

AN EXISTENTIAL NARRATIVE APPROACH TO PARENT GROUPS



To Siu Ming



Why Group?

- Experience of co-presence
- Experience of meanings exchange

What to Narrate?

- Narration of the **past** (there-and-then)
- Narration of the **present** (here-and-now)
- Narration of the **storyteller-listener relationship** (I-and-You)
- Narration of the **sociocultural context that affects your story / storytelling**
- ~~Narration of the **problem and analysis of the problem**~~

How to Narrate?

- There is a story to be told
- You want to tell a story
- You have the capacity to tell a story
- Someone is here to listen to your story
- Someone wants to listen to your story
- Someone has the capacity to listen to your story



Narrating a story

- Re-experiencing a story at present
- Experiencing a relationship between storyteller and listener at present

Which makes it so hard!!!!!!!

父母要學習。。

- 反思個人成長，避免複製不幸：拒絕把扭曲了的感覺和期望複製到子女身上
- 整理自己的過去，放下包袱，學會取捨
- 從不同角度理解自己和愛自己
- 增加個人的容忍和接納的空間
- 擴張安舒區，建立有深度的友誼

- 透過敘事與自我對話—重整過往的經驗，建構自我
- 整合過往經驗—串連零碎事件，整合成連貫又飽含意義的人生單元
- 透過敘事建立和維繫社群—利用團體去創造一個接納和包容真實經驗的環境，重視敘事真實，而非客觀真實
- 工作人員與家長共同書寫故事—工作人員帶着自己有血有肉的個人故事，親近投入參加者，取代專家教導抽象的知識和技巧

原先的故事

內容貧乏

不堪回首

支離破碎

難以理解

對自我的認識單一片面

充滿問題，沒有出路



期望的故事

內容豐富

勇於面對

貫串得通

可以理解

對自我認識加深；能夠
承載複雜的人生經驗

找到面對困難的能力和
恩典，對未來有方向

存在-敘事取向小組

回顧人生故事
整理生活經驗
重整人生優次
啟動內在資源
找回生命主權

存在-敘事取向小組

- 準時出席
- 不能缺席
- 放下雜務
- 互相聆聽
- 參與其中，不做旁觀者
- 給自己一份禮物！





小組守則

大家可能來自不同地方，
年齡有差距，
職業有異，
各有背景，
參加小組經驗不一；

即使彼此互不認識，能於這個小組相遇和相處，
希望各位能享受這過程。

為此，請各位：

- ★ 出席所有節數。
- ★ 守時。
- ★ 將組內分享的內容絕對保密。
- ★ 保持開放的心，投入參與。
- ★ 聆聽別人，接納不同觀點。
- ★ 讓彼此也有參與的機會。
- ★ 關懷別人，但不需為他人解決問題。

★ 活動時小心保管個人財物。

回應：

本人_____願意積極參與小組，遵守以上
小組規則。

簽名：_____

日期：_____

Reflecting on what is important in life

my last 200 hundred words

我离开了，但是哥哥有救了。
爸、妈，你们一定要把我的哥哥救好！如果我离开了，
爸，而是我们家太穷了。记得我刚得病的时候，我就
比如你说过，但从小你眼睛里流露

Existential components in groups (Corey 2015, Yalom, 1995)

Making a commitment to a lifelong journey of self-exploration with these goals:

- Enabling members to become truthful with themselves
- Widening their perspectives on themselves and the world around them
- Clarifying what gives meaning to their present and future life
- Successfully negotiating and coming to terms with past, present, and future ways of communicating with others.



Self-awareness

Goal:

- Expanding self-awareness
 - Discovering their unique “being-in-the-world.”
 - Asking key questions and using different means
 - Defining themselves
 - Becoming aware of the central dimensions of their existence.
- 
- 

The search for authenticity

- Make opportunities for tackling life's challenges.
- Re-discover their direction
- Be more true to themselves.
- Not to prescribe simple solutions
- Not to persuade others in the group to live in a certain way.

Aloneness and relatedness

- Relate to others in meaningful ways
- Learn to be themselves in the company of other people
- Find reward and nourishment in the relationships they establish.
- Treasure the relationship established within the group that teaches them how to relate to others outside of the group.

Focus on here-and-now



- The immediate events in the meeting
- Illumination of process
- The group lives in the here-and-now, and it also doubles back on itself; it performs a self-reflective loop and examines the here-and-now behavior that has just occurred.

Focus on here-and-now

- Recognize what they are doing with other people
- Evaluate the impact of this behavior on others and how it influences others' opinion of them and consequently its impact on their own self-regard.
- They must decide whether they are satisfied with their habitual interpersonal style.
- Lastly, they must exercise the will to change.

Experiential learning

- Experiencing is a constant, ever present, underlying phenomenon of inwardly sentient living, and therefore there is an experiential side of anything, no matter how specifically detailed and finely specified, no matter whether it is a concept, an observed act, and inwardly felt behavior, or a sense of a situation.
- Any datum of experiencing – any aspect of it, no matter how finely specified – can be symbolized and interpreted further and further, so that it can guide us to many, many more symbolizations.

Experiential learning

- Central to the existential nature of action in change is engaging the individual in a struggle with an educational reality. The action change process acknowledges that learning is accomplished through living.
- One general notion central to experiential learning is that an individual learns about an attempted action through effort and the way in which change processes can be linked to the person's behavior and his/her being.

