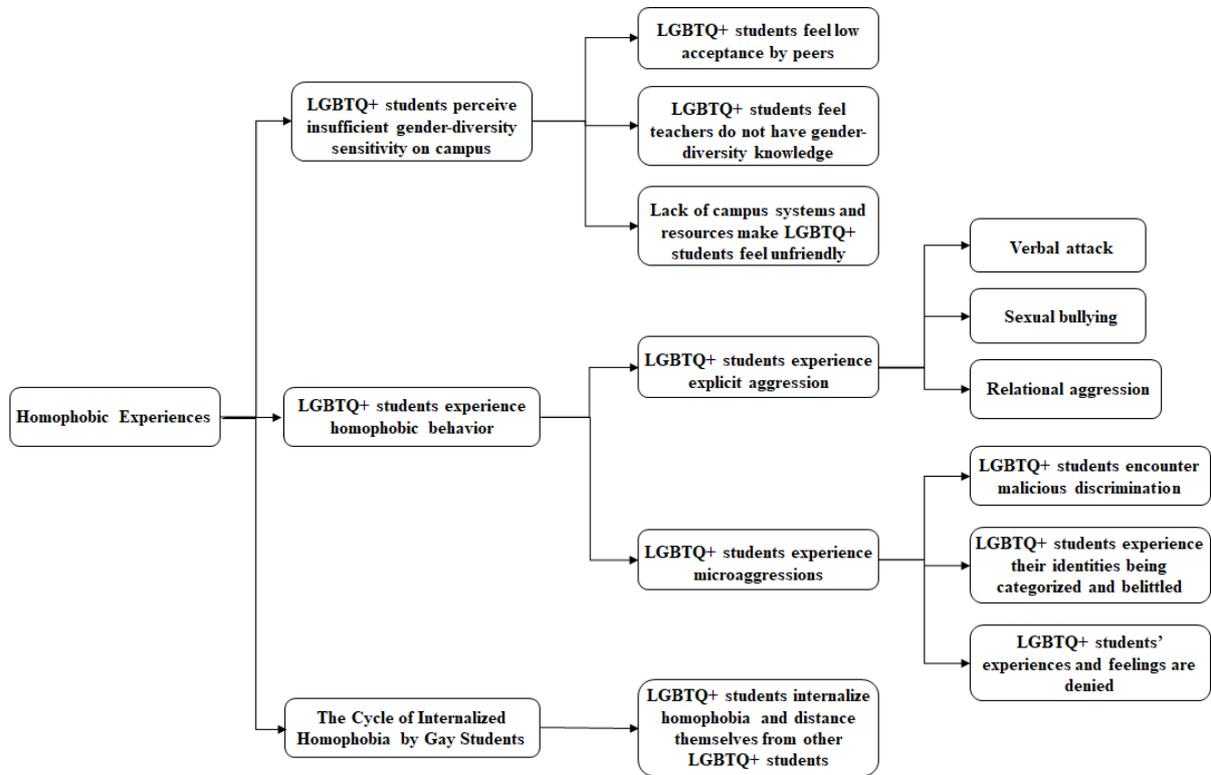
The researcher also participated in 30 hours of courses at the Taiwan Academic Ethics Education Resource Center in 2019 and 3 hours of the Central District Research Ethics Workshop in 2020 and complied with research ethics during the research process. To ensure the well-being and related rights of the interviewees, before individual interviews, the researcher and the interviewees read the consent form for participating in the research, explaining the research topic, purpose, interview time, recording permission, confidentiality, confidentiality exceptions, and other interviewee rights, and explain that during the interview, the interviewee has the right to stop sharing and withdraw from the interview. If questions are unwilling to be answered or shared during the interview, the interviewee can remain silent. To ensure the confidentiality of the interview space, the location was arranged in an individual counseling space of the school where I attended. The entire interview process was kept confidential. All personal information and related information mentioned in the presentation of the research results were anonymous and replaced with code names. During the interview, the interviewee must describe their life experience. If the interviewee has significant mood swings during the interview, appropriate rest time and emotional support will be provided. After the interview, the interviewee's emotional state will be assessed and provided. None of the three interviewees had relevant channels for seeking support.

IV. Research Results

Figure 1 presents the themes and sub-themes summarizing the verbatim transcripts of interviews with three interviewees. The interviews are presented in terms of the cycle of LGBTQ+ students perceiving insufficient gender diversity sensitivity on campus, LGBTQ+ students experiencing homophobic behavior, and LGBTQ+ students internalizing homophobia—materials and sub-topic content, and finally a comprehensive analysis and discussion with the three research participants.

Figure 1

Summarizing Thematic and Sub-thematic Concepts of Homophobic Experiences



1. LGBTQ+ Students Perceive Insufficient Sensitivity to Gender Diversity on Campus

This theme includes LGBTQ+ students' perception of low peer acceptance, LGBTQ+ students' perception that teachers do not have gender diversity knowledge, and LGBTQ+ students' lack of campus system and resources, making LGBTQ+ students feel unfriendly. By analyzing the verbatim transcripts of the interviews, it was found that when peers lacked knowledge about gender diversity, they treated LGBTQ+ students in an avoidant and alienating manner. When teachers did not know about gender diversity, they were unable to detect the plight of LGBTQ+ students and were unable to provide any advice. LGBTQ+'s students offered immediate assistance, and the teacher himself was an influential figure on campus. When the teacher was unaware of the situation, he set an example and invisibly maintained the structure of heterosexual mainstream culture. The mutual influence of the two made The situation of LGBTQ+ students on campus increasingly tricky.

