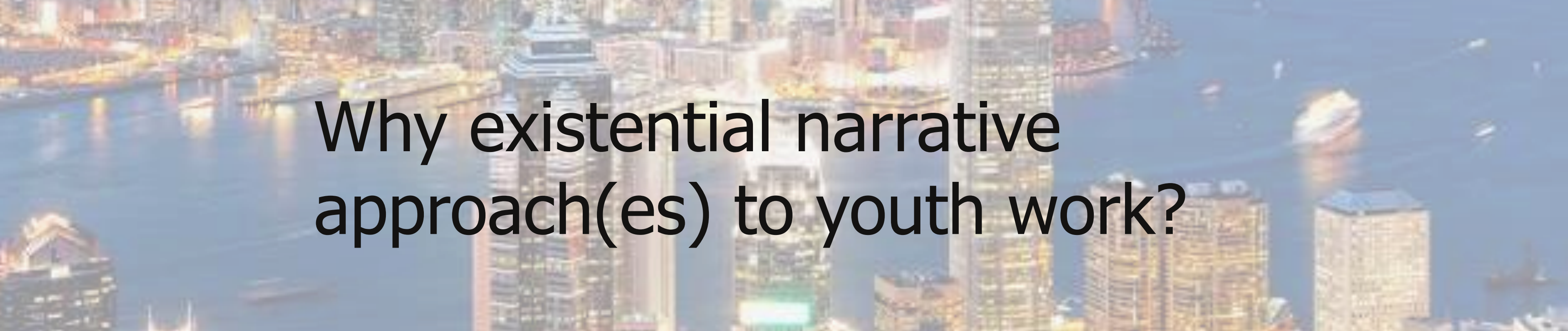


陶兆銘

存在-敘事為本  
青年個案工作





# Why existential narrative approach(es) to youth work?

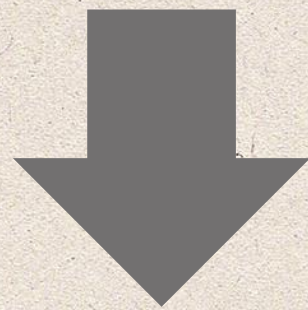
- To recognize the central and constructive role played by language in the constitution of youth identity.
- It is through the telling of stories in a young person's life to secure his/her perceived meaning in life.
- Taking an existential narrative approach requires doing some re-thinking about the nature of youth work, the concept of youth, and the relationship between youth workers and young people.

# 自我介紹

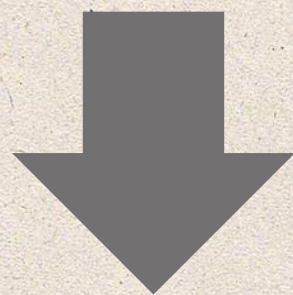
請嘗試撇除所有角色 (如社工、父/母、子/女、學生...)及所有特質 (如身型、性格、興趣...)去介紹自己。

An aerial night view of a city, likely Hong Kong, with a paper overlay in the center. The paper has a rough, torn edge at the bottom. The city lights are reflected in the water. A small red mark is visible on the left side of the paper.

Positivism



Existentialism



Postmodernism

# 存在關懷

- 存在關懷的意思，是指當我們深深反思自己在世界上的處境和經驗、我們的可能性與限制、以至我們存在時必然面對的既定事實，我們便會發現一些最根本的需要、渴求和掙扎，此即為「存在關懷」(Yalom, 1982)。
- 探討青少年的存在關懷，便是指將他們的行為與其於世界上存在時所面對的需要、渴求和掙扎相聯繫。然而，一個人如何經驗這些根本存在關懷，卻不全然相同。

# 存在關懷

- 在這個人生階段裡，青少年積極地尋索自己的身份，當他們出現身份混淆或迷失的情況，便有可能透過參與高危活動以面對身份混淆與迷失(Taubman-Ben-Ari, 2004)
- 當他們在家庭、朋輩及社會中未能與人建立親密關係時，往往感到寂寞、空虛與被孤立。

# 存在關懷

- 青少年期也是一個追求生命意義的階段，若他們找不到人生目標，或未能建立自己的價值觀，便可能透過一些高危活動以感覺自己的存在 (Miller, Sage & Winward, 2005)。另外，青少年在學習行使自由的同時，也面對選擇以促進性或耗損性的方法去面對其存在關懷的責任 (Greene, 2006)。

# 存在關懷

人生境遇	對話內容
幸福與不幸	既知人世之苦，如何能去幸福的終點站
愛與孤獨	既知人世之孤獨，如何愛己與愛人
逆境與成功	既知人生之困頓，如何在絕境中持續綻放生命力
焦慮與承諾	既知人固有一死，如何在有限的時間活出「真我」
自由與責任	既知人世之限制，如何在有限的空間內自由選擇和發揮
意義與無意義	人生不如意事十之八九，如何在失意中發掘人生之意義



從前，有一個小孩子，  
他不聽媽媽的話，有一天，

A nighttime photograph of a city skyline, likely Hong Kong, with numerous illuminated skyscrapers and a harbor. A large black rectangular area is overlaid on the center of the image, containing the Chinese text '他死了。' in white. The text is centered within the black area and reads '他死了。' (He died.).

