

GPT4o 可能成為諮商師嗎？通訊心理諮商的實務、法律與倫理考量

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摘要

科技發展的腳步越來越快，摩爾定律進入埃米時代，對話式人工智慧推出了 GPT-4o 產品，應用科技來提供心理諮商與心理治療服務幾乎是一個不可抵擋的趨勢，不但延伸了心理諮商服務的距離，也提供了更多元的服務型態與方式，在新冠疫情盛行時，通訊心理諮商更是提供了絕佳的機會讓心理專業服務不間斷，道德經有云：「禍兮福之所倚，福兮禍之所伏」，挑戰與機會、機會與挑戰常常是並存的，通訊心理諮商帶來創意與便利，也同時會帶來技術、法律、倫理與文化層面的議題，本期以通訊心理諮商為題，即在探討相關的議題，台灣以電腦科技發展聞名於世，近年來更以半導體與人工智慧的先進製造技術深受矚目，更受到政府積極的鼓勵與支持，雖然在電腦科技的硬體製造上如此進步，可是台灣在軟體應用上卻未有相對的進展，政府的政策與法規未能與時調整可能是重要因素之一，此等負面影響在通訊心理諮商的發展上也相當明顯，本期文章針對上述的議題有深入的探討，並針對其中涉及的倫理與文化議題提出可能的思考觀點，或可作為通訊心理諮商在全球各地發展的借鏡與參考。本刊自第十五卷開始（2024年3月）已正式推出中、英雙語全文刊登版，無論來稿為中文稿件或是英文稿件，審查完成刊登時都將以雙語全文刊登，此舉雖然編審費時，但出刊後獲得國內外學術界相當正面的迴響，為繼續推動本刊的國際化，本刊自第十五卷第二期開始（2024年6月），正式邀請具有豐富國際發表經驗的本土化研究學者夏允中教授加入主編的行列，夏主編為英國愛丁堡大學心理學博士，現任國立高雄師範大學諮商心理與復健諮商系教授，也是中華本土社會科學會的理事長，曾擔任中華輔導與諮商學報的副主編與多次擔任 *Frontiers in Psychology* 的專刊主編，本刊感謝夏主編的加入。期待本刊的嘗試與努力對亞洲與全世界的本土社會科學、本土心理學以及本土諮商心理學能發揮具體的貢獻。

關鍵詞：通訊心理諮商、網路諮商、本土社會科學、本土心理學、本土諮商心理學

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壹、台灣通訊心理諮商的發展脈絡

科技發展的腳步越來越快，半導體發展的摩爾定律進入埃米時代(黃佩君, 2021)，人工智慧 (Artificial Intelligence, AI) 的研發成果更推動了科技應用的發展速度，應用科技來提供心理諮商與心理治療服務幾乎是一個不可抵擋的趨勢，本文試以 2010 年為分界點，探討通訊心理諮商在台灣的早期發展(王智弘, 2019, 2022)：早在 1996 年起台灣已有網路諮商服務的提供，比如張老師基金會的「高雄張老師」中心在中山大學 BBS 站美麗之島 (Formosa) 推出「張老師與您談心板面」與 E-mail 網路諮商服務(彭武德, 1997)，同時「心靈園地」網站也提供「心靈診所」網路諮商駐診服務；1998 年 2 月張老師基金會舉辦了台灣首次的「網路諮商工作研討會」，本文第一作者因被邀請主講：「網路諮商的倫理議題」，進而踏入網路諮商的研究與實務領域，而於 1998 年 9 月 3 日創建了「台灣心理諮商資訊網」(www.heart.net.tw) 網站群，並於 2000 年起在彰化師範大學輔導與諮商學系開設網路諮商的大學部與研究所課程；「心靈園地」駐診專家則在 2003 年成立以研究網路心理健康服務為宗旨的「台灣心靈健康資訊協會」，台灣第一本網路諮商的專書也於 2009 年出版(王智弘, 2009)。

回顧此一時期重要的網路諮商服務發展案例，包括(王智弘, 2019)：在民間機構方面，比如「台北生命線」推出了電子郵件的網路諮商服務(阮文瑞, 1998)，「台北張老師」在 2001 年推出了網路聊天室的即時網路諮商服務，「華人心理治療研究發展基金會」也在 2008 年推出「心療在線」線上諮詢收費服務(戴淑芳, 2008)；在學校機構方面，陸續透過建置輔導相關網站以提供網路諮商服務的學校包括：國立中山大學、國立中央大學、國立陽明大學、嘉南藥理科技大學、淡江大學、國立屏東教育大學等大學，中小學部分則有如雲林縣輔導工作輔導團的網路諮商向日葵計劃等，都是開風氣之先的校園網路諮商服務(王智弘, 2009)；在政府部門方面，最早是 1999 年教育部委託國立彰化師範大學社區心理諮商及潛能發展中心建置的「921 災後輔導與諮商資訊網」，2003 年 SARS (Severe Acute Respiratory Syndrome, 嚴重急性呼吸道症候群) 疫情期間，教育部委託中國輔導學會的「校園危機處理與 SARS 心理輔導諮詢網」，以及行政院衛生署(衛生福利部的前身)委託中華心理衛生協會建置的「社區心理衛生危機處理與 SARS 心理健康諮詢網」，行政院人事行政局(行政院人事行政總處的前身)則於 2006 年建置的「公務人員網路諮商服務網」，行政院海巡署(海洋委員會的前身)建置的「溫老師諮商園地」的網路諮商服務(王智弘, 2006)，而國防部在 2008 年亦為軍士官兵架設了「國軍網路諮商服務網」(李耀杉, 2008)以及教育部委託國立彰化師範大學建置的「中輟復學輔導線上專家諮詢系統」(王智弘, 2009)，衛生福利部(以下稱衛福部)國民健康署 2010 亦曾委託八里療養院建置「祕密花園青少年視訊諮詢網」以提供

青少年兩性教育相關諮詢服務，科技部（國科會前身）中部科學園區管理局 2010 亦曾委託台灣輔導與諮商學會建置「中科園區員工協助中心」網站，以提供中科進駐廠商的員工協助方案網路諮商服務。

為探討早期網路諮商的整體發展狀況，就2007年全國性的網路諮商服務調查研究所得，發現在全國 300 個網路諮商服務網站中（王智弘等，2008）：80.3%有提供輔導資訊網頁型態服務；70.2%有提供 E-mail 型態服務；52.2%有提供留言版型態服務；29.8%有提供討論區型態服務；12.9%有提供 BBS 型態服務；9.6%有提供聊天室型態服務；4.5%有提供即時視訊型態服務；3.4%有提供線上測驗與評量型態服務；2.8%有提供網路電話型態服務。可見不同型態的網路諮商服務皆在發展中。

通訊心理諮商的應用與發展在面對重大災害時確實是非常重要的助人資源，在天災部分，除了前述的「921 災後輔導與諮商資訊網」之外，「八八水災心理健康資訊網」、「八仙塵爆心理健康資訊網」、「26震災心理健康資訊網」等都發揮了救災的功能；而在疫情部分，SARS期間的「SARS 心理健康資訊網」、「校園危機處理與 SARS 心理輔導諮詢網」、「社區心理衛生危機處理與 SARS 心理健康諮詢網」所累積的經驗更是在COVID-19期間發揮更大的防疫功能，比如2021年5月30日到6月30日之一個月期間，諮商心理師公會全國聯合會發起「心宅配、心生活」網路心理間健康服務，贏得台灣民眾的廣大迴響（羅綺，2021），但可惜的是，由於衛福部的政策限制造成當時能通過申請而提供通訊心理諮商的心理師執業機構少之又少，造成政府政策與民眾需求的極大落差，衛福部的法規立場引發學界與民間質疑的聲浪（林韋萱，2021）。