(1) LGBTQ+ Students Feel Low Acceptance by Their Peers

The interviewees all mentioned the degree of acceptance of their own gender temperament and sexual orientation by their peers. Especially during the schooling stage, the degree of acceptance of LGBTQ+ students by their peers is of profound significance. When peers do not understand LGBTQ+ students, they tend to distance themselves from them and become alienated.

(Elementary school) *Maybe boys want to look a certain way, and girls want to look a certain way, so someone like me, who is more middle-of-the-road or girly, won't be accepted. Maybe they can be friends in private but not on stage.* (H014)

(Junior high school) *This identity seems to prevent me from establishing relationships with many people.* (P029)

(2) LGBTQ+ Students Feel That Their Teachers Do Not Have Gender Diversity Knowledge

The interviewees' experiences all mentioned the attitude of teachers. When teachers cannot understand gender diversity, they will bring mainstream heterosexuality into teaching and education, causing LGBTQ+ students to receive messages that they are different from others and make more severe remarks. It will be directly mentioned that non-heterosexuals have problems that need to be corrected. T's experience mentioned that when teachers avoid the topic of gender diversity, LGBTQ+ students will worry about their teachers' opinions, which leads to them having to worry about how their teachers view LGBTQ+ students' identities when asking for help; P recalled that he had an incident with his peers on campus at that time. During the conflict, the teacher quickly identified P as having a problem with his sexual orientation rather than a fight between peers and realized that the teacher's remarks at the time were quite biased.

Teachers who do not have multi-gender knowledge also need to pay attention to the power level of the teachers themselves. When teachers do not have multi-gender knowledge and are unaware that their role has power, the asymmetry in power levels will cause more significant harm to LGBTQ+ students. Hurt, H's experience mentioned his experience of asking for help because the teacher could not respond to H's questions, and because of the teacher's authoritative role, H's fear of LGBTQ+'s identity deepened.

(Junior high school) *He just asked me what kind of behavior you have and what you have done with netizens. I think he made me feel that everyone in society is very*

homophobic. I think that the teacher was also amazed. This seemed to be the first time in his life that a student had told him about this matter. He didn't seem to have the background or knowledge, so he didn't give me any support or help. I felt that it was a pretty wrong decision to go there that time because he didn't give me any help and then harmed me, and I was even more afraid that he might leak it or something or what he would think of me. (H046)

Teachers are not very good at talking about this topic openly. If you want to ask the class teacher or discuss your sexual orientation, you will worry about what the teacher will think of you. Then I think the teacher is more likely to avoid this topic. Whether they are young or old teachers, they will avoid this topic unless they are open-minded teachers. (T021)

(Elementary school) Because what he said was not that what I did was wrong; he meant that my sexual orientation was wrong. I was confused then because I thought I was here to be scolded for doing something wrong, but why does it mean that my state is wrong and my sexual orientation is wrong. (P024)

(3) The Lack of a Campus System and Resources Makes LGBTQ+ Students Feel Unfriendly

The lack of gender diversity among teachers in elementary schools, junior high schools, and high schools maintains a heterosexual mainstream campus atmosphere, and the influence of their peers on LGBTQ+'s atmosphere deepens the failure of LGBTQ+ students to conform to traditional gender values. The two intertwine to form a negative attitude toward LGBTQ+ on campus—an unfriendly environment. The interviewees said that the campus environment at the junior high school and high school levels failed to provide space for understanding and discussing diverse gender issues and failed to establish a campus environment that made LGBTQ+ students feel safe. Only in college did they discover that campus can discuss diverse gender issues. In particular, T mentioned in the interview that there were few opportunities to be exposed to activities related to gender equality on campus before the university, so LGBTQ+ students did not have enough resources on campus to deal with their confusion about their identity. P mentioned that the campus atmosphere made P unable to feel safe on campus and was deeply disturbed by it.

(Junior High School) *The atmosphere in our school does not go out of its way to talk about gender equality. It should be similar to other schools. Because of the religious covenant, it does not go out of its way to promote gender equality. Don't discriminate against this; it's just that the students themselves will know that this is the case.* (T004)

(High school) *For me, that was my situation at that time, and to be honest, these things are just small things in life, but they occupied my high school life. There was hardly a moment when I felt safe in school.* (P008)

2. LGBTQ+ Students Experience Homophobic Behavior

This topic organizes the categories of homophobic behaviors mentioned by three interviewees: both explicit aggression and microaggression. During the analysis process, it can be concluded that obvious and overt homophobic behaviors gradually turn into more subtle and difficult-to-detect forms of microaggressions during the different stages of schooling. For LGBTQ+ students, microaggressions can be found in daily jokes and games and may be mentioned intentionally or unintentionally. Because microaggressions are challenging to identify and detect, even if LGBTQ+ students are in an atmosphere of microaggressions, their peers and teachers may not be able to detect this phenomenon but reasonably believe that these microaggressions are ordinary remarks and behaviors.