他死了。

A nighttime photograph of a city skyline, likely Hong Kong, with numerous illuminated skyscrapers and buildings. The lights are reflected on the water in the foreground. The image is used as a background for a text overlay.

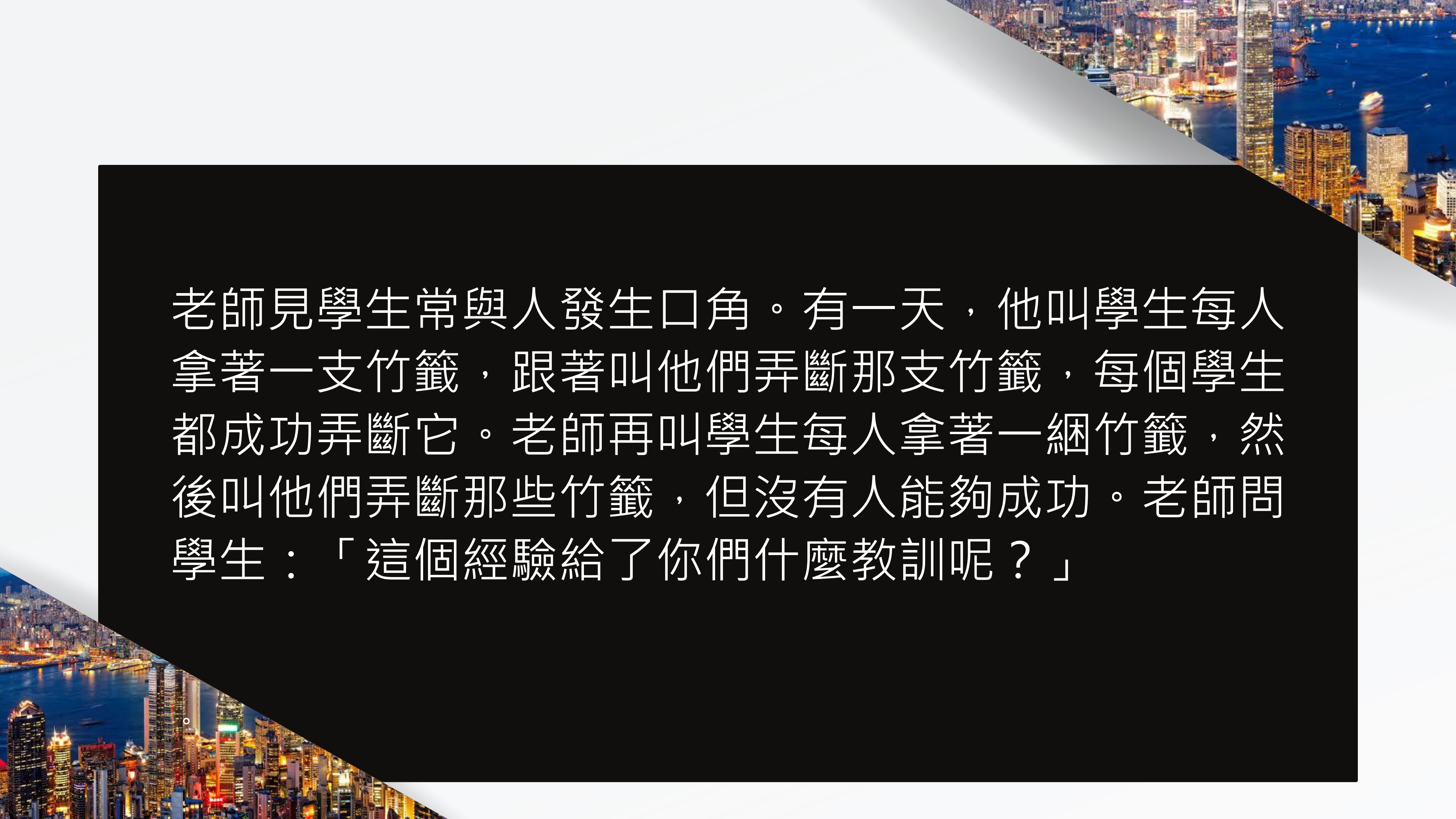
甲：「我每日搭巴士都遇到個  
個女仔，我哋真係好有緣！」

。

A nighttime photograph of a city skyline, likely Hong Kong, with numerous illuminated skyscrapers and buildings. The city is reflected in the water of a harbor. The image is partially obscured by a large black rectangular area in the center, which contains white text.