貳、台灣通訊心理諮商的法規爭議

台灣網路諮商的發展是從實務界開始，然後諮商教育界繼之開設網路諮商課程，學界再進一步進行網路諮商研究，學會也在 2001 制訂了規範網路諮商的倫理守則條文，無奈萬事俱備卻只欠東風：醫療政策卻不允許（王智弘，2019）。2017 年間並發生「心療在線」線上諮詢收費服務被台北市衛生局要求停止的事件，引發各界的議論（林家興，2018），此等台灣醫療政策對網路諮商的法規限制爭議，亦即林家興、林丞增（2024）在本期「臺灣通訊心理諮商審查的爭議、影響與解決」一文中所指出：衛福部於 2016 年 9 月 1 日發布規定心理師不得執行網路諮商之函釋，主張「...查心理師法並未准許心理師得利用網路方式進行心理師業務，自不得任意為之」，是對心理師法的不當解釋，而禁止心理師執行網路諮商服務，亦明顯損害民眾接受網路諮商服務之權益，因而有違法違憲之疑慮。

相較美國與日本等國已合法實行網路諮商服務多年，雖在有關跨國通訊心理諮商所涉及的法律管轄權議題上是仍有待處理的法律問題外，在其國內的執照制度下實施通訊心理諮商，被視為心理師的合法業務範圍，惟台灣主管醫療與諮商業務的衛福部卻以違法視之（國家發展委員會，2017），其中關鍵在衛福部狹義解釋醫師執業「應在所在地主關機構核准登記之醫療機構、長期照顧服務機構、精神復健機構或其他經中央主管機關認可之機構為之」的規定（醫師法，2022）與心理師執業「以一處為限，並應在所在地直轄市、縣（市）主管機構核准登記之醫療機構、心理治療所、心理諮商所或其他經主管機關認可之機構為之」的規定（心理師法，2020），因此，衛福部一直限制醫師與心理師對民眾的遠距醫療服務，此等政策一直引發爭論，加上 2017 年間發生的「心療在線」被迫停止服務事件，民意更加沸騰，因而促成行政院數位政務委員唐鳳結合國家發展委員會法制協調中心、資策會科技法律研究所與網路各界所建立的 vTaiwan.tw 數位經濟法規線上諮詢平台，通過「醫師、心理師透過網路平台提供服務」的提案，並於 2017 年 10 月 26 日於行政院召開討論會議，本文第一作者亦應邀在會中進行「網路在台灣助人專業的應用回顧」之報告（王智弘，2017b），會議結論確認線上診療與線上諮商的可行性與必要性，在經過 vTaiwan.tw 數位經濟法規線上諮詢平台持續推動下，衛福部先於 2018 年 5 月 11 日公告《通訊診療辦法》，復於 2019 年 11 月 29 日公告《心理師執行通訊心理諮商業務核準作業參考原則》，通訊心理諮商在台灣方被政府認可而納入心理師的業務範圍（王智弘，2019），實施一年後，衛福部於 2020 年 7 月 29 日重新修正公布，但 2020 修正的版本卻更為嚴格，要求非醫療機構執行通訊心理諮商業務應與醫療機構簽訂轉介合作計畫，還限制不能服務未當事人，精神官能症、精神病或腦部心智功能不全患者等。林家興、林丞增（2024）認為衛福部在無法律授權下，還訂頒比通訊診療辦法還要嚴格的通訊心理諮商規範，有違反法律授權和法律比例原則，並且涉及不當限制心理師執業與民眾求助福祉的問題。此等法規限制的爭議問題其實在台灣尚未被妥善解決。

參、台灣通訊心理諮商的實務與倫理議題

台灣實施通訊心理諮商除了要面對法規限制的爭議之外，也涉及實務運作與倫理考慮的議題，美國全國合格諮商師委員會（National Board for Certified Counselor〔NBCC〕）於 1998 年即提出網路諮商實務的倫理標準（Standards for the Ethical Practice of WebCounseling），美國諮商學會（American Counseling Association〔ACA〕）也於 1999 年提出網路諮商的倫理標準（Ethical Standards for Internet On-line Counseling），台灣輔導與諮商學會也於 2001 年的第二版倫理守則中增加第八章－網路諮商專章。通訊心理諮商所涉及的問題甚廣，除了法律、科技介面與網路安全的問題之外，主要的倫理問題

可能包括（王智弘，2009，2023a；王智弘、楊淳斐，1998）：資格能力、專業關係、知情同意與風險管控、心理衡鑑與技術使用、保密與預警、避免傷害、收費與廣告、當事人接受服務的公平性、以及多元文化與價值觀影響的考慮，其中文化議題本文將於下節進一步加以討論外，其他上述有關法律、科技介面、網路安全與倫理等議題，都是實務運作上需加以考量與因應的，因此，相應的實務指引就有其必要性。

喬虹（2024）在本期「他山之石，可以攻玉：借鏡美國通訊心理服務規範」一文中所指出：美國推行通訊心理諮商有三項重要的基礎建設，其一是 1996 年制定之健康保險便利與責任法案（Health Insurance Portability and Accountability Act, HIPAA）（Office for Civil Rights, 2021），以確定個人健康資料之保存、傳送與處理之保密原則以及資安規範；其次是民間企業據此法案以發展出可供醫療人員使用之商用通訊平台；其三是「美國心理學會」於 2013 年與「州和省心理委員會聯合會」（Association of State and Provincial Psychology Boards〔ASPPB〕）以及美國心理學會保險信託（APA Insurance Trust〔APAIT〕），合作建置之通訊心理服務指引（Guidelines for the Practice of Telepsychology），今（2024）年更推出修訂版。通訊心理服務指引共有八條，主題包括（APA, 2024）：心理師的資格能力、傳遞通訊心理服務的照護標準、知情同意、數據與資訊的保密、數據與資訊的傳輸與安全、數據與資訊的處置與技術、測驗與評量、以及跨法律管轄的實務工作等。除此一通訊心理服務指引外，喬虹（2024）並提及美國心理學會於 2020 年疫情期間所發佈的「通訊心理服務知情同意清單」（APA, 2020a）與「通訊心理服務的辦公室科技設備清單」（APA, 2020b），而這兩份資料均已授權臺灣諮商心理學會加以翻譯而公布於學會網站上（臺灣諮商心理學會，2020），再加上「通訊心理諮商/心理治療專業指引」（臺灣諮商心理學會，2022），可供台灣心理師執行通訊心理諮商的實務參考。

執行通訊心理諮商實務時，洪雅鳳（2024）在本期「通訊諮商實務的挑戰與建議：以實徵研究之回顧為基礎」一文中，提出因通訊心理諮商具有虛擬空間的情境特性，可能衍生的問題包括：治療設置的不易掌控、治療架構與界線的模糊、缺乏真實身體互動、治療關係深度交流變得困難、倫理與保密性之疑慮等，而為因應此等問題，其提出：透過事前評估是否合宜執行通訊心理諮商、通訊心理諮商前進行適切的準備、治療師在通訊晤談前及晤談過程中強化特定的應對技巧、若由實體轉成通訊宜在轉換初期辨識諮商關係的變化並儘早修復、治療師並應得關注自己的身心健康與倦怠感等，以因應可能的挑戰與提升通訊心理諮商的成效。而相對於上述實務操作的考量，通訊心理諮商特別要考量還有多元文化與價值觀影響的考慮。

肆、台灣通訊心理諮商的文化考量

科技在心理諮商上加以應用是一個自然的發展趨勢，比如晚近甚囂塵上的對話式人工智慧程式（Conversational AI, Co-AI）聊天機器人 ChatGPT 深受矚目，對產業與社會帶來很大的衝擊，其影響有待持續觀察，特別是其中所蘊含的文化與倫理議題（王智弘，2023a）。通訊心理諮商可能不若 Co-AI 與 ChatGPT 所涉及的文化思維差距、文化話語權、與文化殖民等議題，但有關著作權歸屬與侵犯的議題、資料的正確性與可用性的議題、文化與價值觀之偏見與強加的議題、社會影響力的不當操作與深偽造假的議題、個人隱私權與組織安全的保護問題、學術倫理的議題、資料治理的議題等，卻可能是心理師在提供通訊心理諮商服務時可能觸及的倫理議題，歐盟繼提出「資料治理法」（Data Governance Act）（European Parliament, 2022）之後，又於 2024 年 1 月 11 日通過「資料法」（Data Act）（European Commission, 2024），歐盟表示「資料治理法」旨在規範與促進自願資料分享的流程與結構，而「資料法」則在釐清誰可以從資料中創造價值以及在什麼條件下創造價值。可見在數位時代，資料的流通與運用已是全球性的重大議題，涉及了權益、法規、倫理以及文化的各種複雜的考量。