(1) LGBTQ+ Students Experience Explicit Attacks

Overt aggression is an easily identifiable homophobic behavior. It treats LGBTQ+ students through language, body, relationship, etc., which affects LGBTQ+ students' interpersonal relationships and campus adaptation on campus, especially verbal attacks. All three interviewees mentioned they have become "numb" and "accustomed" to verbal attacks. It can be seen that LGBTQ+ students have suffered from verbal attacks during their studies and can only face this dilemma by ignoring and getting used to it. Physical attacks are mainly the experience shared by H. In junior high school, peers used physical attacks to demonstrate "masculinity" and believed that H, who did not conform to masculine qualities, should be "punished"; relational aggression refers to ostracizing LGBTQ+ students by attracting other peers and causing harm to LGBTQ+ students through interpersonal relationships. Regarding interpersonal alienation and pressure, the interview data are presented in order below.

a. Verbal Attack

Verbal attacks are common homophobic behaviors. As LGBTQ+ students, H and T said they have heard so many that they have become numb. LGBTQ+ students are forced to get used to these verbal attacks during their studies. They seem not to care, but these remarks have caused great or small damage to the lives and minds of LGBTQ+ students. There are too many examples of verbal attacks to be recorded. Here, we mainly present the information mentioned by the interviewees.

(Elementary school) Then he started talking, and it felt like everyone was talking about me, and then he would keep laughing at me, and then he would think I was disgusting, and he would feel like he was being verbally attacked. (H027)

Joking, verbal bullying, etc., all happen to some extent, but I think the damage is relatively small and becomes a habit. (T009)

(High school) For example, before boys, there might be ball games and so on, so if someone is not in good condition. He might scold him and say, "Did you sell your ass yesterday?" So, I didn't perform well today, but they gave me the feeling that they were more discriminatory and directly regarded this matter as a curse or a joke. (T017)

b. Sexual Bullying

H mentioned apparent physical attacks in the interview. In junior high school, male peers used physical attacks to show their unacceptance of H's gender temperament. They expressed through "punishment" that if they did not meet gender expectations, they should be treated in this way. This behavior strengthened gender stereotypes and the school's unfriendly atmosphere towards LGBTQ+, and the physical attack mentioned by H was very sexual. In this way, LGBTQ+ students were sexually degraded.

(Junior high school) Maybe that boy was unhappy, so he would find a group of boys to bully me. They thought they were going to rape me, but they didn't realize that it would expose their body, but it was just a group of people pressing you down and just messing with you. It's just a group of boys holding me down or doing something, so I can't resist. (H024)

(Junior high school) *The boys in the first grade of junior high school sometimes have to queue up for the toilet, and then they only have to pee, so sometimes they have to queue and don't dare to go when there are many people. Occasionally they tease me when they are interested or suddenly think of something like, "Let's take a look at the sissy's dick," and then he will start to come and see you pee or take off your pants or something like that.* (H040)

c. Relational Aggression

Interviewee T mentioned that after his LGBTQ+ identity was revealed, he became more cautious when getting along with his peers. He was worried that his peers would tell others about his sexual orientation and attract other students to view T in a different light.

(High school) *Then, when I get along with them, I feel very stressed; that is, I have to be very careful in what I say. I don't know if one of them will look down on me again and speak ill of me in the whole grade.* (T014)

(2) LGBTQ+ Students Experience Microaggressions

In the part about microaggressions, the content of the three interviewees all mentioned a wealth of information. Whether it was what H mentioned: LGBTQ+ is considered to be heterosexual and should be grouped. This is a way of classifying heterosexuality as the mainstream, and the LGBTQ+ ethnic group is another; as T mentioned his experience of being forced to come out in the interview, even though the campus may be friendly, peers ignore the pressure that coming out may cause to LGBTQ+ students and lead to unfriendly looks from others. In P's personal experience, LGBTQ+ students are most profoundly used as material for big adventures. Shame and contempt for LGBTQ+ students are shown through jokes and games. However, such joking material is the life experience of LGBTQ+ students. . The experiences mentioned by the interviewees are classified as follows: LGBTQ+ students experience malicious discrimination, LGBTQ+ students experience their identities being classified and belittled, and LGBTQ+ students experience their own experiences and feelings being denied.

a. LGBTQ+ Students Experience Malicious, Discriminatory Behavior

In P's experience, peers belittled P's LGBTQ+ status in a risky way, treating P's handshake as a risky game, conveying that P was someone they were unwilling to interact with,

and making P feel that his peers regarded him as a disgusting person. By packaging the derogatory behavior towards others in a game, it hurts LGBTQ+ students.

(High school) *There was a group of classmates playing games on the tour bus. They also knew my identity as Tongzhi. Suddenly, a boy approached me and asked if I could shake his hand. Then I said OK, and I shook hands with him like this, and then the people behind them were taking photos and videos like this. Then I realized one thing: this was their big adventure, that is, their big adventure, and the content of their big adventure was to hold my hand.* (P013)

b. LGBTQ+ Students Experience Their Identities Being Categorized and Belittled

All three interviewees mentioned that their peers on campus may subconsciously divide LGBTQ+ students into one category. They think that they accept and respect LGBTQ+ students' identity, but they subconsciously divide themselves and LGBTQ+ students into two groups. They did not realize that such classification belittled the identity and identity of LGBTQ+ students or that the LGBTQ+ ethnic group was used as material for jokes and discussions in daily life. Although the target was not necessarily LGBTQ+ students, LGBTQ+ students still felt their identity was not recognized. Respect that one's identity and identity can be treated as a joke or a topic of discussion.