乙：「又唔見你話同個巴士司機好有緣！」

○

A nighttime photograph of a city skyline, likely Hong Kong, with numerous illuminated skyscrapers and buildings. The lights are reflected on the water in the foreground. The image is used as a background for the text.

老師見學生常與人發生口角。有一天，他叫學生每人拿著一支竹籤，跟著叫他們弄斷那支竹籤，每個學生都成功弄斷它。老師再叫學生每人拿著一網竹籤，然後叫他們弄斷那些竹籤，但沒有人能夠成功。老師問學生：「這個經驗給了你們什麼教訓呢？」

A nighttime photograph of a city skyline, likely Hong Kong, with numerous illuminated skyscrapers and buildings. The city is reflected in the water of a harbor. The image is used as a background for a presentation slide, with a large black rectangular area in the center containing white text.

其中一位學生說：「我知，當我們與人打架時，不要『隻抽』，要『吹雞』」！

。



吸血鬼是死還是生？

A movie poster for the film 'Twilight'. It features a close-up of Edward Cullen (played by Taylor Lautner) and Bella Swan (played by Taylor Lautner). Edward is leaning over Bella, looking down at her with a serious expression. The lighting is dramatic, with strong highlights and deep shadows. The background is dark.

When you can live forever,  
what do you live for?

吸血鬼是好還是壞？

twilight  
IN THEATRES  
11.21



Indeterminacy in life:  
A young person as a  
developing story  
rather than a  
developed story



FROM	To
A social system defined by role and structure	A system that is contextually based and a product of social communication
A system composed of an individual, a couple, or a family	A system composed of individuals who are in relationship through language
A practitioner-driven hierarchical organization and process	A practitioner-assumed philosophical stance that invites a collaborative relationship and process
A dualistic relationship between an expert and a nonexpert	A collaborative partnership between people with different perspectives and expertises
A practitioner as a knower who discovers and collects information and data	A practitioner as a not-knower who is in a being-informed position
A practitioner as a content expert who is a meta-knower of how others should live their lives	A practitioner as an expert in creating a dialogical space and facilitating a dialogical process



<i>FROM</i>	<i>To</i>
An intervention focus on top-down knowledge, and a search for causality	An interaction focus on generating contributions and creativity of all
A practitioner as a knower who is certain about what he or she knows (or thinks he or she knows)	A practitioner as a not-knower who is learning as evolving
A practitioner who operates from private and privileged knowledge, assumptions, and thoughts	A practitioner who is public about knowledge, assumptions, thoughts

Anderson (1997)

A practitioner who is public about knowledge, assumptions, thoughts

# 生命主題

- 每個生命故事中呈現的生命主題都代表著故事講述者所理解和賦予於人生篇章的意義。
- 生命主題被視為“人類意向 (intentions) 的循環模式(recurring patterns)”。這是故事的層次與敘事中的人物如何隨著時間的轉移追求自己的生命目標有關” (McAdams 1993).
- 生命主題也指一個故事的重要情節，它影響並賦予其事件的連續性以意義。