由於 ChatGPT 與 Co-AI 在諮商上的可能應用包括（王智弘，2023a）：生涯諮商、專家諮詢系統、線上評量系統、諮商輔助性資源、諮商師教育與訓練、生成個案紀錄等。通訊心理諮商結合 AI 是極為可能的發展方向，特別是 GPT-4o 所展現的及時語音對話功能令人驚訝（陳宜伶，2024），似乎更催化了此等可能，而本文關切的是無論通訊心理諮商日後是否可能與 AI 合流，其中所涉及的當事人福祉與個人隱私等議題不能不加以重視之外，其中可能蘊含的文化議題亦宜加以關切。通訊心理諮商的跨國界、跨區域特性本即須有多元文化的考量（王智弘，2009），AI 的使用更可能引發文化與價值觀之偏見與強加的疑慮。其中的可能原因包括 AI 演算法會因資料搜集方式、設備、標註人員的偏見而受到影響（張良知，2023），語言模型的建立與訓練若主要來自單一語言的資料庫，亦可能產生社會刻板印象、歧視、排除其他語言的觀點與文化內容、抑制其他語言發展的問題（Zhuo et al., 2023）。以及運用於通訊心理諮商過程中可產生的價值觀偏見與強加，無論是性別、家庭、宗教、種族、政治、經濟、生理、心理、精神、道德與生命的價值觀（王智弘，2023a）。因此在實施通訊心理諮商服務時宜有文化適切性的考量，也就是本土化的考量，宜尊重當事人的本土文化脈絡，提供相應的多元文化諮商服務與本土化諮商服務，這也是本土社會科學（黃光國，2009，2015，2018）與本土諮商心理學（王智弘，2009，2013，2014，2016，2017b，2020，2023b；王智弘等，2017；林幸台、王智弘，2018；陳秉華，2017）所關切的重要議題。

伍、GPT4o 可能成為諮商師嗎？

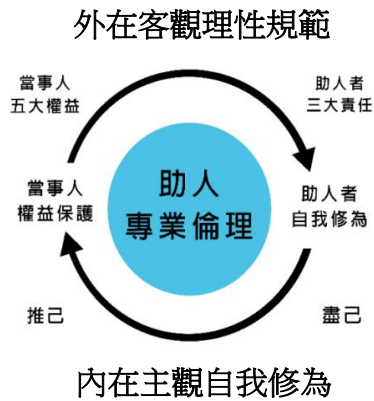
本期以通訊心理諮商為題，探討通訊心理諮商的相關議題，本期的三篇專題論文(林家興、林丞增，2024；洪雅鳳，2024；喬虹，2024)各自從法律爭議、服務規範與實徵研究的角度來探討台灣通訊心理諮商的發展與挑戰，台灣一直以科技島之姿而聞名於世，近年來更以半導體與人工智慧的先進製造技術而受到全球矚目，相對於電腦科技硬體製造技術的進步，台灣在軟體應用上卻有明顯落差，或許與政府政策法規未能與時俱進有關，對台灣通訊心理諮商經驗的探討可能也可為各國發展通訊心理諮商的參考與借鏡。GPT4o 可能成為諮商師嗎？我想這是個全世界助人專業可能會關心的議題，其中最值得關切的問題可能未必是科技層面，而是法律、倫理與文化層面，其中更涉及人工智慧治理的議題，由於立法程序的速度與反應能力遠遠趕不上科技發展的速度，因此，雖然制定相對應的 AI 法律規範仍不可免，但是更重要的是民間 AI 專業人員與企業的專業自律以確立內部自我要求，也就是同時採取雙元倫理思維的策略，政府立法與企業自律雙管齊下，以因應 AI 快速發展所引發的倫理議題(王智弘，2023a)，在考量通訊心理諮商的治理考量時，亦復如此，專業的倫理自律是因應科技快速變遷時代，最重要的治理策略，也是諮商倫理判斷雙元模型之內元自我修為(王智弘，2018；Wang, 2022)。其重要性比之於外元法律規範其實有過之而無不及。

陸、科技時代的倫理考量觀點

在快速變遷的科技時代心理師倫理自我要求的重要性更勝過以往，心理師在實務過程中遭遇複雜倫理爭議時會經歷倫理判斷以進行倫理決策的過程，Van Hoose 與 Paradise (1979)曾取法柯爾柏格之道德發展論(Kohlberg's stages of moral development; Kohlberg, 1964, 1981)，提出倫理判斷的五級倫理思考模式，其五級思維為：第一級獎懲導向：倫理決策的主要考量在行為後所帶來的賞罰結果；第二級機構導向：主要考量在任職機構的制度規定與角色期待；第三級社會導向：主要考量在社會規範，包含法律規定與社會輿論之要求；第四級個人導向：主要考量在個案的福祉，並以專業倫理自律為核心；第五級良心導向：主要考量在自我道德要求及個人良心。由於 Van Hoose 與 Paradise(1979)五級倫理思考模式前三級層次為西方文化關注的外在客觀理性規範，依「助人專業倫理雙元模型」(王智弘，2018；Wang, 2022)而言(如圖 1)，是屬外元倫理；而其第四、五層次則觸及良心判斷，其倫理思維則接近東方文化所關注的內在主觀自我修為，亦即內元倫理，其觀點由秉持良心之自我修為出發，透過良善之動機、行動與結果，以求善待當事人，此雙元模型，整合西方文化倫理觀由保護個案之五大權益、進而要求善盡助人者之三大責任，以及華人儒家文化倫理觀中之盡己(自我修為)和推己(善待當事人)的觀點，同時考量外在客觀理性規範與法規要求及內在主觀自我修為與良心考量，以完成倫理判斷的思維歷程。

圖 1

助人專業倫理雙元模型

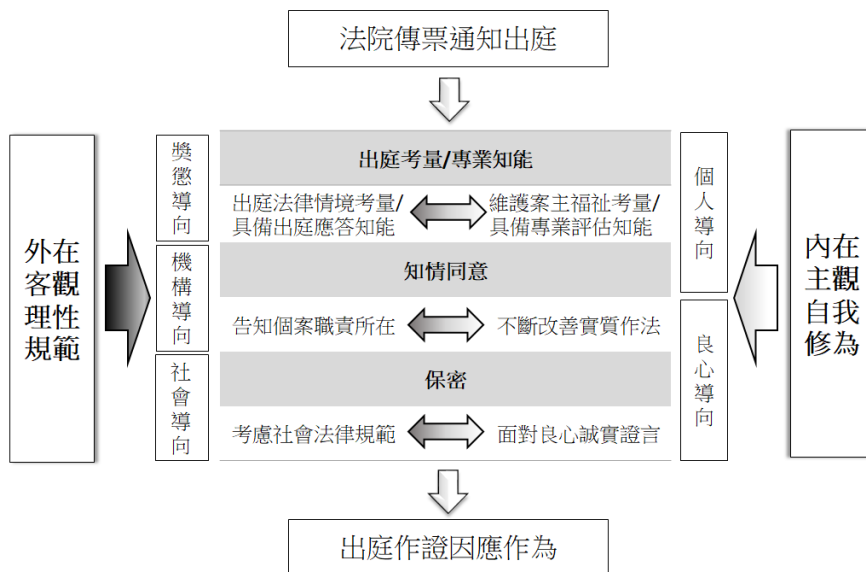


註：引自「諮商倫理議題的過去、現在與未來」，王智弘，2018，載於蕭文、田秀蘭（主編），台灣輔導一甲子，356 頁，心理。From "An inclusive theory of ethics based on Chinese culture: The Duality Model of Professional Ethics for Helpers," by C. H. Wang, 2022, In A. K. Giri & S. C. Wu (Eds.), *Cross-currents of social theorizing of contemporary Taiwan*, p. 192. Palgrave Macmillan.