外來工媽媽小組

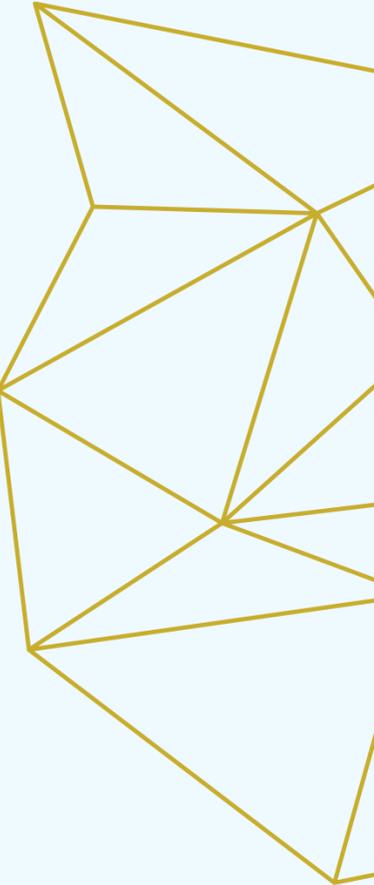


小組設計(一)



- 花生朋友：為人母親的異與同
- 生命回顧：檢視自己才能身教
- 反思死亡：人生最重要是什麼
- 感謝恩人：感謝別人令你改變
- 派卡遊戲：避免溝通裡的誤會
- 美麗的我：時刻緊記自己的好

| | | |
|---------------|-------------|-------------|
| 力 Strength | 愛 Love | 賢 Smart |
| 幸 Happy | 母 Mother | 父 Father |
| 家 Home | 天 Heaven | 優 Kind |
| 笑 Laugh | 泣 Cry | 女 Girl |



祝福

給你一枚錢幣 ，記著自己不是一無所有；

給你一粒種子，可讓生命自由成長綻放；

給你一枚繩結 ，記著骨肉之情不會分離；

給你兩心相印，與子女之間的恩情永相依；

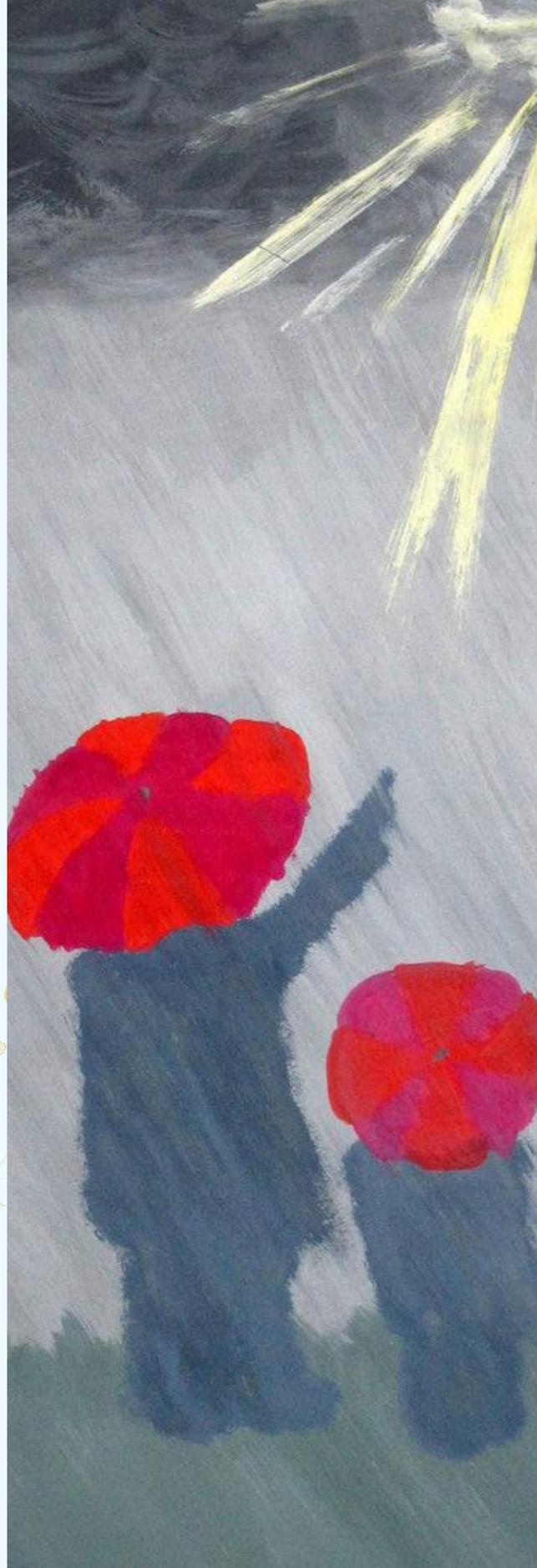


給你一個竹球，相互纏繞有苦惱也有甜蜜；

給你一隻人偶 ，勿忘守護著你的至愛親朋。

回望過去

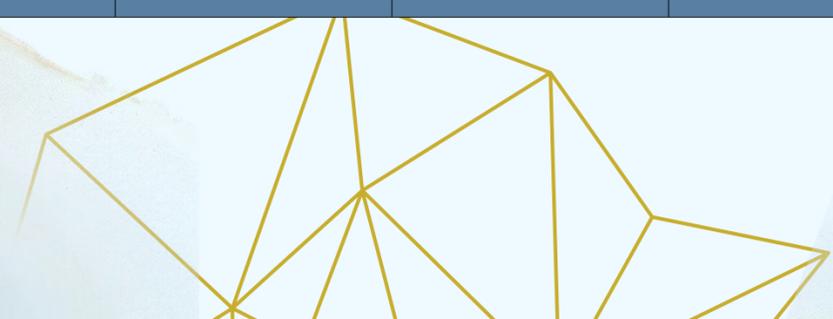
- 回顧不同範疇不同時段的經驗
(童年事件、家長事件、受傷和蒙恩經歷、反思死亡...)
- 看相片
- 行舊路
- 講故事