## 故事章節

第一章  
第二章  
第三章  
第四章  
第五章  
第六章  
第七章  
第八章  
第九章  
第十章  
第十一章

## 主題

傷痕累累的童年  
叛逆少年  
得到新生  
毒海浮沉  
怦然心動  
BB來了  
金星和火星  
露水情緣  
東窗事發  
絕境求生  
等待救贖



## 存在-敘事取向青年工作的目標

---

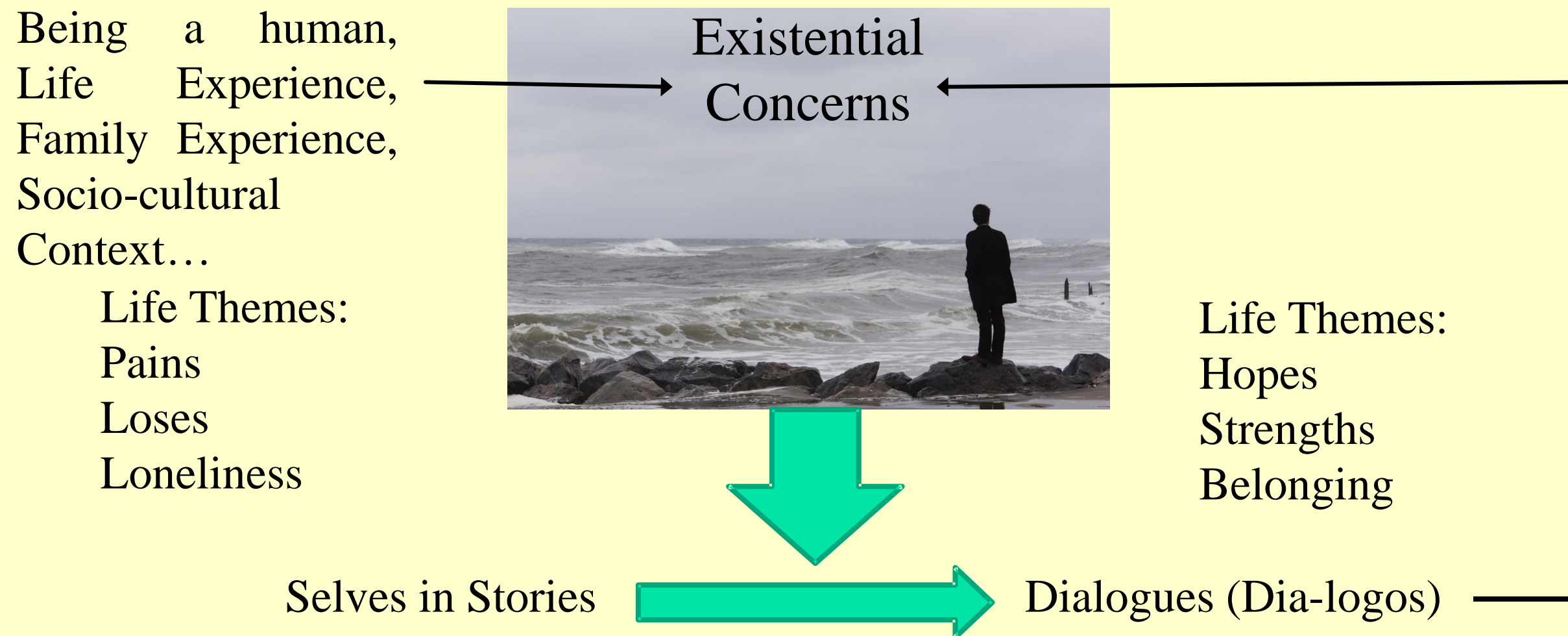
在青少年自述的故事中，瞭解他們的主觀經驗，通過他們自己的詮釋，找出過去的經歷對他們的意義，讓他們瞭解自己的生命主題，從而認識、接納與肯定自己，並協助他們發掘/發展新的故事。