將此一助人專業倫理雙元模型（王智弘，2018；Wang, 2022）與 Van Hoose 與 Paradise（1979）五級倫理思考模式相結合，並以服務性侵害受害個案之心理師為研究對象，探討其面對法院傳喚出庭經驗的倫理判斷的思維過程（莊謹鳳等，2024），透過實徵研究的分析所得，可得「心理師出庭之雙元倫理考量模型」如圖 2。

圖 2

心理師出庭之雙元倫理考量模型

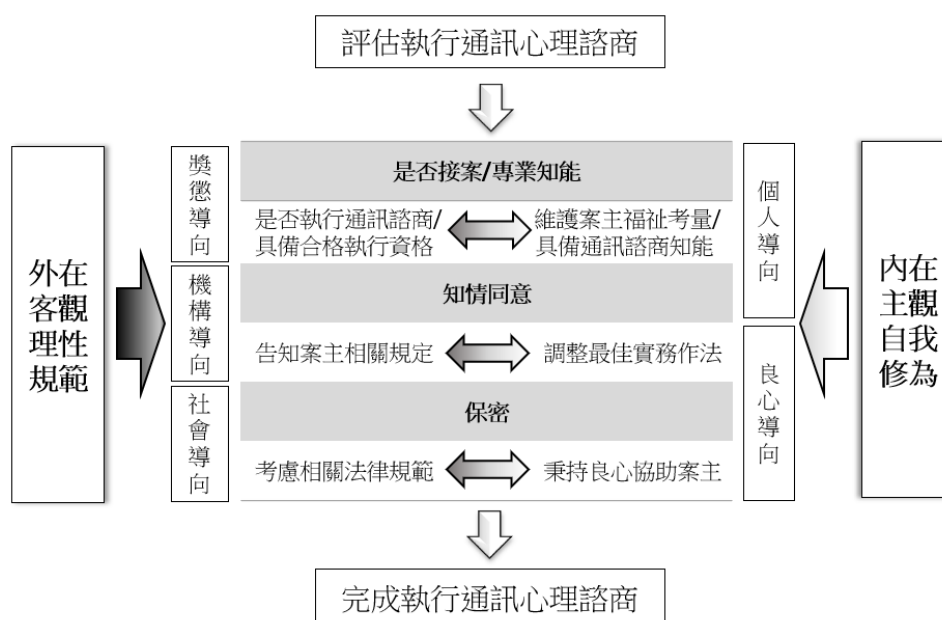


註：引自「心理師作為證人之本土化探討：性侵害議題出庭作證之倫理」，莊謹鳳、張素惠、程雅好、陳美伊、王智弘，2024，*中華輔導與諮商學報*，70，48 頁。

從圖 2 中可知心理師面對法院傳喚出庭時，其在助人專業倫理雙元模型的整體考量包括（莊謹鳳等，2024）：1.傳喚出庭的衡量；2.專業知能的議題；3.知情同意的議題；4.保密的議題，其中呈現心理師配合法院傳喚以選擇出庭，會同時考量外在法律規範的罰責考慮，但更多是經歷內在良心的掙扎與為難，而展現出倫理雙元模型(王智弘，2018；Wang, 2022)的考量。由此可知倫理思考的判斷歷程可能並非 Van Hoose 與 Paradise(1979) 以及 Kohlberg (1964, 1981) 所描繪之單元結構判斷歷程，而是呈現出雙元考量判斷歷程。由此雙元考量判斷歷程的概念，我們可就本文前述通訊心理諮商的倫理考量內涵，以建構「通訊心理諮商之雙元倫理考量模型」如圖 3。

圖 3

通訊心理諮商之雙元倫理考量模型



因此心理師在進行通訊心理諮商之前需先評估是否要執行通訊心理諮商，首先要先確認是否具備合格的執行資格與合乎法律管轄權的規定，並同時考慮案主的需要與福祉，並評估自己執行通訊心理諮商的相關知能，依據專業倫理的自我要求以確認是否執行通訊心理諮商；其次要告知案主進行通訊心理諮商的相關資訊與機構規定以進行知情同意程序，並在進行通訊心理諮商的過程中不斷調整實務作為以求達到最佳服務效果；再其次須注意相關的法律規定以確保案主的隱私與資訊傳輸之安全性，並秉持內在良心與道德要求以協助案主；最後確認倫理決策的適切性以完成執行通訊心理諮商。此等雙元倫理考量模型可作為心理師執行通訊心理諮商之參考。

本期的通訊心理諮商專刊是本刊第四次以中英雙語全文刊登方式出刊，在歷經第十四卷第三與第四期的試驗過程之後，本刊自本年第十五卷第一期開始（2024年3月）已正式推出中、英雙語全文刊登版本，無論來稿為中文稿件或是英文稿件，審查完成刊登時都將以雙語全文刊登，文章的翻譯工作主要是由編輯委員會來承擔，雖然此舉造成編審工作的負荷大增，但中、英雙語全文刊登版本出刊後，獲得了國內外學術界相當正面的迴響，為繼續推動本刊的國際化，繼第十五卷第一期邀請嚴嘉琪教授擔任本刊共同主編之後，本刊自第十五卷第二期開始（2024年6月），再邀請具有豐富國際發表經驗的本土化研究學者夏允中教授加入主編的行列，夏主編為英國愛丁堡大學心理學博士，現任國立高雄師範大學諮商心理與復健諮商系教授，也是中華本土社會科學會的理事長，曾擔任中華輔導與諮商學報的副主編與多次擔任 *Frontiers in Psychology* 的專刊主編，投稿與編輯的經驗豐富，本刊感謝夏主編的加入。期待本刊的嘗試與努力對亞洲與全世界的本土社會科學、本土心理學以及本土諮商心理學能發揮具體的貢獻。

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Could GPT4o Potentially Become a Counselor? Practical, Legal and Ethical Considerations for Telecounseling

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Abstract

The pace of technological development is increasing. Moore's Law has entered the Ångström era. Conversational Artificial Intelligence has launched the GPT-4o product. Applying technology to provide counseling and psychotherapy services is almost an irresistible trend. Not only does it extend the distance of counseling services. It also provides more diverse service types and methods. When the COVID-19 epidemic is prevalent, Telecounseling provides an excellent opportunity to offer uninterrupted professional psychological services. The "Tao Te Ching" says: "When disaster appears, blessing is right next to it; when blessing appears, disaster lurks inside." Challenges and opportunities, opportunities and challenges often coexist. Telecounseling brings creativity and convenience but also brings technical, legal, ethical, and cultural issues. This issue is titled Telecounseling, which is discussing related issues. Taiwan is world-famous for developing computer technology. In recent years, it has attracted much attention for its advanced semiconductor and Artificial Intelligence manufacturing technology, which the government has actively encouraged and supported. Although Taiwan has made significant progress in manufacturing computer hardware, there has been no corresponding progress in software applications. The failure of government policies and regulations to adjust with time may be one of the critical factors. These negative impacts are also quite evident in the development of Telecounseling. The articles in this Special Issue discuss the issues mentioned above in depth and suggest possible perspectives on the ethical and cultural issues involved. These perspectives may serve as a reference for the development of Telecounseling worldwide. Starting from the fifteenth volume (2024, March), this journal has officially launched a bilingual full-text version in Chinese and English. When reviewed and published, manuscripts in Chinese or English will be published in bilingual full-text. Although editing and reviewing this was time-consuming, it received a very positive response from academic circles at home and abroad after publication. To continue promoting this journal's internationalization,

starting from the second issue of Volume 15 (2024, June), this journal has officially invited Professor Yung-Jong Shiah, a famous indigenous research scholar with rich international publishing experience, to join the ranks of editor-in-chief. Editor-in-chief Shiah has a PhD in Psychology from the University of Edinburgh, UK. He is a professor in the Graduate Institute of Counseling Psychology and Rehabilitation Counseling at National Kaohsiung Normal University and the president of the Chinese Indigenous Social Science Association. He has served as deputy editor-in-chief of the "Chinese Journal of Guidance and Counseling" and as the special issue editor of the journal "Frontiers in Psychology" many times. This journal thanks Editor-in-chief Shiah for joining us. This journal's efforts are expected to make a concrete contribution to indigenous social sciences, indigenous psychology, and indigenous counseling psychology in Asia and worldwide.