(High school) *seems to be a very heterogeneous group to them, so if you are heterogeneous, you should be classified together, and heterogeneous people should like each other. This is a really, very bad feeling.* (H060)

I've heard quite a few people say, "It's OK if you're gay, but don't let it happen to me." "There are quite a lot of people who say this. Whether they are in junior high, high school, or even university, quite a lot of people do this. They won't say discrimination or anything like that, but they say: "They respect it but don't want it to happen to them. This is true for me." They are they will show that they are heterosexual. (T005)

(High school) *They would say, "Hey, you know what? That so-and-so is gay," then the other person will say, "Oh, that's true." " Anyway, it felt more like a mockery at that time. When I was a freshman in high school, it was true that I was forced to come out because of this incident. This incident affected me to some extent. I felt very uneasy*

and worried about what would happen if my sexuality was known. Something will happen. (T013, T018)

(High school) Everyone will think that gender temperament and sexual orientation are things that can be joked about. Still, they never considered the jokes they made, the materials they used to joke about, and the materials they found disgusting, is our living life. (P020)

c. LGBTQ+ Students Experience Their Own Experiences and Feelings Being Denied

In P's experience, peers ignored the existence of the LGBTQ+ ethnic group during the conversation, thinking that the number of LGBTQ+ ethnic groups was "not that large." They inadvertently ignored the inevitability of the LGBTQ+ ethnic group's existence while P experienced his own LGBTQ+ identity or membership in the LGBTQ+ ethnic group. The existence of LGBTQ+ is denied.

(University) He said something at that time. He said that he didn't think there were so many Tongzhi in the world. As a Tongzhi, I have a feeling that this air is xenophobic, denying the existence of so many of us to some extent. When he said that sentence, it gave me a feeling that he would make me feel that maybe it wasn't toward me, but there was another Tongzhi whose existence was denied. (P038)

3. The Cycle of Internalized Homophobia among LGBTQ+ Students

The interviewees mentioned the concept of gender stereotypes. When the heterosexual mainstream structure is maintained on campus, LGBTQ+ students will internalize gender stereotypes and form internalized homophobia, directing attacks and criticisms on campus towards themselves, affecting LGBTQ+ to explore and develop self-identity. LGBTQ+ students who internalize homophobia will also turn against and even attack other LGBTQ+ students because this cycle of internalized homophobia becomes part of the homophobic environment.

(1) LGBTQ+ Students Internalize Homophobia and Refuse to Accept Other LGBTQ+ Students

Peers require LGBTQ+ students to conform to gender expectations. When LGBTQ+ students receive these evaluations, in addition to the pressure of criticism, it also affects their own identification with gender temperament and sexual orientation. The homophobic environment makes LGBTQ+ students not only learn the traditional gender framework but also subtly instill the idea that people who do not belong to the heterosexual mainstream culture are considered to be different. LGBTQ+ students who live on campus day after day gradually internalize homophobia. Such internalized homophobia not only hinders LGBTQ+ students, but The exploration of sexual orientation also makes it difficult for LGBTQ+ students to establish their own identity. For example, H mentioned in the interview that he did not want to admit his LGBTQ+ identity due to his lack of acceptance and approval from his peers. LGBTQ+ students thus internalize gender stereotypes.

(Junior High School) Maybe we were all homophobic in the past. I also felt the same way but wouldn't say it out loud. I may know that I am gay, and I remember that I was deeply impressed in junior high school. It was me. I felt weird, and then I thought I might be sick because there were no such cases, yes, so I was also terrified at that time, and then I agreed that this was the case. (H042)

(High school) I don't want to admit that I am an LGBTQ+ student, and I don't want to come out like this, and I don't want to be friends with that friend who may be a Tongzhi student. I feel that everyone will classify me as an LGBTQ+ student. You are all Tongzhi students who are gay, and then you will think this is a terrible thing, so I am very opposed to it. (H056)

LGBTQ+ students who have internalized gender stereotypes, in addition to feeling conflicted and confused about their own identity, also turn their internalized homophobic concepts towards not accepting other LGBTQ+ students, believing that other gay students should also hide their characteristics; if any LGBTQ+ students behave showing his LGBTQ+ identity, other LGBTQ+ students may attack him to express that LGBTQ+ students should not show LGBTQ+ identity. In the interview, H mentioned that when he mentioned junior high school, he felt that he should remain anonymous and should not reveal his sexual orientation. He could use attacks to suppress LGBTQ+ students who showed off their characteristics too much.

(High school) *I would feel like I wanted to attack him, and I would feel that he was weird; how dare he be so blatant or dare to come out? It didn't seem OK or appropriate for him to be like this. If I couldn't accept it anymore, I might really attack his sexual orientation. Although I am also LGBTQ+, I don't dare to behave like him. Maybe he can be an LGBTQ+ student, but he cannot behave like this, because LGBTQ+ students should live their lives anonymously. They should not show it directly like this: it cannot be discovered, cannot be known by everyone, and cannot emphasize their identity so much. This is how this matter should be hidden, so as not to be discovered.* (H065)