陶兆銘

存在-敘事為本  
青年個案工作



# Existential Narrative Approach

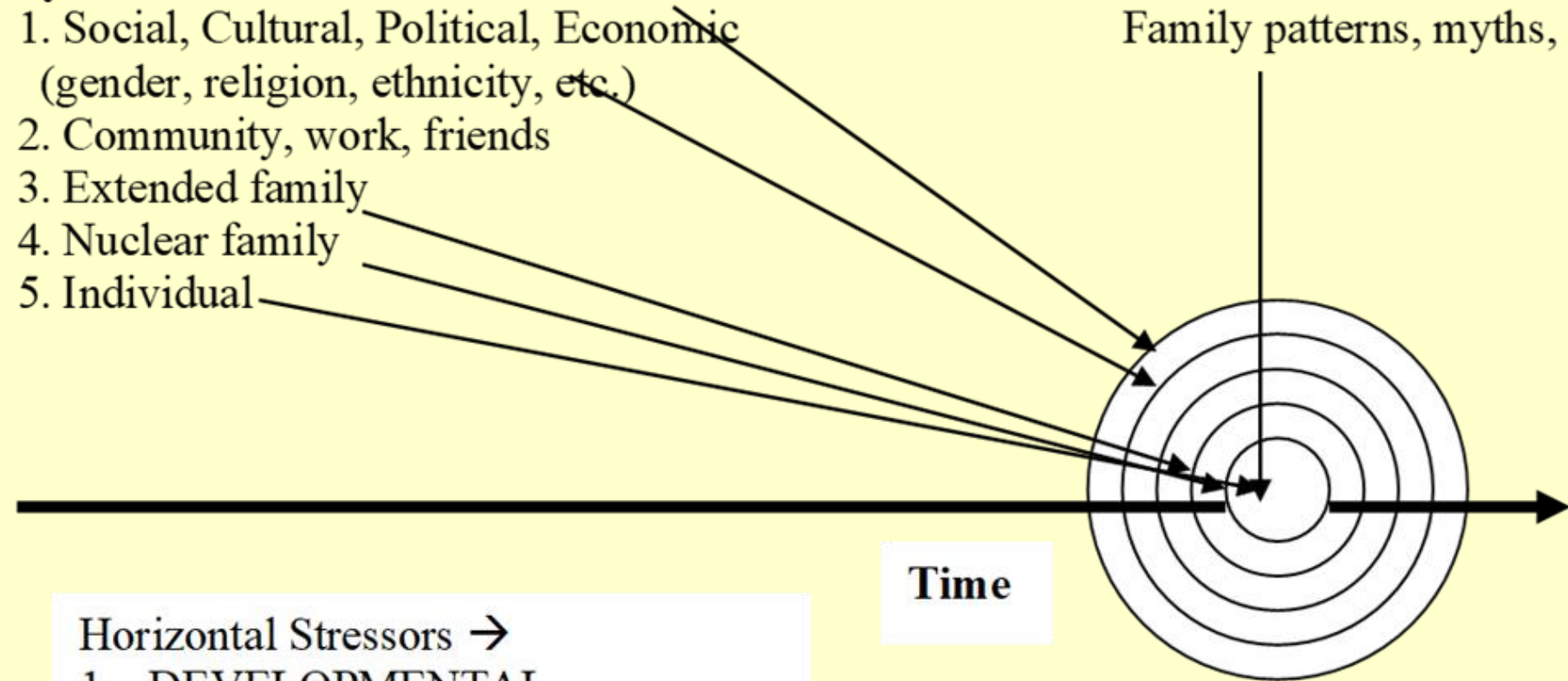


### System Levels

1. Social, Cultural, Political, Economic  
(gender, religion, ethnicity, etc.)
2. Community, work, friends
3. Extended family
4. Nuclear family
5. Individual

### Vertical Stressors

Family patterns, myths, secrets



### Horizontal Stressors →

1. DEVELOPMENTAL  
Life cycle transitions
2. UNPREDICTABLE  
Untimely death, chronic illness,  
accident

Carter & McGoldrick (1988):

Vertical stressors refer to patterns of relating and functioning transmitted down through generations.

Horizontal stressors are the anxiety-provoking events experienced by the family as it moves forward through time, coping with changes and transitions of the life cycle.

# Assessment and Intervention: An overview

- Practitioner's feelings
- Goals
- Understanding
  - Existential concerns and life themes
  - Meaning-making processes
  - Resilience
- Strategies
  - We-experiencing
  - Inward searching
  - Narrative understanding and questioning