Keywords: Telecounseling, online-counseling, Indigenous Social Sciences, Indigenous Psychology, Indigenous Counseling Psychology

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The Development of Telecounseling in Taiwan

The pace of technological development is accelerating. Moore's Law of Semiconductor Development has entered the Ångström era (Huang, 2021). The advancements in Artificial Intelligence (AI) have further accelerated the pace of technological applications. The application of technology to provide counseling and psychotherapy services is almost an irresistible trend. This article uses 2010 as a milestone to explore the early development of Telecounseling in Taiwan (Wang, 2019, 2022a): Online counseling services have been provided in Taiwan as early as 1996, such as the the "Kaohsiung Teacher Chang" center of the Teacher Chang Foundation which launched "Teacher Chang's heart-to-heart talk with you" and provided E-mail online counseling services at the Formosa BBS station of Sun Yat-sen University (Peng, 1997). At the same time, the "PsychPark" website also provides a "Psychic Clinic" online counseling service. In February 1998, the Teacher Chang Foundation held Taiwan's first "Online Counseling Seminar." The first author of this article was invited to give a lecture on "Ethical Issues in Online Counseling." Then he entered the online counseling research and practice field, and created the "Taiwan Counseling Net" (www.heart.net.tw) website group on September 3, 1998, and from 2000, he started teaching undergraduate and graduate courses in online counseling in the Department of Guidance and Counseling, National Changhua University of Education. In 2003, resident experts at the "PsychPark" established the "Taiwan Association of Mental Health Informatics" to research online mental health services. Taiwan's first dedicated book on online counseling was then published in 2009 (Wang, 2009).

Looking back on the essential online counseling service development cases during this period, include (Wang, 2019): In terms of private institutions, such as "Taipei Lifeline" launched an email online counseling service (Ruan, 1998), "Taipei Teacher Chang" in 2001, the real-time online counseling service in the Internet chat room was launched, and the "Taiwan Institute of Psychotherapy" In 2008 also launched the "Psychotherapy Online" online counseling service for a fee in 2008 (Dai, 2008); In terms of school institutions, it has successively established guidance websites that provide online consultation services, for examples: National Sun Yat-sen University, National Central University, National Yang-Ming University, Jianan University of Pharmacology and Science, Tamkang University, National Pingtung University of Education and other universities, as well as primary and secondary schools. For example, the Sunflower Project for Online Counseling of the Yunlin County Counseling Guidance Group is the first campus online counseling service that has become

popular (Wang, 2009); in terms of government departments, the earliest was the National Changhua University of Education (NCUE) commissioned by the Ministry of Education in 1999. The "921 Post-Disaster Guidance and Counseling Information Network" was established by the Community Counseling and Potential Development Center of NCUE. During the SARS (Severe Acute Respiratory Syndrome) epidemic in 2003, the Ministry of Education commissioned the "Chinese Guidance Association" to establish "Crisis Management and SARS Psychological Counseling Network", and the "Community Mental Health Crisis Management and SARS Mental Health Consultation Network" has been established the Mental Health Association in Taiwan that had been commissioned by the Department of Health of the Executive Yuan (the predecessor of the Ministry of Health and Welfare), Executive Yuan Personnel Administration Bureau (The "Civil Service Online Consultation Service Network" established by the Executive Yuan (the predecessor of the General Office of Personnel and Administration) in 2006, and the "Teacher Wen Consultation Forum" established by the Coast Patrol Office of the Executive Yuan (the predecessor of the Ocean Commission) In 2008, the Ministry of National Defense also established the "National Military Online Counseling Service Network" for non-commissioned officers and soldiers (Li, 2008), and the Ministry of Education entrusted the National Changhua University of Education to build the "Online Expert Consultation System for School Resumption Counseling" (Wang, 2009). In 2010, the National Health Service of the Ministry of Health and Welfare (from now on referred to as the Ministry of Health and Welfare) also commissioned Bali Nursing Home to build the "Secret Garden Youth Video Consultation Network" to provide consultation on gender education for teenagers. The Central Science Park Administration of the Ministry of Science and Technology (the predecessor of the National Science Council) also commissioned the Taiwan Guidance and Counseling Association to build the "Central Science Park Employee Assistance Center" website in 2010 to provide online consultation on employee assistance programs for manufacturers stationed in Central Science Park.

To explore the overall development status of early online counseling, based on the 2007 national online counseling service survey, it was found that among the 300 online counseling service websites across the country (Wang et al., 2008): 80.3% provided counseling information web pages. 70.2% provide E-mail type services; 52.2% provide message board type services; 29.8% provide discussion board type services; 12.9% provide BBS type services; 9.6% provide chat room type services 4.5% provide real-time video services; 3.4% provide online testing and assessment services; 2.8% provide Internet phone services. It can be seen that different types of online counseling services are under development.

The application and development of Telecounseling are significant resources for helping people in the face of substantial disasters. In the natural disaster section, in addition to those above, "921 Post-Disaster Guidance and Counseling Information Net", the "August 8 Flood Mental Health Information Net", "Baxian Dust-explosion Mental Health Information Net," "26 Earthquake Mental Health Information Net", etc. have all played a role in disaster relief; In the epidemic section, during the SARS period, the "SARS Mental Health Information Net", "Campus Crisis Management and SARS Guidance and Consultation Net", "Community Mental Health Crisis Management and SARS Mental Health Consultation Net" The accumulated experience will play a greater role in epidemic prevention during COVID-19. For example, from May 30 to June 30, 2021, the Taiwan Counseling Psychologist Union launched the "Heart Home Delivery, Heart Life" online psychological health service, which received a widespread response from the Taiwanese people (Luo, 2021). Unfortunately, due to the Ministry of Health and Welfare's policy restrictions, very few psychologists could apply for Telecounseling at that time. This has created a massive gap between government policies and people's needs. The Ministry of Health and Welfare's regulatory stance has aroused skepticism from academic circles and the public (Lin, 2021).

Taiwan Telecounseling Regulatory Controversy

The development of online counseling in Taiwan started with the practice, followed by online counseling courses in universities, and then the academic community further conducted online counseling research. In 2001, the Taiwan Guidance and Counseling Association also formulated an ethics code to regulate online counseling. But "everything was ready but only owe the east wind": medical policies of the government do not allow it (Wang, 2019). In 2017, there was an incident where the Taipei City Health Bureau ordered the online counseling fee-based service "Psychotherapy Online" to be stopped, which triggered discussions from all walks of life (Lin, 2018). This controversy over the legal restrictions on online counseling under Taiwan's medical policies is also known as Lin. & Lin (2024) pointed out in the article "Telecounseling Censorship in Taiwan: Controversies, Impacts and Resolutions" in this Special Issue: The Ministry of Health and Welfare issued a regulation interpretation on September 1, 2016 that psychologists are not allowed to perform online counseling, advocating that "... The "Psychologist Act" does not allow psychologists to use the Internet to conduct psychological services, and they are not allowed to do so arbitrarily." This is an inappropriate interpretation

of the Psychologist Act. Prohibiting psychologists from providing online counseling services would also obviously damage the public's rights and interests in receiving them. Therefore, there are doubts that it is illegal and unconstitutional.

