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目 录

| | |
|---|----|
| 大会报告 | 1 |
| 1. 黄光国: 儒家文化系统与华人自主社会科学 | 1 |
| 2. 陈品堂: Positive Compromise in Life-Careers | 2 |
| 3. 黄天中: 心理学在大陆高校“生涯规划——体验式学习”课程上之应用 | 3 |
| 4. 连 榕: 中华文化对教师心理的影响 | 5 |
| 5. 伍新春: 青少年创伤心理循证干预 | 5 |
| 6. 王智弘: 心理咨商与心理治疗本土化的可能做法和方向 | 6 |
| 7. 黄曬莉: 超越冲突: 华人实性和谐与虚性和谐之转化机制 | 7 |
| 8. 徐西森: 青少年网络成瘾问题探讨及咨询策略研究 | 8 |
| 9. Fideserinur: The Role of Indigenous Psychology in Promoting Harmonious Development of Human Society in Indonesia: the Spirit of Minang Kabau People of West Sumatera Indonesia | 9 |
| 10. 郑祥专: 绿色教育在行动: 积极心理健康教育特色构建探索 | 12 |
| 11. 林贤浩: 文化背景下的心理治疗会谈 | 13 |
| 分会场一 | 15 |
| 1. 林荣茂 谢姗姗: Perfectionism and Adolescent Sleep Quality: the Mediating Role of Repetitive Negative Thinking | 15 |
| 2. 陈复: 儒家伦理治疗: 解决黄光国难题的修养心理学 | 15 |
| 3. 刘凌霜: 新媒体视阈下大学生思想政治理论课学习心理调查——基于学习方式、学习投入和学业自我效能感的关系 | 16 |
| 4. 王正邦: 身心脑和谐的“优势细胞表现型模式”——谈全民疾病与老化防治的可行机转 | 18 |
| 5. 徐晋华: 戾气弥散下教师情绪管理的探索 | 19 |
| 6. 陈雪丽: 创作家族故事影片引导大学生的自我认同 | 20 |
| 7. 李春燕: 关注心理健康, 打造和谐社区——基于多元文化背景下心理和谐社区的构建 | 21 |
| 8. 黄曬莉: 做了很不一样! 以学习者为中心之教学对课堂气氛及学生学习之影响 | 22 |
| 9. 沈奕瑄: 多元文化下的青年学生心理和谐构建 | 23 |
| 10. 李维伦: 文化视野下的存在取向心理疗愈欧文·亚隆与余德慧的比较 | 24 |
| 11. 谢履羽 吴芸楠: 儿童生命意义感问卷(MIL-CQ)在中国儿童中的适用性研究 | 25 |

| | |
|---|-----------|
| 12. 林俊德: 建构华人心理咨商模式之尝试——以易经思维为媒介 | 26 |
| 13. 林志立: 朋辈互助式团体辅导在中学生心理健康支持中的应用效果探索研究 | 26 |
| 14. 余凌: 外来工工作满意度与总体幸福感的相关研究 | 27 |
| 15. 林以正: 进道若退, 虚实相生: “刚刚就好”的新积极心理学 | 28 |
| 16. 孟维杰: 社区心理学方法论扩展性探索 | 29 |
| 分会场二 | 30 |
| 1. 罗德兴 王明雯: 灵性取向下的资通讯科技促成之组织转型 | 30 |
| 2. 谢履羽 林芳清: 大学生的内隐自尊、外显自尊对择偶偏好的影响 | 31 |
| 3. 王明雯: 禅宗的疗育观点与在特教辅导上的应用 | 32 |
| 4. 廖美玲 李淑清: 医护人员工作投入、心理资本、工作家庭冲突间关系研究 | 33 |
| 5. 陈舜文: 努力信念对教师教学态度与学生学业失败反应之效果 | 34 |
| 6. 李雅萍 蒙明艳 余凤霞: 大学生心理控制源、公众修辞自我效能感与人际交往的相关研究 | 35 |
| 7. 翁士恒: 心理学的在地扎根: 情绪地理学的开展 | 36 |
| 8. 谢骅: 有关 MMPI 在民警心理健康领域应用探索的研究报告 | 36 |
| 9. 曹惟纯 叶光辉: 孝道与台湾社会的高龄照顾 | 37 |
| 10. 林丽华 黄铃: 高中生心理适应性、心理弹性与学习投入的关系研究 | 38 |
| 11. 周琬琳: 华人修养心理学的内部理论可能之冲突与定位厘清 | 39 |
| 12. 苏文亮 袁正然: 大学生手机成瘾与认知失败: 睡眠拖延的中介作用 | 40 |
| 13. 庄胜发: 正念离苦疗法应用于护理人员纾压成效初探 | 41 |
| 14. 张本钰 戴文远 施明坤 李海峰: 两岸青年学生在台湾群际接触状况及困境分析——以闽台高校“3+1”联合培养人才项目为例 | 42 |
| 15. 许松芽: 泉州初中流动儿童闽南文化适应现状的调查研究 | 43 |
| 16. 高富玉: 融合学习心理辅导与英语学习策略有效开展学困生学习能力干预训练 | 44 |