# 青少年的存在關懷

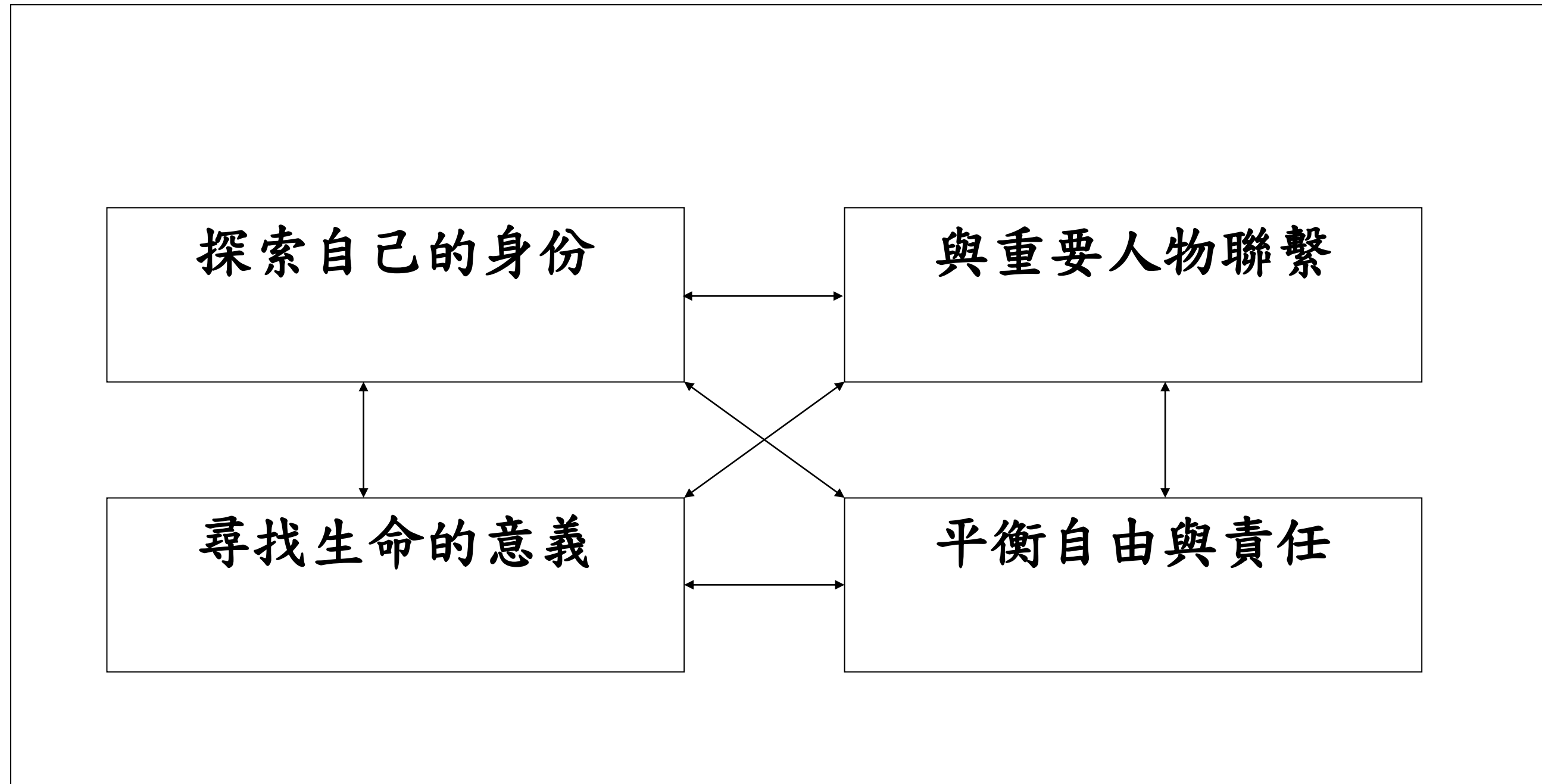
---

- 從存在角度理解青少年的成長與發展，學者認為青少年面對四種基本需要或四個生命主題 (Bilsker, 1992; Fitzgerald, 2005; Hacker, 1994)，包括

- 探索自己的身份
- 與身邊的重要人物建立關係
- 尋找生命的意義
- 平衡自由與責任



# 青少年的存在關懷



# 探索自己的身份



- 無論青少年階段如何複雜，他們身處的環境如何不同，其最基本的生命主題也包括：「我是誰？我從那裡來？我往那裡去？」等問題。因此，青少年其中一項重要任務便是尋索自己的身份。
- 一般來說，青少年透過其所扮演不同的角色來掌握自己的身份，如學生、子女、朋友等。同時，青少年總有一種期望能操控自己的命運、掌握自己的行動、以及駕馭周遭環境的需要。青少年便是處身於這兩個生命向度的張力之間。一方面，他們可能完全依賴別人的看法而生活，但另一方面又可能毫不理會社會規範。

# 與重要人物聯繫

- 除了尋索自己的身份，人類也須要與世界聯繫，而世界對他們是富有意義的，換言之，人類不能抽離地認識自己，他們必須在與其世界的聯繫中才能尋索自己的身份。
- 世界不只是物理的世界，也是人類與人類因相遇而產生的一系列的關係，而人存在的另一個任務便是從發掘自我邁進到與他人聯繫。

# 尋找生命的意義

- 人要為其生命歷程賦予意義，而過去曾賦予的意義也可以被新的經驗所推翻及重整。尋找生命的意義蘊含著自己能對複雜的世界有一些較一致及連貫的看法與理解，否則人會變得非常迷惘，甚至無法有目的地行動。
- 這個存在關懷在青少年階段極其重要，如他們會發問「我的生命有什麼價值」、「誰能幫助我尋找生命的意義」等問題(Fry, 1998)。



# 尋找意義

A nighttime photograph of a city skyline, likely Hong Kong, with numerous illuminated skyscrapers and a harbor. A large white diagonal shape is overlaid on the image, containing the text.