V. Comprehensive Discussion

1. The Experience of Hiding Homophobia on Campus in Taiwan

From the analysis results of this study, it was discovered that no matter what homophobic experiences LGBTQ+ students encounter, it seems to be regarded as an ordinary and accustomed event on campus, as if they are ignored in an invisible campus. During the analysis process, this study observed that the current status of homophobia in elementary schools, junior high schools, and high schools may be related to the stage of development. The homophobic behavior in elementary schools mainly comes from the alienation and rejection of multi-gender students due to incomprehension. In junior high schools, Sexual curiosity at the beginning of the stage is also reflected in homophobic behaviors with mainly sexual connotations in the H experience. In high school and even college, in a more subtle and implicit form, for example, in the research results, multi-gender students experience microaggressions. Therefore, the researcher hypothesized that with the different stages of schooling, homophobic behaviors gradually changed from explicit and easily identifiable homophobic behaviors to jokes and games in daily life, which implicitly ignored and belittled LGBTQ+ students. In this way, the observations and hypotheses will require further research and verification. The three lesbian interviewees in Wang et al.'s (2018) study all expressed that they felt uncomfortable and angry when they were subjected to microaggressions. These seemingly innocuous and inconsequential little jokes are what LGBTQ+ students do every day. All need to endure daily life.

This study also found that interviewees had difficulty sharing their experiences with microaggressions. Compared with obvious "discrimination," the concept of microaggressions

is relatively unfamiliar to LGBTQ+ students, and interviewees sometimes felt uncomfortable. The idea that you are overthinking is something that needs to be overcome in research. Therefore, a more precise definition and explanation of the concept of microaggressions is required to gain a deeper understanding of the plight of gender-diverse students on campus. In addition, in the discussion of sexual orientation microaggressions, this study found that Taiwan has little discussion on the homophobic experiences of multi-gender students on campus. Diana and Kim (2022) mentioned in the Hong Kong study that educators and professionals need to consider the unique cultural influence discussed in foreign countries from the perspectives of religion, racial discrimination, and other aspects of sexual orientation microaggressions, with special mention of the importance of school sex education and training of school professionals.

If there is not enough understanding and adequate attention to microaggressions on campus, microaggressions will continue to damage those persecuted's lives and living standards (Nadal, 2018; Williams et al., 2021). However, when teachers and peers are not sensitive to gender diversity, these jokes are not taken seriously. Even teachers are unaware of the phenomenon of microaggressions and unintentionally acquiesce in the rationality of microaggressions, justifying peers' use of LGBTQ+'s student status as material for jokes. LGBTQ+ students also have difficulty asking others for help. Microaggressions in daily life are everywhere on campus for LGBTQ+ students. LGBTQ+ students are exposed to this atmosphere without escape, but few people know this phenomenon. Regarding sexual orientation microaggressions in Taiwan, it is necessary to consider how factors such as Taiwan's culture, legal system, and social atmosphere affect the campus to understand better the challenges that Taiwanese campus students will face on campus so that we can better assist Taiwanese campus students. It is also hoped that LGBTQ+ students can freely explore different possibilities during their studies instead of being like flamingos trapped in the framework of traditional culture and suffering stigma and extended fear while establishing self-identity. The influence of peers has caused damage to LGBTQ+ students' physical, mental, and learning rights.

2. LGBTQ+ Students' Internalized Homophobia

It can be found from the research results that if LGBTQ+ students are in a campus environment full of microaggressions and unable to seek help from their teachers, their campus life will be in a dilemma, and they will be in a difficult situation. It will be even more difficult for LGBTQ+ students to explore their sexual orientation and self-identity. The homophobic

environment makes LGBTQ+ students not only learn the traditional gender framework but also subtly instill the idea that non-heterosexual mainstream culture is heterosexual. LGBTQ+ students who live on campus day after day gradually internalize homophobia. Homophobia, Chiu (2019) described internalized homophobia as LGBTQ+ directing external hostility and attacks towards themselves, leading to devaluation of his own self-worth and impaired self-concept, causing LGBTQ+'s own identity to become conflicted, confused and even Not accepted. Such internalized homophobia not only hinders LGBTQ+ students from exploring their sexual orientation but also makes it difficult for LGBTQ+ students to establish their own self-identity. For example, in the research results, H internalized gender stereotypes and attacks on gays and lesbians. Hostility, based on such internalized homophobia, hinders the development of one's own self-identity. The stress of sexual minorities and internalized homophobia are also positively correlated with depressive symptoms (Liang & Huang, 2021). Internalized homophobia not only has a negative impact on the mental health of diverse gender groups, but LGBTQ+ students also suffer from internalized homophobia. Factors do not accept LGBTQ+'s ethnic peers, and this cycle of internalized homophobia makes the hostile environment towards LGBTQ+ even more powerful.

3. The Importance of Diverse Gender Sensitivity

This study refers to the concept of multicultural consultation proposed by Sue et al. (2007) and believes that schools should also pay attention to the training of teachers and students in "awareness," "knowledge," and "skills" to build the ability of teachers and students to be aware of multi-gender students, through knowing their culture, values, and prejudices. Suppose peers are not sensitive to multiple genders. In that case, they tend to avoid and exclude LGBTQ+ students, which causes LGBTQ+ students' interpersonal relationships on campus to be affected by their own LGBTQ+ identity. This not only results in insufficient interpersonal support for LGBTQ+ on campus but also affects LGBTQ+ students' views of themselves. Identity recognition and the attitudes of peers, teachers, and influential figures on campus are even more critical. If teachers do not have multi-gender sensitivity, they cannot lead students to understand multi-gender temperaments and sexual orientations objectively in education. Moreover, when LGBTQ+ students encounter microaggressions, teachers can be sensitive to their situation and assist. As mentioned in the report of the LGBTQ+ Counseling Hotline Association (2021), the failure of campuses to deal with discriminatory speeches may send the message that homophobic behavior is tolerated, and the inability of teachers to detect microaggressions

subtly makes the microaggressions reasonable. Under the intertwined influence of these factors, the campus has become a hotbed of tacit approval of homophobic behavior. Teachers maintain the structure of homophobic behavior, and peers become the executioners of homophobic behavior. LGBTQ+ students are exposed to a campus environment with a homophobic atmosphere, as the childhood of LGBTQ+ students is generally trapped in a cage. Here, I quote interviewee P's appeal to teachers in the interview:

Inaction, especially inaction in terms of power, to some extent, maintains this structure. (P043)

VI. Research Conclusions and Suggestions

1. Conclusion

This study analyzed the interview data of three interviewees and put forward three points in the comprehensive discussion: LGBTQ+ students perceive a lack of gender diversity sensitivity on campus, LGBTQ+ students experience homophobic behavior, and LGBTQ+ students internalize the cycle of homophobia—expectations adding to existing research on sexual orientation microaggressions on campus. Regarding three interviewees' educational backgrounds: The "*Gender Equity Education Act*" has been implemented for over ten years. According to the interviewees' experiences, the discussion of gender diversity in the educational environment of senior high schools, junior high schools, and elementary schools is still quite restricted. It was not until the campus atmosphere of universities turned to a more open discussion that such gaps in LGBTQ+ education were caused. It is tough to discuss gender equality issues below high school. However, the schooling stage is when LGBTQ+ students urgently need resources. For instance H in junior high school due to gender temperament. The experience of being physically attacked is the same as Chen's (2021) study, which mentioned that gay men mostly have negative experiences in junior high school and are prone to physical bullying and attacks. These adverse experiences affect the self-identity of LGBTQ+ students, if you wait until college to access resources related to gender equality, it may be too late.

2. Suggestions

(1) *Further Research on Specific Aspects of Homophobic Behavior on Campus*

As mentioned in the comprehensive discussion in this study, issues such as microaggressions and multi-gender sexual violence suffered by multi-gender students on campus are easily overlooked. Campus life has a profound impact on multi-gender students, including interpersonal relationships, internalized homophobia, Self-identity, etc., and requires more people to pay attention to this issue. Therefore, it is recommended that future research pay attention to the above issues and have a more in-depth and careful look at the patterns of homophobic behavior on campus to provide practical workers with richer information. , for complete professional advice on this topic.

(2) Suggestions for Practical Workers

Jiang and You (2022) mentioned in the study that gender equality education only sees the dilemma of homosexuality. Teachers' understanding of sexual minorities is limited to homosexual orientation while ignoring other sexual minorities. Practical workers should learn more about and understand different genders. To help gay students with the difficulties they may face. This study also believes teachers are essential in establishing a friendly campus environment for multi-gender students. For teachers, teachers can be aware of the atmosphere of sexual orientation micro-aggressions that occur on campus and then help multi-gender students and educate them in the process. Reflect on whether you bring traditional cultural values and influence students' understanding of gender diversity. The most important thing is whether teachers realize that they are power representatives on campus and are careful to discuss gender diversity objectively during the teaching process to avoid becoming role models for homophobic behavior.

Regarding issues related to microaggressions encountered by diverse genders, campuses should establish a friendly and open space for understanding diverse genders, pay attention to potential microaggressions on campus, and reflect on possible homophobic behaviors on campus through awareness, knowledge, and skills learning. In terms of sex education

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「本土諮商心理學學刊」編輯委員會組織要點

- 一、「本土諮商心理學學刊」編輯委員會（以下稱本編委會）由「本土諮商心理學學刊」主編邀請組成之，任期為四年。
- 二、本編委會置主編一人，編輯委員若干名，共同執行學刊之編輯與審查工作。
- 三、本編委會下置編輯助理一至三人，擔任本學刊編輯之行政工作。
- 四、本要點經本編委會會議通過後施行，修訂時亦同。

「本土諮商心理學學刊」編輯委員會編審工作要點

- 一、「本土諮商心理學學刊」（以下稱本學刊）為定期出版之學術性期刊。本學刊之編輯委員會為處理文稿編審相關事宜，特訂定本要點。
- 二、本學刊常年徵稿，每年三月、六月、九月、十二月各出刊一期，每期刊出至少三篇，以文稿審查通過先後為序。主編於接到稿件後兩個月內進行審查作業。
- 三、本學刊審查作業採匿名制，學刊論文稿件經主編和編輯助理執行匿名作業後，再送交編輯委員提出審查委員推薦名單。如投稿人為編輯委員，於推薦該稿件之審查委員人選時，應迴避之。
- 四、依匿名審查者之審查意見決定稿件處理方式如下表所示：

「本土諮商心理學學刊」稿件審查處理方式一覽表

處理方式		第一位審查委員結果			
		同意刊登	修正後刊登	修正後再審	不宜刊登
第二位 審查委 員結果	同意刊登	同意刊登	修正後刊登	修正後刊登 或再審*	送第三位複審
	修正後刊登	修正後刊登	修正後刊登	修正後刊登 或再審*	送第三位複審
	修正後再審	修正後刊登 或再審*	修正後刊登 或再審*	不予刊登 或再審*	不予刊登 或再審*
	不宜刊登	送第三位複審	送第三位複審	不予刊登 或再審*	不予刊登