Compared with the United States, Japan, and other countries, which have legally implemented online counseling services for many years, there are still legal issues regarding the legal jurisdiction involved in cross-border Telecounseling. The implementation of Telecounseling under their domestic licensing systems is Okay. However, Taiwan's Ministry of Health and Welfare, which is in charge of medical and counseling services, regards the legal scope of the business of psychologists as illegal (National Development Council, 2017). The key lies in the narrow interpretation of the Ministry of Health and Welfare as "shall practice in a medical organization, long-term care service organization, or a psychiatric rehabilitation organization approved by and registered with the local competent authority or approved by the competent central authority (Physicians Act, 2022) and the practice of psychologists in no more than one location and such location shall be a medical institution, psychotherapy clinic, or psychological counseling clinic approved by and registered with the local municipal or county (city) competent authority or other institutions approved by the competent authority" (Psychologists Act, 2020), therefore, health welfare The Ministry has been restricting the telemedicine services provided by doctors and psychologists to the public. This policy has always caused controversy. Coupled with the incident in 2017 when "psychotherapy online" was forced to stop its services, public opinion became even more heated. This prompted Executive Yuan Digital Councilor Audrey Tang to combine with the National Development Council, the vTaiwan.tw digital economy regulations online consultation platform established by the Legal Coordination Center, the Science & Technology Law Institute of the Institute for Information Industry, and the Internet community passed the proposal of "doctors and psychologists provide services through the Internet platform." A discussion meeting was held in the Executive Yuan on October 26, 2017. The first author of this article was also invited to report on "Review of the Application of the Internet in Taiwan's Helping Profession" (Wang, 2017b). The meeting concluded that online medication and online counseling are feasible and necessary. Under the continuous promotion of the vTaiwan.tw digital economy regulations online consultation platform, the Ministry of Health and Welfare first announced the "Rules of Medical Diagnosis and Treatment by Telecommunications" on May 11, 2018. Then, on November 29, 2019, the "Rules of implementing Telecounseling services by Psychologists" were announced. Telecounseling was recognized by the government in Taiwan and included in the business scope of psychologists (Wang, 2019). One year after its implementation, the

Ministry of Health and Welfare announced that it was re-revised on July 29, 2020. Still, the revised version in 2020 is even more stringent, requiring non-medical institutions to perform Telecounseling services to sign a referral cooperation plan with medical institutions, and also restricts the service from being unable to serve patients with neurosis, mental illness, or brain and mental functions—incomplete patients, etc. Lin and Lin (2024) believe that the Ministry of Health and Welfare, without legal authorization, also promulgated Telecounseling specifications that are stricter than the Rules of Medical Diagnosis and Treatment by Telecommunications, which violates legal permission and the principle of legal proportionality and involves improper restrictions on psychologists—issues of professionalism and public welfare. The controversial issue of these regulatory restrictions has not yet been adequately resolved in Taiwan.

Practical and Ethical Issues in Taiwan Telecounseling

In addition to facing disputes over regulatory restrictions, implementing Telecounseling in Taiwan also involves issues of practical operation and ethical considerations. In 1998, the National Board for Certified Counselors (NBCC) proposed Standards for the Ethical Practice of WebCounseling, and the American Counseling Association (ACA) also proposed Ethical Standards for Internet Online Counseling in 1999. The Taiwan Guidance and Counseling Association also proposed a particular online counseling chapter (Chapter 8) to add to the second edition of the Code of Ethics. Telecounseling involves a wide range of issues. In addition to the legal, technological interface, and network security issues, the main ethical issues may include (Wang, 2009, 2023a; Wang & Yang, 1998): qualifications, professional relationships, informed consent, risk management and control, psychological assessment and technology use, confidentiality and early warning, harm avoidance, charging and advertising, fairness of services received by parties, and consideration of the impact of multiculturalism and values. Cultural issues will be further discussed in the next section of this article. Other matters related to law, technology interface, network security, ethics, etc., must be considered and responded to in practical operations. Therefore, it is necessary to put forward corresponding practical guidelines.

Chiao's (2024) article in this Special Issue, "Using the Stone from the Other Mountain to Polish Jade: Learning from Guidelines of American Telepsychology Services" pointed out: The implementation of Telecounseling in the United States has three critical infrastructures: One is the Health Insurance Portability and Accountability Act (HIPAA) (Office for Civil

Rights, 2021) enacted in 1996 to determine the confidentiality principles and information security regulations for the storage, transmission and processing of personal health information; Secondly, private enterprises will use this bill to develop commercial communication platforms that can be used by medical personnel; The third is that the American Psychological Association, the Association of State and Provincial Psychology Boards (ASPPB), and the American Psychological Association Insurance Trust (APA Insurance Trust, APAIT) jointly developed Guidelines for the Practice of Telepsychology in 2013 and released a revised version this year (2024). There are eight Guidelines for the Practice of Telepsychology, covering topics such as (APA, 2024): psychologist qualifications, standards of care for delivering Telepsychology services, informed consent, confidentiality of data and information, transmission and security of data and information, data and information processing and technology, testing and evaluation, and practical work across legal jurisdictions. In addition to this Guidelines for the Practice of Telepsychology, Chiao (2024) also mentioned the "Informed consent checklist for telepsychological services." (APA, 2020a) and "Office and technology checklist" issued by the American Psychological Association during the 2020 epidemic. for telepsychological services" (APA, 2020b), The Taiwan Counseling Psychology Association has been authorized to translate and publish both of these materials on the association's website (Taiwan Counseling Psychology Association, 2020). Coupled with the "Professional Guidelines for Telecounseling/Telepsychotherapy" (Taiwan Counseling Psychology Association, 2022), it can be a practical reference for Taiwanese psychologists to perform Telecounseling.

When implementing Telecounseling practice, Hung (2024) proposed in the article "Challenges and Suggestions for Telecounseling Practice: Based on Empirical Research" in this Special Issue that because Telecounseling has situational characteristics of virtual space, possible problems include difficulty in controlling the treatment setting; the blurring of the treatment structure and boundaries, the lack of actual physical interaction, the difficulty of in-depth communication in the therapeutic relationship, the doubts about ethics and confidentiality, etc. In response to these problems, it was proposed through pre-evaluation whether it is appropriate to perform Telecounseling and before Telecounseling. With proper preparation, the therapist should strengthen specific coping skills before and during the communication session. Suppose the person switches from physical to communication. In that case, it is advisable to identify the changes in the consultation relationship at the early stage of the transition and repair them as soon as possible. The therapist should also pay attention to his own body and mind. Health and fatigue, etc., are needed to cope with potential challenges and improve the

effectiveness of Telecounseling. Compared with the above practical considerations, Telecounseling must also consider the impact of multiculturalism and values.

Cultural Considerations of Taiwan Telecounseling

The application of technology in counseling is a natural development trend. For example, the recently popular conversational artificial intelligence program (Conversational AI, Co-AI) chatbot ChatGPT has attracted much attention and greatly impacted industry and society. Its impact remains to be continuously observed, especially the cultural and ethical issues contained in it (Wang, 2023a). Telecounseling may not be as involved in the cultural thinking gap, cultural discourse rights, and cultural colonization issues as Co-AI and ChatGPT, but issues related to copyright ownership and infringement, the accuracy and availability of data, cultural and value bias and imposed issues, improper manipulation of social influence and deep fakes, protection of personal privacy and organizational security, academic ethics, data management, etc., maybe something that psychologists may touch upon when providing Telecounseling. Regarding ethical issues, after the EU proposed the "Data Governance Act" (European Parliament, 2022), the "Data Act" (European Commission, 2024) passed on January 11, 2024. The EU stated that "Data Governance Act" aims to standardize and promote the process and structure of voluntary data sharing. At the same time, the "Data Act" clarifies who can create value from data and under what conditions. In the digital age, the circulation and use of data have become a major global issue involving various complex considerations of rights, regulations, ethics, and culture.