- 「意義」已經存在。
- 所有人均有機會發現「意義」。
- 「意義」可以傳授。

# 建構意義

- 「意義」是主觀的產物。
- 每一個人可以建構不同的意義，同一個人在不同時間也可以建構不同的意義。
- 「意義」不可以傳授。



# 平衡自由與責任

- 從存在角度看，自由與責任是一個硬幣的兩面。我們有自由選擇我們的行為，但我們也需要對自己的行為（或自己不作出任何行動）而負責。青少年期是由兒童邁向成人的一個重要階段，青少年從中學學習獨立和自主。



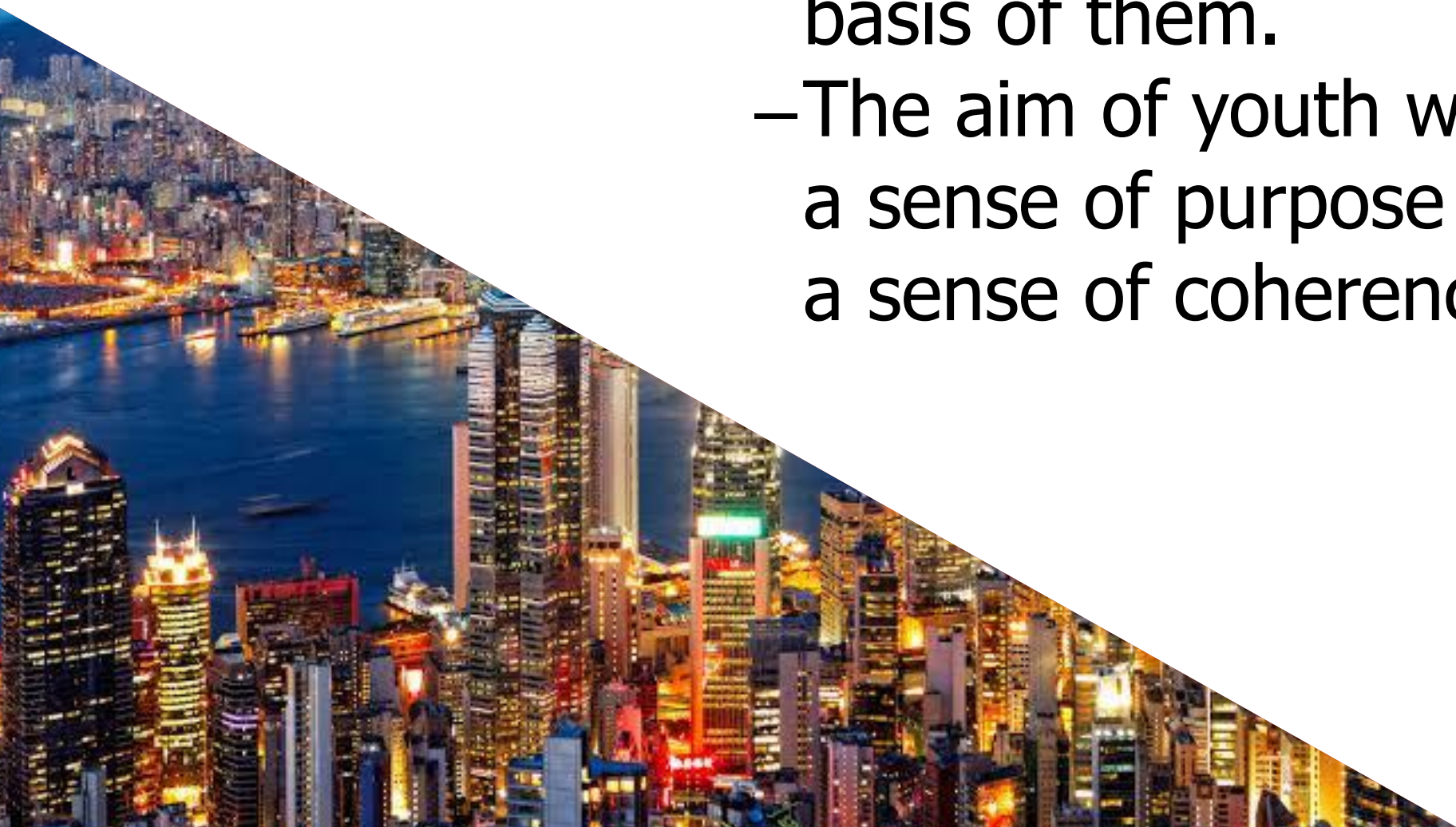
# 存在-敘事取向青年工作的目標

- 在青少年自述的故事中，瞭解他們的主觀經驗，通過他們自己的詮釋，找出過去的經歷對他們的意義，讓他們瞭解自己的生命主題，從而認識、接納與肯定自己，並協助他們發掘/發展新的故事。



## 存在-敘事取向青年工作的目標

- *Ultimate goal: Authenticity*
  - The aim of youth work is that the youth *experience his/her existence as real*. The purpose is that he/she becomes aware of his/her existence as fully as possible, which includes becoming aware of his/her potentialities and becoming able to act on the basis of them.
  - The aim of youth work is to provide a young person's self with a sense of purpose that can guide his/her action and providing a sense of coherence across time and situations.