回望過去



| | 0-6 | 6-12 | 13-18 | 19-25 | 26-35 | 36-50 | 50- |
|---------|-----|------|-------|-------|-------|-------|-----|
| 身高體重 | | | | | | | |
| 玩具 | | | | | | | |
| 同住人數 | | | | | | | |
| 最懷念家庭事件 | | | | | | | |
| | | | | | | | |



Narrative Processes in Groups

Stage One: Enrichment of stories

- The aims are to facilitate the shaping of a story in a way that is more congruent with an ideal future projection and that mobilizes client resources for overcoming internal and external barriers to actualizing his or her deepest motives and enduring strengths.

Narrative Processes in Groups

Stage One: Enrichment of stories



From limited content to abundant content:



Life review exercises:

- Revisiting
- Photo-browsing
- Using cumulative files
- Drama techniques
- Art works
- Listening to other people's life stories...

Narrative Processes in Groups

Stage One: Enrichment of stories

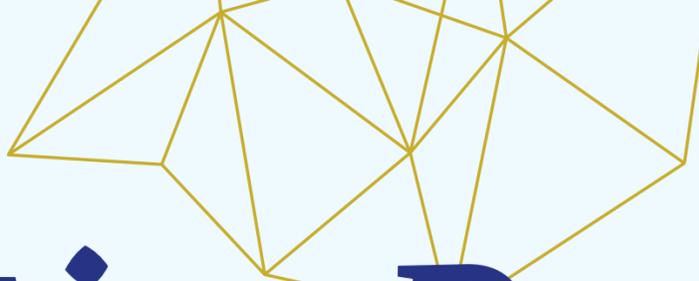
- ★ Clarify compositions of “positive” and “negative” stories
- ★ Emphasize strengths
- ★ Emphasize wants and wills
- ★ Emphasize continuity of character
- ★ Emphasize personal causality
- ★ Dramatization and interpretation

Narrative Processes in Groups

Stage Two: Storytelling

From an incoherent and disintegrated story to a coherent and comprehensible story

- Life stage review
- Theme story
- Finding dominant discourse
- Drama techniques
- Art works...



Narrative Processes in Groups

Stage Three: Exploration of new stories

- ★ From a single theme to multiple themes
 - ★ Generation of reflexive inner dialogues
 - ★ From dominant discourse to alternative discourses
 - Externalization
 - Amplification
 - Questioning
 - Re-focusing
 - Alternative position
 - Letter writing
 - Reflecting team...
- 

Narrative Processes in Groups

Stage Three: Exploration of new stories

- Constructing a narrative of the future is an attempt to weave together, in a whole composition, the person's most fundamental motives, desires aroused in the past are to be fulfilled in the future.
- The core strengths cultivated in the past are to be put to purposeful use in the future.

Narrative Processes in Groups

- Stage Four: Actualization of the new stories
 - Consolidation of alternative stories
 - Development of new stories
 - Letters
 - Summarizing meetings
 - Documents
 - Sharing in the group
 - Sharing in the community
 - Peer counselors/ Parent ambassadors...

曾有濫藥行為媽媽小組



小組設計(二)

| 節數 | 主題 / 目的 | 活動 | 理念 |
|-----|-----------|-----------------|-----------------|
| 第一節 | 約法三章，簡介內容 | 名字的故事、「回望過去」 | 豐富故事 |
| 第二節 | 豐富人生故事 | 看相片、「回望過去」 | 豐富故事 |
| 第三節 | 整理起伏人生 | 對望、望鏡子五分鐘、傷過我的人 | 接觸現在的自己，整理過去的傷害 |
| 第四節 | 整理起伏人生 | 「回望過去」 | 整合故事，貫串得通 |
| 第五節 | 整理起伏人生 | 「我的重要他人」，幫過我的人 | 整合故事，貫串得通 |
| 第六節 | 整理起伏人生 | 我最接近死亡的經歷、最後二百字 | 反思人生，鬆動舊的故事 |
| 第七節 | 反思人生，重奪主權 | 派咭遊戲：我點睇你點睇我 | 反思人生，鬆動舊的故事 |
| 第八節 | 感恩和分享 | 大食會、互送感謝欣賞咭 | 確立新的故事 |