Since the possible applications of ChatGPT and Co-AI in counseling include (Wang, 2023a): career counseling, expert consulting system, online assessment system, counseling auxiliary resources, counselor education and training, and generation of case records. Telecounseling combined with AI is a highly possible development direction. In particular, the real-time voice dialogue function demonstrated by GPT-4o has been surprisingly impressive (Chen, 2024), which seems to catalyze this possibility further. This article is concerned about the potential future of Telecounseling, particularly its possible merger with AI. In addition to the issues such as the well-being of the parties and personal privacy involved, we must also pay attention to the cultural issues it may contain. The cross-border and cross-regional nature of Telecounseling inherently requires multicultural considerations (Wang, 2009). AI is more likely to cause doubts about the bias and imposition of culture and values. Possible reasons include that the AI algorithm will be affected by the bias of data collection methods, equipment, and annotators (Chang, 2023). Suppose the establishment and training of language models

mainly come from a single language database. In that case, it may also produce social stereotypes, discrimination, exclusion of perspectives and cultural content in other languages, and inhibition of the development of different languages (Zhuo et al., 2023), as well as the value bias and imposition that can occur during the Telecounseling process, whether it is gender, family, religious, racial, political, economic, physical, psychological, spiritual, moral, or life values. Therefore, when implementing Telecounseling services, cultural appropriateness, that is, indigenization considerations, should be considered. The indigenous cultural context of the parties should be respected, and corresponding multicultural counseling services and indigenous counseling services should be provided (Wang, 2023a). These are also essential issues of concern in the fields of Indigenous Social Sciences (Hwang, 2009, 2015, 2018) and Indigenous Counseling Psychology (Chen, 2017; Lin & Wang, 2018; Wang, 2009, 2013, 2014, 2016, 2017b, 2020, 2023b; Wang et al., 2017).

Could GPT4o Potentially Become a Counselor?

This Special Issue is titled Telecounseling and explores issues related to Telecounseling. The three unique papers on this issue (Chiao, 2024; Hung, 2024; Lin & Lin, 2024) discuss it from legal disputes, service specifications, and practical research perspectives to discuss the development and challenges of Telecounseling in Taiwan. Taiwan has always been famous as a technology island. In recent years, it has attracted global attention for its advanced manufacturing technology of semiconductors and artificial intelligence. Compared with the advancement of computer technology and hardware manufacturing technology, Taiwan's software has a noticeable gap in application, which may be related to the failure of government policies and regulations to keep pace with the times. The discussion of Taiwan's Telecounseling experience may also serve as a reference for various countries in developing Telecounseling. Is it possible for GPT4o to become a counselor? I think this is an issue that the helping professions worldwide may be concerned about. The most concerning issues may not necessarily be at the technological level but at the legal, ethical, and cultural levels. Artificial Intelligence governance is also involved. Since the speed and responsiveness of the legislative process are far behind the speed of technological development. Therefore, although the formulation of corresponding AI legal regulations is still inevitable, what is more important is the professional self-discipline of private AI professionals and enterprises to establish internal self-requirements. That is to say, the strategy of dual approach to ethical thinking is adopted at the same time, with government legislation and corporate self-discipline taking a dual approach to responding to

the ethical issues caused by the rapid development of AI (Wang, 2023a). The same is true when considering the governance considerations of Telecounseling. Professional ethical self-discipline is to respond to the era of rapid technological changes; the most critical governance strategy is also the internal self-cultivation within the duality model of counseling ethical judgment (Wang, 2018, 2022b). Its importance is even greater than that of external legal norms.

Ethical Considerations in the Technological Age

In the era of rapid changes in science and technology, psychologists' ethical self-requirements are more critical than ever. When psychologists encounter complex ethical disputes in practice, they will go through the process of ethical judgment to make ethical decisions. Van Hoose and Paradise (1979) once took the approach to Kohlberg's stages of moral development (Kohlberg, 1964, 1981) and proposed a five-level ethical thinking model for ethical judgment. Its five-level thinking is: The first level of punishment orientation: the primary consideration in ethical decision-making is the reward and punishment consequences after the behavior; The second level of institutional orientation: mainly considers the institutional regulations and role expectations of the institution where you work; The third level of societal orientation: the primary consideration is social norms, including legal regulations and the requirements of public opinion; The fourth level of individual orientation: mainly considers the well-being of the individual case, with professional ethics and self-discipline as the core; The fifth level of conscience orientation: mainly considers self-moral requirements and personal conscience. Since the first three levels of the five-level ethical thinking model of Van Hoose and Paradise (1979) are external objective rational regulation that Western culture focuses on, according to the "Duality Model of Professional Ethics for Helper" (Wang, 2018, 2022b) (e.g., Figure 1), is external ethics. The fourth and fifth levels involve conscience judgment, and its ethical thinking is close to the internal subjective self-cultivation that Eastern culture focuses on, that is, internal ethics. Its perspective starts from the self-cultivation of conscience and through the motivation of good, actions of good, and results of good to treat the clients well. This duality model integrates Western cultural ethics, from protecting individual clients' five welfare to requiring three responsibilities of professional helpers. It also incorporates the views of doing one's best (self-cultivation) and pushing one's own (treating the clients well) in Chinese Confucian cultural ethics. At the same time, external objective, rational norms, and legal requirements, as well as internal subjective self-cultivation and conscience considerations, are considered to complete the dual thinking process of ethical judgment.

Figure 1

The Duality Model of Professional Ethics for Helpers

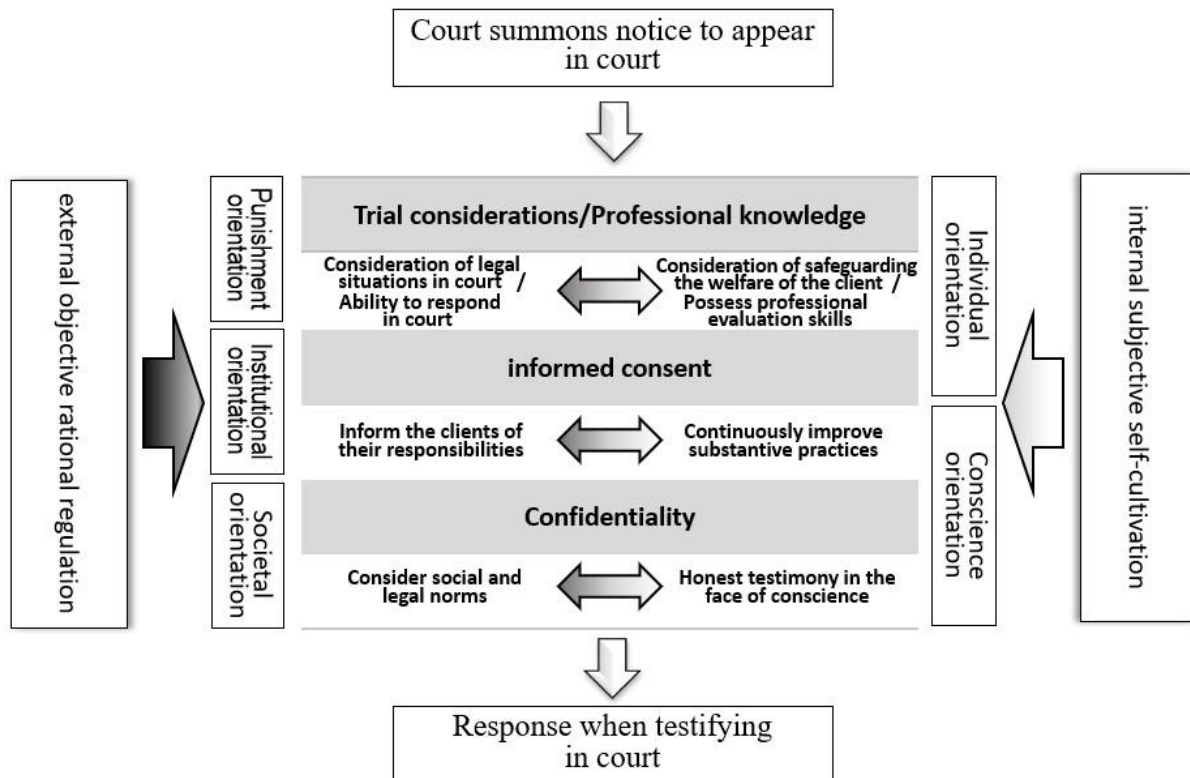


Note. From "An inclusive theory of ethics based on Chinese culture: The Duality Model of Professional Ethics for Helpers," by C. H. Wang, 2022, In A. K. Giri & S. C. Wu (Eds.) *Cross-currents of social theorizing of contemporary Taiwan*, p. 192. Palgrave Macmillan.