青少年网络成瘾问题探讨及咨询策略研究

【摘要】 本论文旨在探讨青少年网络成瘾(网瘾)的成因、诊断评估与心理咨询策略。今日网际网络的兴起,对人类生活脉动与信息交流,带来许多积极正向的意义与功能,但也浮现不少值得省思的问题与现象,诸如不实信息的传播及网络沉迷成瘾等。中国互联网信息中心(2016)研究,18岁以下青少年网民中玩网络游戏者高达73.7%,其中网瘾的青少年占27.1%;中国青少年网络协会(2010)调查发现,城市青少年网瘾约占网民14.1%,人数约为2404.2万人;在城市非网瘾青少年中,网瘾倾向的人12.7%,人数约为1858.5。

青少年网瘾成因含心理情绪、生活态度、学习状况及家庭社会环境等层面因素。网瘾的诊断有Young(1999)的八项标准、柯志鸿(2005)的九项条件等等,以及网络沉迷评量表(Young, 2001)、杨佳幸(2001)编“网络成瘾行为量表”等诊断工具。本论文针对网瘾主要成因(缺乏自尊、生活无聊、忧郁或焦虑、课业挫折、家庭功能不佳、缺乏社会支持或情感寄托)对应Maslow需求层次、因应咨询策略提出多项具体专业的意见,供家长、学校教师、心理咨询等专家学者及广大民众的参考。

大会报告九: The Role of Indigenous Psychology in Promoting Harmonious Development of Human Society in Indonesia: the Spirit of Minang Kabau People of West Sumatera Indonesia

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My research area is education including formal, nonformal and informal education. Problem of education just like satanic circle where each stages of

education blames another stages of education but never have solution. I try to look at education as system and try to find out the impact of subsystem to the system of education as a whole or holistic integrative. The problem of education not only about classroom, teacher, students, parents, society and government. For me, to solve problem of education means trying to solve all problems of humanity. It is related to culture, values of the society where each ethnic groups in Indonesia has the uniqueness way of life. In order to find out the problem of human we have to search meaning and manner and trying to find the whys people do something as they do.

The Role of Indigenous Psychology in Promoting Harmonious Development of Human Society in Indonesia: the Spirit of Minang Kabau People of West Sumatera Indonesia

Abstract

Unity in diversity is the spirit of the people of Indonesia to fight colonization for independence. It is proved that 28th October 1928, the youth pledge was a declare which is proclaimed three ideals, one motherland, one nation and one language after Indonesian fought separately for centuries. And on June 1st 1945, "Pancasila" became philosophic fundamentals of the state, which consists of five principles that are interrelated and inseparable, namely: (1) The belief in one God, (2) A just and civilized humanism, (3) Unity of Indonesia, (4) Democratic citizenship lead by wise guidance born of representative consultation, and (5) Social justice for all the people of Indonesia. Pancasila unite over 300 ethnic groups in Indonesia, 95% of those are of Native Indonesian ancestry. Historically, immigration from India, China, Portugal, Arabia, and the Netherlands has been a major contributor to the diversity of religions and cultures within the country. However, these aspects have changed since some modifications have been made to suit the Indonesian culture. On the other hand, religions in Indonesia are Islam (87.2%), Christianity (9.9%), Hinduism (1.7%), Buddhism (0.7%), Confucianism and others (0.2%). It is not easy to live in diversity without having the same guidance or values among Indonesian people.

But nowadays people become individualistic and more exclusive, therefore, to live in harmony in society faces problematic situations in daily lives. The history of Indonesia shows that values of indigenous psychology or local wisdom is a lesson for us to learn to get along harmoniously. Besides Soekarno as the first President of

Republic Indonesia, there are many Minang Kabau people who were founding fathers of Indonesia such as Moh. Hatta (the first Vice President of Indonesia), H. Agus Salim, Syahrir, Moh. Yamin, Hamka and etc. What made them succeed in making Indonesian people hand-in-hand to declare independent? Let us look at the vision, mission, and strategy of Minangkabau people taken from Minangkabau proverb. First, vision of Minangkabau custom based on constitution, and constitution based on alquran the holly book of Islam. Islam has mercy on universe but whenever one has a religion "my religion is mine and your religion is yours, no one can be forced to embrace another religion". God says that I create you within ethnic groups and nations to know each other. It means that everybody are uniquely created by God, but it does not necessarily become a barrier to get along together, so it is important to try to understand the difference and get the sameness. That is why as good as human is how much he contributes to the benefits of other people. Second, mission, Leave your home area to make your way in life "out of the box, to be more mature". By leaving your home area, you hope that your knowledge, experiences and your lives become better but do not forget your village when you get success. Third, Strategy, how do you live when you are far away from your village. You need to find step parents (people that you trust and become your new family) though you may not forget your mother or relatives. To adapt with new people, you have to behave according to its own culture or adjust your life with your environment accordingly or how you show your respect and restrain your desire since everybody has equal right. The idea you have depend on the way you communicate and to whom you communicate with: the same ages, the youngest, the eldest, and respectful words. That deeply and thoroughly before you speak up. A good communication makes a good friendship so the more you have friends the more solutions you have, the less friends you have the more trouble you might face. Furthermore, tradition of potluck is the way about how to make friends be introduced since young children to share the food with your friends. The second one, the culture of going home to the village to show that we can be beneficial for our village. Last but not least you do what you say so you can be trusted. Our existence never depends on ethnic groups, religion or race you have but on how much benefit you are for other people and your environment. Again, to live in harmony need to be exercises not only in the words or lip services. Everybody have the right to choose because lives are choices!