改變

| Time | Theme | Subtheme |
|---|---|--|
| Pre-intervention | Challenges in motherhood | Meeting social- and self-expectations around being a “good” mother |
| | | Lack of family and social support |
| | Difficulties in narrating life stories | Difficulty in finding people to listen to their stories |
| During the Intervention | Difficulties in narrating life stories | Suppressing the emotional impact of negative life experiences |
| | | Enhancing mutual understanding and appreciation in the group |
| | Experiencing the restorative power of the group | Having the courage to narrate negative life experiences |
| | | Understanding and accepting the emotional impact of negative life experiences |
| | Acknowledging the emotional impact of negative life experiences | Narrating both negative and positive life experiences to facilitate self-integration |
| Reinterpreting negative life experiences to make them more positive | | |
| Post-intervention | Transforming the self | Reinterpreting negative life experiences to make them more positive |
| | | Positive changes in self-perception |
| | | Strengthened resistance to substance use |
| | | Improved parent-child relationships and parenting practices |
| | | Improved family relationships |

存在-敘事取向介入重點

- 透過敘事重歷與整合過往經驗
- 透過敘事探索自身的存在關懷和生命主題
- 透過敘事與自我對話，從而重構意義
- 透過敘事建立和維繫社群，工作人員與案主/組員一起共同書寫故事

An exploratory study on the effectiveness and experience of a parent enhancement group adopting a narrative approach

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Yuk-yan So

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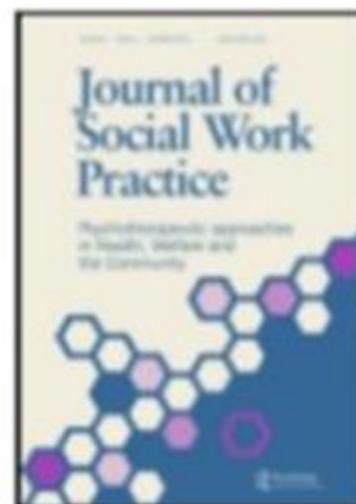
Ting-sam Chan

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Abstract

• **Summary:** Parent education has been gathering momentum in Hong Kong since its inception in the 1970s; however, much emphasis has been put on imparting childrearing knowledge and skills to parents rather than facilitating the reorganization of parents' lived experiences and their identity development. Based on the results of an exploratory study conducted in Hong Kong, this article discusses the possible outcomes and experiences of a parent enhancement group adopting a narrative approach. The group comprised three, 5-hour sessions held weekly. The participants included 20 Hong Kong parents with at least one child in preschool. Through the adoption of a pretest-posttest design coupled with a 6-month follow-up survey and three post-intervention focus groups, the study attempted to examine the effects of the program and the subjective experiences of the participants.

• **Findings:** The quantitative results showed that the group might have positive impacts on the enhancement of parental satisfaction, parental efficacy, and parent-child relationships. The qualitative findings indicated that the group might help develop the parent identity through strengthening the parent-child relational connection and integration of parents' life stories. The participants also had a deeper understanding of the impact of parents' personal growth on their parenting practice and children's development.



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A qualitative analysis of parents' perceived outcomes and experiences in a parent education program adopting a transformative approach

Siu-ming To, Siu-mee lu Kan, Kcon-wah Tsoi & Ting-sam Chan

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183

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Reviving Parents' Life Momentum: A Qualitative Evaluation of a Parent Education Program Adopting an Existential Approach

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Abstract: This paper reports the results of a qualitative analysis of the participants' perceptions and experiences of a parent education program adopting an existential approach. With a critical review of the changing social context of parenthood and the provision of parent education in Hong Kong, the paper discusses the theoretical underpinnings, key components, and the design of a growth- and meaning-oriented parent education program. This program comprised six 5-hour sessions held weekly. The participants included 43 Hong Kong Chinese parents. An evaluation study was conducted to explore the outcomes of the program, which was composed of a non-equivalent comparison group design, a subjective outcome evaluation survey, and post-intervention focus group interviews. The current paper focuses on reporting the qualitative examination of the data collected through five post-intervention focus groups. Twenty-five participants were randomly selected and invited to join the groups. The recurrent themes extracted from their narratives reveal their perceptions of the impacts of the program on their enhancement of self-understanding and personal growth, integration of

Check for updates

Supporting parents in late modernity through parent education: A mixed-methods study in Hong Kong

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Abstract

• **Summary:** While the increasing awareness of risk in late modernity has resulted in the proliferation and complication of parental roles and choices, few attempts have been made to explore how parent education can empower parents to reconstruct parenthood and transform parental lives. Based on the results of a mixed-methods study conducted in Hong Kong, this article discusses the possible outcomes and experiences of a parent education program that aimed to facilitate parents' holistic growth in dealing with the prevailing culture of intensive parenting. The program was composed of 30h of seminars and workshops. The participants included 387 Hong Kong Chinese parents recruited from seven primary schools and 27 nursery schools. A pretest-posttest assessment survey and postintervention focus groups were adopted for the evaluation methods.

• **Findings:** The quantitative results showed that the participants experienced an enhancement in confidence, understanding, and trust in parenting. The qualitative



Parent Education for Migrant Mothers of Left-Behind Children in China: A Pilot Randomized Controlled Trial

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Although numerous studies have indicated the significance of parental support and parent-child communication in alleviating the adverse effects of parental departure on left-behind children, researchers have rarely addressed the impact of parent education on migrant parents. On the basis of the results of a pilot randomized controlled trial, the study reported here involved examining the possible outcomes and feasibility of a parent education program for rural-to-urban migrant mothers of left-behind children in China. Informed by an existential-narrative approach to parent education, the program was composed of six 2.5-hour sessions. The sample included 56 migrant mothers recruited from a social service center in Shenzhen, China, who were randomly assigned to either the immediate group ($n = 28$, $M = 34.82$ years, $SD = 4.12$, aged 23–43) or the waitlist control group ($n = 28$, $M = 34.68$ years, $SD = 4.53$, aged 28–43). The hypotheses of the trial were twofold: that the program would positively affect participants' parental identity and that it would improve mother-child relationships and parenting practices. The results revealed no significant difference in parental identity between the intervention group and the waitlist control group at the post-test assessment after ruling out the effects of pretest survey scores. However, significant differences did emerge in parent-child relationships and parenting practices. Overall, the results corroborate the feasibility of examining the current program for migrant mothers in China in a full trial. The findings also offer insights into developing empirically supported parent education programs for migrant parents.