*由主編依論文品質及審查意見裁量決定。

- 五、本學刊編輯委員另訂定文稿審查暨著作財產權處理要點，以俾利審查之進行。

「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、員工協助方案等與心理學及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、提升學術研究風氣，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、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，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表一併寄回。

（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，1.5 行行距）為原則。

三、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。

四、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。

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，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) 7276542；電話：(04) 723-2105 #2220, 2208；E-mail：jicpheart@gmail.com

「本土諮商心理學學刊」投稿論文格式

本學刊以發表輔導、諮商心理、臨床心理、復健諮商、社會工作、精神醫學、精神護理、心理衛生、職能治療、語言治療、特殊教育、員工協助方案等與心理學及助人專業相關學科之本土化專論為主。接受全球之正體中文、簡體中文與英文稿件之投稿。

版面的左右邊界 3.17 公分、上下邊界 2.54 公分，行文請由左至右。稿長以 3 萬字以內為原則，並以電腦繕打直式橫寫，以 Word 98 以上版本格式存檔，正文中請勿使用任何排版技術。

正文請統一採 12 級字，段落距離 0 列，單行間距，中文部份（含標點符號）請以新細明體與全形輸入，英文部分（include punctuation marks）請以 Times New Roman 與半型輸入為原則。若文章中有出現表與圖，文字請在 8~12 級字間彈性調整。稿件格式請依下列規定：

一、標題層次

（一）中文書寫者請依序使用

層級一：壹、（粗體、上下空一行、內文開一個新段落撰寫）

層級二：一、（粗體、上下空一行、內文開一個新段落撰寫）

層級三：（一）（不加粗、上空一行、句後要加上句點、內文接著層級標題同一行撰寫，成為完整的一段）

層級四：1.（不加粗、不空行、句後要加上句點、內文接著層級標題同一行撰寫，成為完整的一段）

層級五：（1）（不加粗、不空行、句後要加上句點、內文接著層級標題同一行撰寫，成為完整的一段）

如下列範例所示：

壹、（粗體、上下空一行、內文開一個新段落撰寫）

一、（粗體、上下空一行、內文開一個新段落撰寫）

（一）（不加粗、上空一行）。

1.（不加粗、不空行）

(1) (不加粗、不空行)

(二) 英文書寫者請依序使用

Centered, Boldface, Uppercase and Lowercase Heading

(置中，加粗，每個單字字首大寫，上下空一行)

Text begins indented as a new paragraph.

Flush Left, Boldface, Uppercase and Lowercase Heading

(置左，加粗，每個單字字首大寫，上下空一行)

Text begins indented as a new paragraph.

Flush Left, Boldface, Uppercase and Lowercase Heading

(置左，加粗，每個單字字首大寫，上下空一行)

Text begins indented as a new paragraph.

Indented, boldface, lowercase paragraph heading ending with a period.

(空四格半形，標題加粗，第一個字字首大寫，上下空一行)

Text begins on the same line and continues as a regular paragraph.

Indented, boldface, italicized, lowercase paragraph heading ending with a period.

(空四格半形，標題加粗，第一個字字首大寫，不空行)

Text begins on the same line and continues as a regular paragraph.

二、正文

(一) 行文原則

一頁以 38 行、一行 35 字為原則，並註明頁碼。

(二) 標題與註解

1. 文內標題請依標題層次規定方式處理，體例如前述。
2. 表的標號與名稱的格式，包含以下原則：
 - (1) 表的標號與名稱皆為 12 級字，內容則為 8~12 級字為彈性調整範圍。
 - (2) 標號和名稱置於表格之上，靠左對齊，分兩行，第一行為標號，第二行為表名。

(3) 標號的寫法：中文為「表一」、「表 1」或「表 1-1」，中文不必加粗體；英文為「Table 1」、「Table1.1」，英文則應以粗體呈現。

(4) 表名在撰寫上需盡量以簡短、清楚且有效的說明表達出表格的重點，不應過長。
中文表名需以粗體呈現，英文表名則為斜體。

(5) 資料來源請於表格下方列示，以靠近正文引用處隨後出現為原則。

3. 圖的標號與名稱的格式，包含以下原則：

(1) 標號和名稱置於圖片上方，分兩行說明，第一行為標號，第二行為圖名，皆靠左對齊。

(2) 標號的寫法：中文為「圖一」、「圖 1」或「圖 1-1」，不加粗體；英文為「Figure1」、「Figure 1.1」，英文標號則應以粗體呈現。

(3) 圖名在撰寫上應盡量簡短並能表達出圖形的重點，中文圖名需以粗體呈現，英文圖名則以斜體呈現。

(4) 中文圖名之行距設定則以可清楚看出標號和圖名之區隔為原則；英文的圖名在行距上應設定為「2 倍行高」。

(5) 資料來源請於圖下方列示，以靠近正文引用處隨後出現為原則。

4. 正文當中使用註解時，請以阿拉伯數字標於相關文字的右上方，註解內容則列於頁尾之處，以註腳方式、新細明體 10 號字處理

(三) 參考文獻與其它體例

1. 參考文獻依照中文、英文順序排列，前者依作者姓氏筆劃順序，後者依作者姓氏英文字母順序排列，同一筆資料自第二行起中文須內縮 2 個全形字元、英文亦同。
2. 文稿格式、符號、標題、數字、圖表、文獻引用方式及參考文獻等撰稿體例請參考「三、撰稿體例說明」，未在體例範圍內請依照「美國心理學會出版手冊」第七版(Publication Manual of the American Psychological Association, 7th ed.) 之規定體例或本學刊之內容。