The Duality Model of Professional Ethics for Helpers (Wang, 2018; Wang, 2022b) is combined with the five-level ethical thinking model of Van Hoose and Paradise (1979) and takes psychologists who serve sexual assault victims as the research object. Discuss the thinking process of his ethical judgment when facing court summons to appear in court (Chuang et al., 2024). The "Duality Model of Ethical Consideration for Psychologists Appearing in Court" can be obtained through the analysis of practical research, as shown in Figure 2.

It can be seen from Figure 2 that when a psychologist is summoned by the court to appear in court, his overall considerations in The Duality Model of Professional Ethics for Helpers include (Chuang et al., 2024): 1. The measurement of the summons to appear in court; 2. The issue of professional knowledge; 3. The issue of informed consent; 4. The issue of confidentiality shows that psychologists cooperate with the court summons to choose to appear in court. They will also consider the punishment and liability considerations of external legal regulations. Still, more often, they experience the struggle and embarrassment of inner conscience and show Consideration of the Duality Model of Professional Ethics (Wang, 2018, 2022b). It can be seen from this that the judgment process of ethical thinking may not be the unit structure judgment process described by Van Hoose and Paradise (1979) and Kohlberg (1964, 1981) but presents a dual consideration judgment process.

Figure 2



Duality Model of Ethical Consideration for Psychologists Appearing in Court

Note. From "Indigenous Study of Psychologists as Witnesses: Ethical Considerations of Testifying in Court on Sexual Assault Issues," by J. F. Chuang, S. H. Chang, Y. Y. Cheng, M. I. Chen, and C. H. Wang, 2024, *Chinese Journal of Guidance and Counseling*, 70, p. 48.

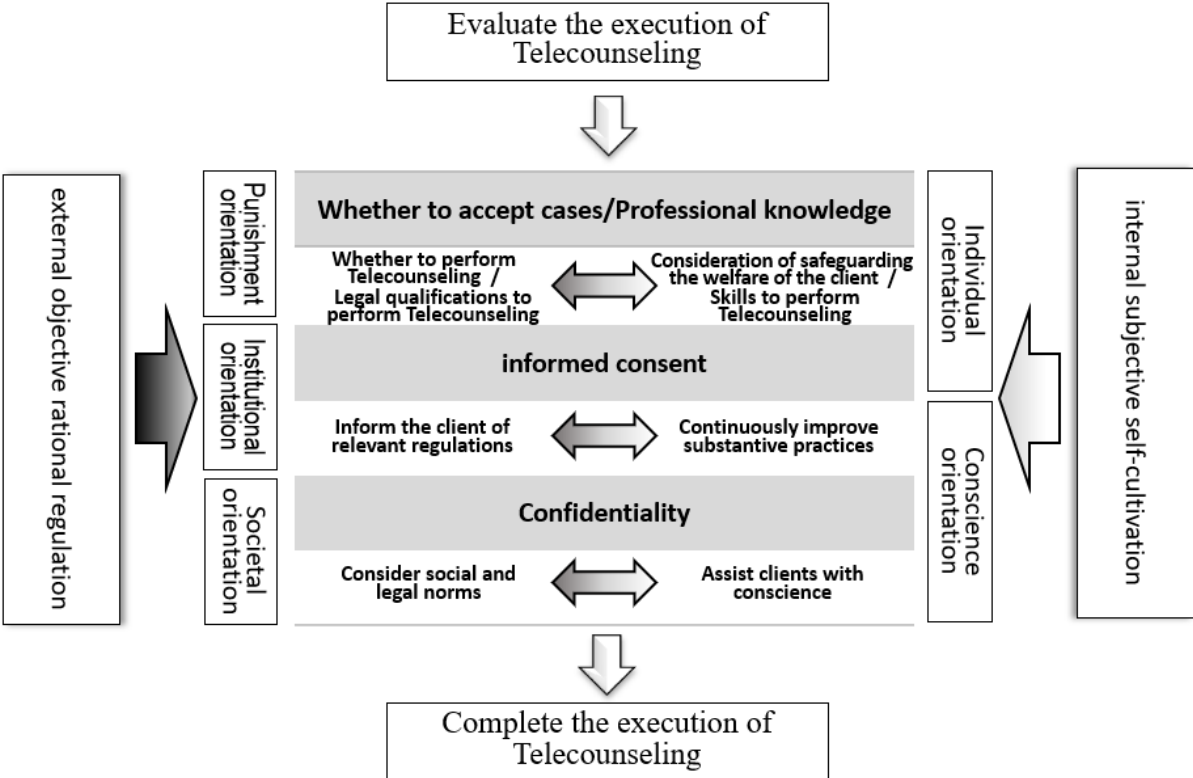
Based on the concept of dual consideration and judgment process, we can construct the "Duality Model of Ethical Consideration for Telecounseling," as shown in Figure 3, based on the ethical consideration connotation of Telecounseling mentioned above in this article.

It can be seen from Figure 3, before performing Telecounseling, psychologists must first evaluate whether to perform Telecounseling. They must first confirm whether they are qualified to perform Telecounseling and comply with the legal jurisdiction regulations. They must also consider the needs and well-being of the client and evaluate the relevance of performing Telecounseling themselves. Be knowledgeable and able to confirm whether to perform Telecounseling based on the self-requirements of professional ethics; secondly, inform the client of the relevant information and institutional regulations for Telecounseling to conduct the informed consent process and continuously adjust practices during the Telecounseling

process to achieve the best service The effect; secondly, we must pay attention to relevant legal regulations to ensure the privacy of the client and the security of information transmission, and

Figure 3

Duality Model of Ethical Consideration for Telecounseling



uphold the inner conscience and moral requirements to assist the client; and finally confirm the appropriateness of the ethical decision-making to complete the implementation of Telecounseling. This Duality Model of Ethical Considerations for Telecounseling can be used as a reference for psychologists to implement Telecounseling.

This Special Issue on Telecounseling marks the fourth time our journal has published full text both in Chinese and English. After the trial process of the third and fourth issues of Volume 14, this Journal has been published since Volume 15 of this year, starting from the first issue (March 2024), and a bilingual full-text version in Chinese and English has been officially launched. Whether the manuscript is in Chinese or English, it will be published in bilingual full-text after review and publication. The editor mainly does the translation of the article. Although this move has dramatically increased the load of editorial work, the bilingual full-text version in Chinese and English has received positive responses from domestic and foreign academic circles. To continue to promote the internationalization of this Journal, following the first issue of Volume 15 invited Professor Jia-Chyi Yan to serve as the co-editor in chief of this

Journal, starting from the second issue of Volume 15(June 2024), the Journal invited Professor Yung-Jong Shiah, a famous indigenous research scholar with rich international publishing experience, to join the ranks of editor-in-chief. Editor-in-chief Shiah has a PhD in Psychology from the University of Edinburgh, UK. He is a professor in the Graduate Institute of Counseling Psychology and Rehabilitation Counseling at National Kaohsiung Normal University and the president of the Chinese Indigenous Social Science Association. He has served as deputy editor-in-chief of the "Chinese Journal of Guidance and Counseling" and as the special issue editor of the journal "Frontiers in Psychology" many times. We are grateful for editor-in-chief Shiah for joining our editorial board and anticipate that our journal's efforts will contribute significantly to the fields of Indigenous Social Sciences, Indigenous Psychology, and Indigenous Counseling Psychology in Asia and worldwide.

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