Keywords: Parent Education; Migrant Mothers; Left-Behind Children; Randomized Controlled Trial; China

Fam Proc x:1-16, 2018

INTRODUCTION

The economic ascendancy of mainland China has been criticized by some scholars as being built upon the suffering of a massive number of domestic migrants and their left-behind children (e.g. Pun, 2016). In China, the term *migrant workers* refers to a group of urban laborers with rural household registration (*hukou*) but who have left their

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Qualitative analysis of rural-to-urban migrant Chinese mothers' perceived outcomes and experiences in a parent support and education programme with an existential-narrative approach

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ABSTRACT

This paper discusses the qualitative findings of practice research on rural-to-urban migrant Chinese mothers' perceived outcomes and experiences in a parent support and education programme. Informed by an existential-narrative approach to parent education, four intervention groups were provided to 56 migrant mothers recruited from a social service centre in China. Of them, 28 mothers were purposively selected and invited to join four post-intervention focus groups. Themes of their narratives suggest that the programme has helped participants to reconstruct what migrant mothering means to them, reorganise their lived experiences, reflect upon their priorities in life, adjust their parental expectations, deepen their parent-child connectedness by visiting and calling home, express gratitude to their children's caregivers, reaffirm the role of the children's fathers in parenting, and facilitate learning from other participants. The findings offer insights into developing parenting programmes for migrant mothers that focus on meaning-making, storytelling and mutual learning.

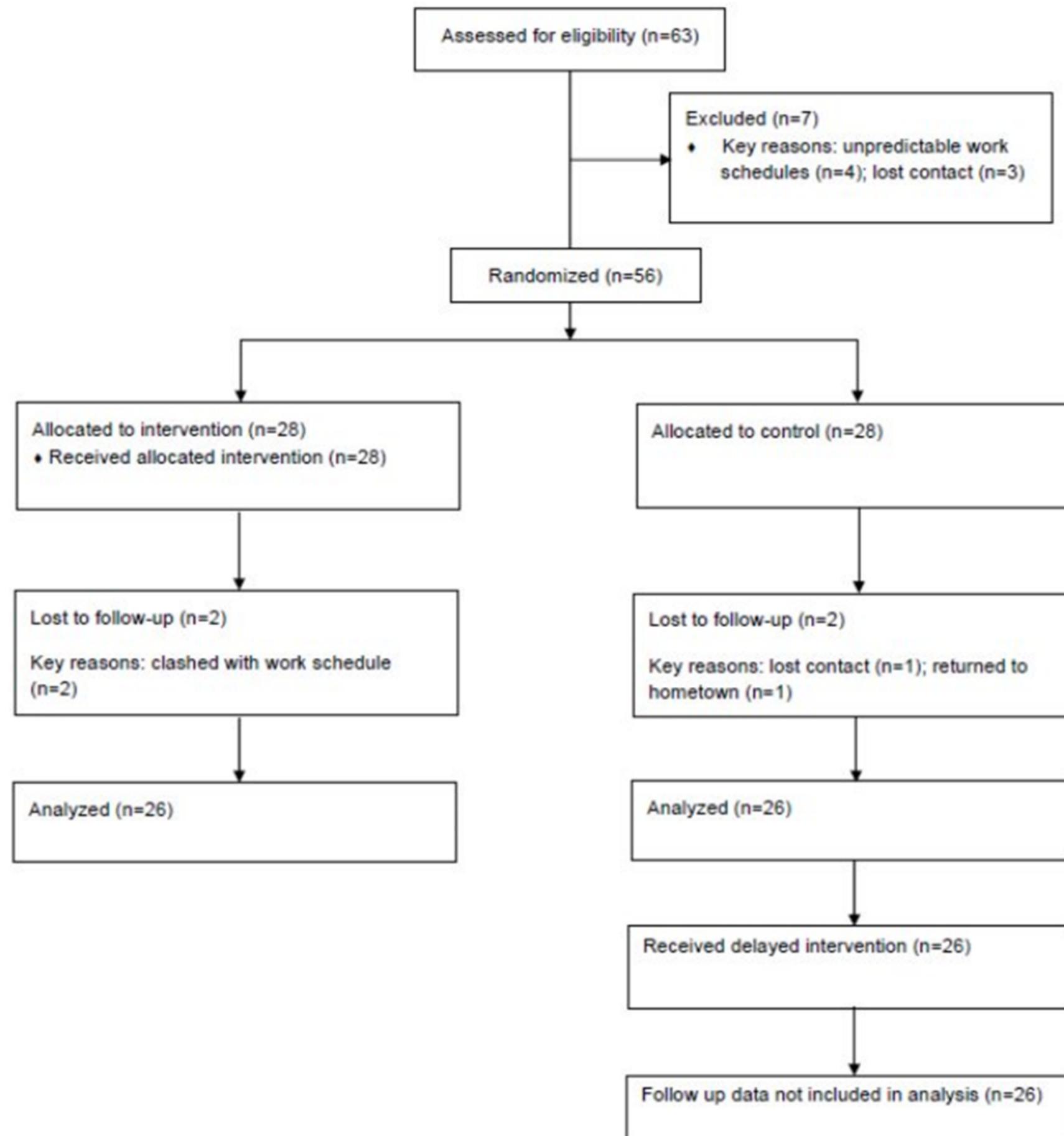
KEYWORDS

Migrant mothers; left-behind children; existential; narrative; parenting; parent support; parent education; China