三、撰稿體例說明

(一) 文獻引用方式

正文中引用文獻，以標示作者名（中文作者姓名全列，英文作者只列出姓）、出版時間（一律以西元年代表示），中文引用使用全型符號，英文引用使用半型符號，範例如下：

1. 單一作者

- (1) 中文，如：（林杏足，2002）

(2) 英文，如：(Hsieh, 2003)

2. 兩位作者

(1) 中文，如：(謝麗紅、鄭麗芬，1999)

(2) 英文，如：(Chang & Chu, 2001)

3. 三位以上作者

(1) 中文，第一次出現即以第一作者等表示，如：(賀孝銘等，2007)。

(2) 英文，引用規則如上述之中文文獻，如：(Wang et al., 2002)。

4. 翻譯本引用：請註名原作者姓名，以及作品及譯本之年代，如：(Johnson & Johnson, 2003/2005)。

5. 引用兩篇以上文獻以分號隔開(中文在前，英文在後，依姓氏或字母排序)

(1) 中文，如：(張虹雯、陳金燕，2004；趙淑珠、蔡素妙，2002)

(2) 英文，如：(Huang & Huang, 2005; Wu, 2003)

(二) 參考文獻

中文文獻在前，英文文獻在後，需依中文筆劃與英文字母序依次列出。中文篇名、期刊名與卷期以**粗體字**標示；西文篇名、期刊名與卷期以**斜體字**標示。此外，若引用之文獻具 DOI 或 URI 者，應以 <https://doi.org/xxxxx> 格式加註 DOI 或以 <https://xxxxx> 格式加註 URI (若該文獻同時具 DOI 或 URI，則呈現 DOI 即可)。

範例如下：

1. 書籍

(1) 中文

張景然 (2004)。**團體諮商的觀念與應用**。弘智。

高淑貞 (2006)。親子共讀、怎麼開始？載於何琦瑜 (主編)，**家庭教育：贏的起點** (頁 317-321)。天下雜誌。

(2) 英文

Corey, G., Corey, M., & Collanan, P. (1993). *Issues and ethics in the helping professions* (4th ed.). Brooks/Cole.

Collie, R. K., Mitchell, D., & Murphy, L. (2000). Skills for on-line counseling: Maximum impact at minimum bandwidth. In J. W. Bloom & G. R. Walz (Eds.), *Cybercounseling and cyberlearning: Strategies and resources for the millennium* (pp. 219-236). American Counseling Association.

(3) 譯本

Jacobs, E. E., Masson, R. L., & Harvil, R. L. (2008)。**團體諮商：策略與技巧** (程小蘋、黃慧涵、劉安真、梁淑娟譯)。五南。(原著出版年：2006)

2. 期刊

(1) 中文

王智弘、林清文、劉淑慧、楊淳斐、蕭宜綾 (2008)。台灣地區網路諮商服務發展之調查研究。《教育心理學報》，39 (3)，395-412。

劉淑慧、林怡青 (2002)。國三學生選擇入學學校之抉擇歷程與其影響因素。《中華輔導學報》，11，71-123。

(2) 英文

Hsieh, Y. H. (2003). Spatiotemporal characteristics of interaction between exogenous and endogenous orienting of visual attention. *Chinese Journal of Psychology*, 45(3), 227-241.

Kao, S. C., Lin, C. E., & Chiu, N. Y. (2006). A proposed e-care center for mental health interventions. *Journal of Psychiatric Practice*, 12(3), 180-186.

3. 會議、研討會

(1) 中文

陳巧翊、趙淑珠 (2020 年 10 月 24 日)。親密關係中性困擾者之求助經驗探究—女性當事人之敘說 [論文發表]。台灣輔導與諮商學會 2020 年會暨學術研討會，臺北市，臺灣。

王智弘 (2020 年 10 月 24 日)。雖然不太會做研究，但沒關係：我如何走出一條學術研究的路 [專題演講]。台灣輔導與諮商學會 2020 年會暨學術研討會，臺北市，臺灣。

(2) 英文

Meister, K. L. (2018, April 26-29). *Gender identity as a three dimensional model: Taking identity beyond the continuum* [Roundtable session]. American Counseling Association 2018 Conference & Expo, Atlanta, GA.

Jin, Y. Y. (2018, April 26-29). *Counseling in China* [Poster presentation]. American Counseling Association 2018 Conference & Expo, Atlanta, GA

4. 學位論文

(1) 中文

李鴻昇 (2020)。母親罹患思覺失調症之子女家庭角色轉換歷程之敘事研究 [未出版之碩士論文]。國立彰化師範大學。

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6. 有團體作者的網頁

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	Accept after revision	Accept after revision	Accept after revision	Accept or re-review after revision*	Include a third reviewer
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第十五卷 第一期
Vol. 15, No.1

2024 年 3 月
Mar. 2024



本土諮商心理學 學刊

Journal of Indigenous Counseling Psychology

出版暨發行：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

Published by : Center for Indigenous Counseling Psychology, Department of Guidance & Counseling, National Changhua University of Education

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