本文采用质性研究方法，呈现及讨论了中国城乡流动母亲参与家长支持及教育小组中所感知的成效和体验。本项目在中国内地某社会工作服务中心开展了四期的存在-叙事取向家长支持及教育小组，共有56位内地城乡流动母亲参与。在小组干预结束后，研究人员透过目的抽样邀请了28位组员进行焦点小组访谈，她们的叙事中呈现出如下主题：首先，本次家长小组为她们提供了重整人生经验、反思及调整人生重心，重新发掘自身作为城乡流动母亲职业意义的空间；其次，母亲们在小组中进一步感悟到与孩子不可割舍的骨肉亲情，使她们能够逐步调整职业期待，并透过增加探亲次数增进了亲子关系，不少组员亦对孩子在家乡的照顾者表达了由衷的感谢。第三，小组透过组员之间的交流和分享，创造了母亲之间共同学习和支持的环境；最后，母亲们亦重申了父亲在孩子的教育和成长中所扮演的不可或缺的角色。本小组亦为未来将以故事、意义及共同学习为本的服务取向在城乡流动母亲群体的应用提供了有益的探索和启发。

To, S.M., Kwok, C.M., So, Y.Y., & Yan, M.W. (2018). Parent education for migrant mothers of left-behind children in China: A pilot randomized controlled trial. *Family Process*, 58(2), 318-333.

To, S.M., Tam, H.L., & Kwok, C.M. (2018). Qualitative analysis of rural-to-urban migrant Chinese mothers' perceived outcomes and experiences in a parent support and education programme with an existential-narrative approach. *China Journal of Social Work*, 11(2), 167-185.



Results

Within- and Between-Group Comparisons for the Outcome Measures.

| | Pretest | | | Posttest | | | MANCOVA (Covarying pretest scores) | |
|---|----------|-----------------------|--------------------------|----------|-----------------------|--------------------------|---------------------------------------|----------|
| | <i>n</i> | <i>t</i> -test | | <i>n</i> | <i>t</i> -test | | <i>F</i> (<i>p</i>) | η^2 |
| | | Mean (<i>SD</i>) | <i>t</i> (<i>p</i>) | | Mean (<i>SD</i>) | <i>t</i> (<i>p</i>) | | |
| Parent-child relationships | | | | | | | | |
| Intervention group | 28 | 77.52 (10.04) | -.06 (.949) | 26 | 81.20 (5.18) | 2.05 (.048) | 7.85 (.007) | .14 |
| Waitlist control group | 28 | 77.68 (7.99) | | 26 | 76.72 (9.89) | | | |
| Authoritative (democratic) parenting | | | | | | | | |
| Intervention group | 28 | 75.36 (10.56) | .46 (.645) | 26 | 78.92 (10.90) | 1.62 (.111) | 3.95 (.050) | .08 |
| Waitlist control group | 28 | 74.11 (9.70) | | 26 | 74.32 (9.55) | | | |

Note. $\eta^2 \geq .01$ small effect, $\eta^2 \geq .06$ medium effect, $\eta^2 \geq .14$ large effect

組員的回應 - 重整人生故事

我覺得呢個小組好好，比如有啲細節位，有啲可能話寫番出來，諗番出來，聽到其他人講，都自己會勾起番回憶既，有開心，唔開心都有，但係我覺得自己唔開心個位，以前傾出來會喊個個位，今次咁樣講番出來反而又好平伏...跟住就仲有又會諗番起好多開心野，搞笑野，古怪野，真係好耐無同人講，起碼都成十年八年，現家又勾起番，都幾過癮既，開心既。



組員的回應 - 放下重擔

講咗好似舒服好似放低左一啲野囉，真係即係原來咁耿耿於懷。其實諗返起以前有啲嘢，其實自己唔肯面對，或者唔敢講啲嘢呢，即係我覺得好似面對返自己可以。欣賞自己呀，我覺得自己可以放低一啲野囉，即係我有諗過可以放低到一啲野囉，即係傾完嗰日，個人真係鬆咗，真係鬆咗，嗰個人鬆咗啲啊，嗰晚都對我對子女好啲，鬧少咗，可能喊完之後，搽咗一啲野。



組員的回應 - 更能面對自己

我女以前睇嗰啲乜嘢戒毒廣告，我個女問我係啲乜嘢，我唔敢去講，但我依家會開始慢慢灌輸，「那第時人地比啲咩野你食，你就唔好啦」，會夠膽開始灌輸，慢慢同佢講呢啲...可能我唔夠膽去面對自己以前嘅嘢，我覺得我依家就想快啲去同佢講，好驚佢去行番我以前嘅路，我越諗我覺得自己個段路其實都係辛苦。



組員的回應 - 重新演繹故事

原來個次[小組]我講出來，我覺得比人知道左，我好似唔使講大話，我覺得好舒服阿，唔知點解...原來無人會理你，你老豆死左咪死左，姐係無人會理你呢啲野，之後又無呢種[自卑]感覺。其實呢件事係好平常既事...年紀大都會死啦，好似[某組員]個爸爸咁，都好似話佢已經唔係到，跟住[工作員]個爸爸又唔係到...點解講完出來之後好似無左個種自卑，總之就好舒服，即係好似唔使再呃自己，又唔使呃人地話[父母]係離左婚，總之就好舒服。



對社工作為組員的體會

組員A: 欸，因為周姑娘個下真係嚇親架喇，同埋聽完我，聽到我都想喊架真係...周姑娘個個真係估唔到。

組員B: 因為周姑娘個下真係嚇親架喇...聽到我都想喊架真係...但係睇到個畫面係好震撼囉係，尤其是，嘩，一個社工喎...仲要係第一次坐埋黎同我地分享自己既故事，第一次就，咁應該極其量佢都係有少少心係想控制一下自己架嘛，但係佢都係，嘩，三秒崩潰，嘩，真係好誇張...不過我好欣賞佢囉真係。...我覺得講野嗰個人首先係，應該係信任我地在場既人先囉...係喇，同埋個環境氣份係佢舒服，佢先至會咁樣。



對社工作為組員的體會

組員C: 起初覺得有啲奇怪，下，同我地一齊上，我唸，下，佢地會肯講佢地自己啲野出來咩，咁我好八掛，佢肯講我一定願意聽，但係之後覺得都無咩野，都覺得佢地都好大方，好感情好私人既事都講出來...大家都好坦白，真係無分社工咁樣既職位，可能一班人坐起到傾計...

組員D: 都幾好呀，我有諗過聽佢哋故事，冇諗過，即係...好似唔係自己最慘，雖然佢哋話係社工，但佢哋曾經嘅經歷都有唔開心啊啲啲囉...其實我都見到周姑娘都喊得出，我就可以放膽下，本身我都驚喊會唔會有啲樣衰，可能佢哋會有啲咁諗...[喊]好似好樣衰，所以我見周姑娘放膽喊。



賽馬會「你」想家長培力計劃
Jockey Club Project IDEAL



賽馬會
「你」想家長培力計劃
實務經驗手冊

主辦機構



資助機構



香港賽馬會慈善信託基金

協理機構

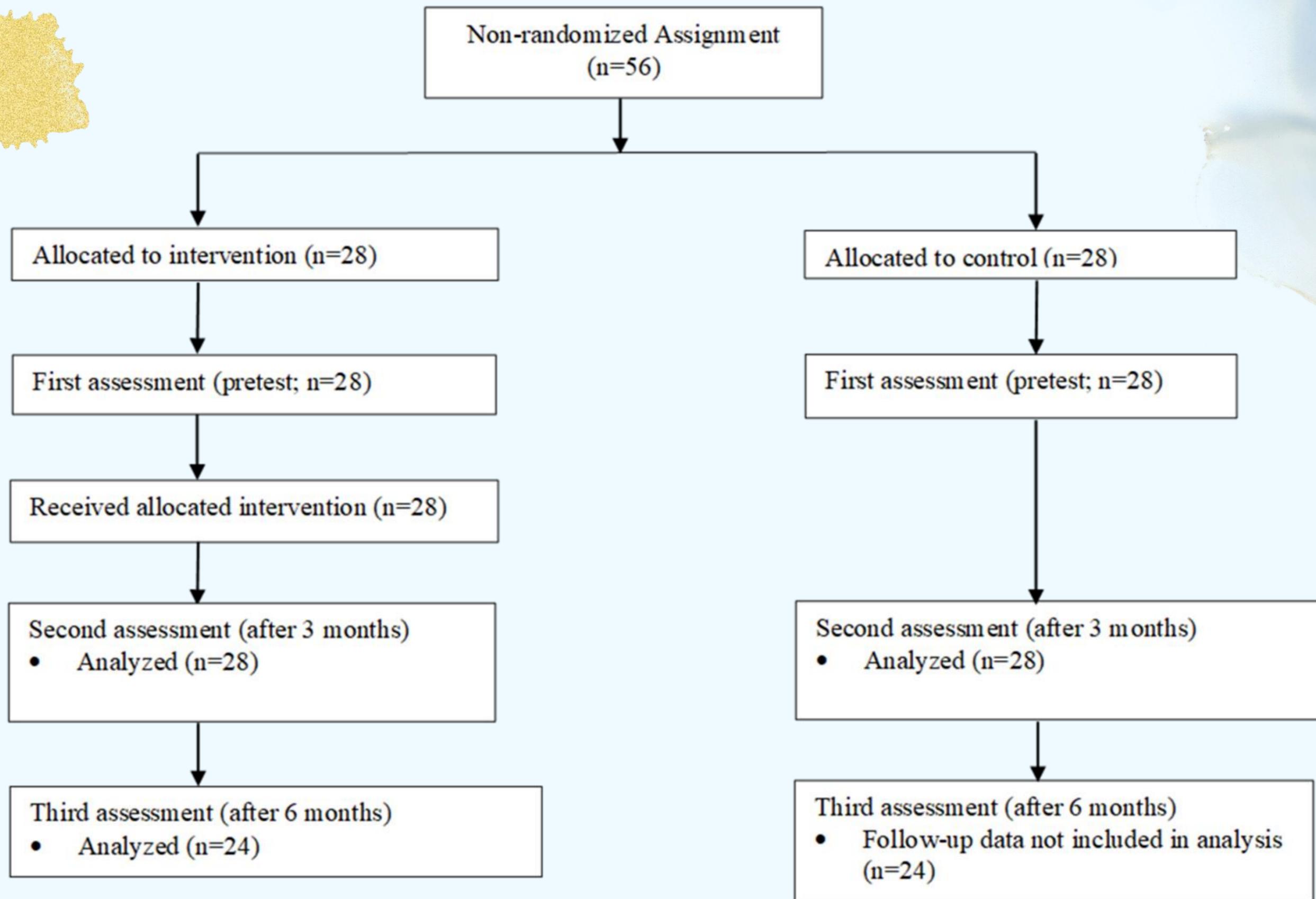


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第四章 賽馬會「你」想家長培力計劃實務經驗彙集

[機構排名無分先後]

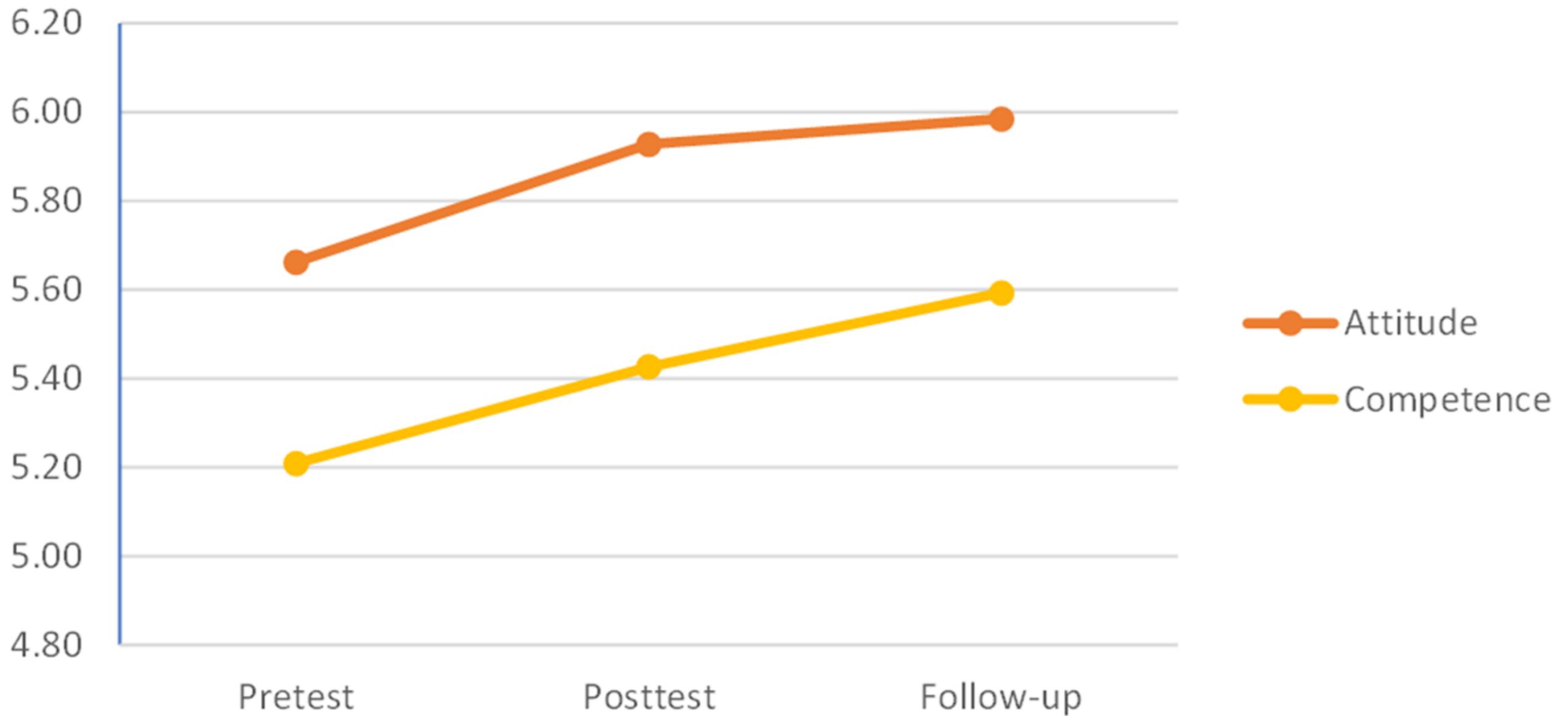
| | | |
|-----|---------------|-----|
| 第一節 | 香港小童群益會 | 036 |
| 第二節 | 香港明愛 | 042 |
| 第三節 | 香港公教婚姻輔導會 | 050 |
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Social Workers' Change in Attitude



Change in Attitude and Competence Over Time for Experimental Group Social Workers





縱然親職經驗有起有跌、有得有失、有對有錯，但絕對不是一無所有！

你不單有家人、朋友，更重要的是，
你擁有自己：
一個滿有故事的人！



溫馨提示

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陶兆銘. (2024, January 1). 家長小組工作ppt. <https://swkempowerlab.wordpress.com/>