## 存在-敘事取向青年工作的目標

- *Long-term goal:* Personal and interpersonal growth
  - ✓ The youth finds an increase in the feelings of potency and coherence in life as a great deal more of the center of being is taken into one's self. Often the youth is moved to make changes in school/work, in family situation, or in life activities.
- *Short-term goal:* What the youth is concerned about



陶兆銘

存在-敘事為本  
青年個案工作



# Relation Vs. Relationship





# Relationship

- Human beings are interrelated with the world and that the world is meaningful to them. They are interested in going outside of themselves to relate to other human beings.
- While the need to develop a sense of belonging is a major challenge for all young people, their subjective experiences on their relationship with significant others may change in different circumstances.

# Relationship

免費的擁抱真的是免費！



# Relationship

*"Real existence, that is, real man in his relation to his being, is comprehensible only in connection with the nature of the being to which he stands in relation."*

*Buber*



# 存在-敘事取向青年工作的目標

- 透過明白青少年的存在關懷和生命主題，我們能夠：
  - 認識青少年(to know)
  - 理解青少年(to understand)
  - 與青少年會心(to encounter)
  - 協助青少年肯定自己(to recognize)
  - 協助青少年續/再寫生命故事(to re-authorize)



# Assessment and Intervention: An overview

- Practitioner's feelings
- Goals
- Understanding
  - Existential concerns and life themes
  - Meaning-making processes
  - Resilience
- Strategies
  - We-experiencing
  - Inward searching
  - Narrative understanding and questioning





# Existential concerns & storytelling

- A person's existential concerns can best be understood as comprising a self-narrative that tells the story of the whole of a life.
- This self-narrative gives coherence to the multiplicity of episodes, events and relationships experienced in the course of a life to date.



# Dealing with existential concerns

- The person having a genuine life concern – experiencing a true sense of dissatisfaction with his or her way of living and a feeling of possibility for it to be different.
- This general principle does mean that when the youth has a genuine life concern, he/she will change his/her way of looking at things, get into a different life situation, cause the important people in his/her life to do things differently, learn some new skills, drop some old habits, or in some other way deal with that concern.

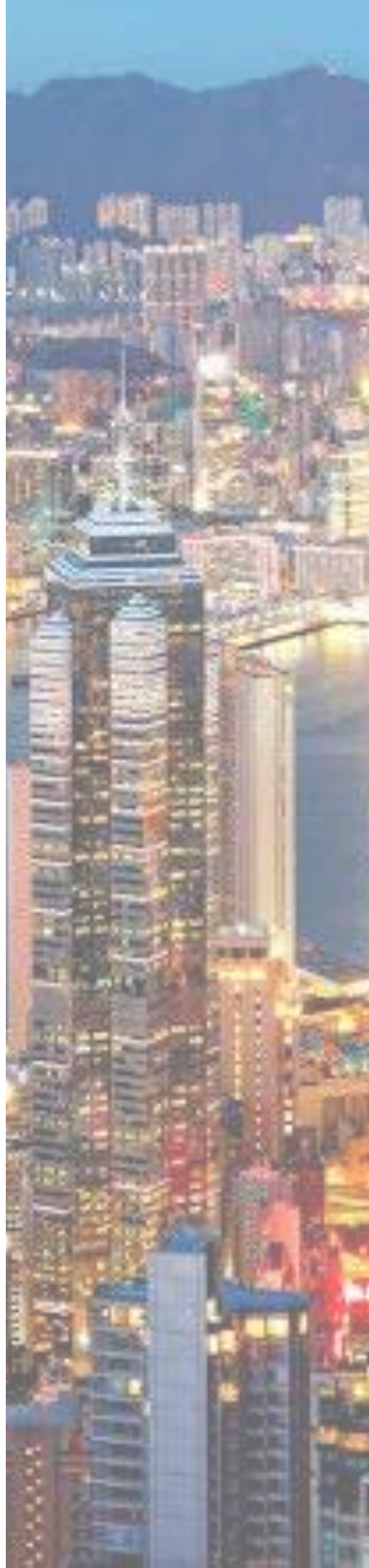
# Dealing with existential concerns

- Development of skill in subjective searching is the primary means by which one can overcome the blocks to access to one's own resources and thus deal most effectively with life concerns.
- The process of inward searching:  
Self-understanding → Self-acceptance →  
Self-recognition
- The capacity for inward searching: A practitioner facilitates the client's fullest use of the capacity for inward searching through understanding and accepting the client as well as recognizing his/her strengths.



# Inward searching

- Stories and the sense of self
  - The person's concept of self can best be understood as comprising a self-narrative that tells the story of the whole of a life.
  - This self-narrative gives coherence to the multiplicity of episodes, events and relationships experienced in the course of a life to date.

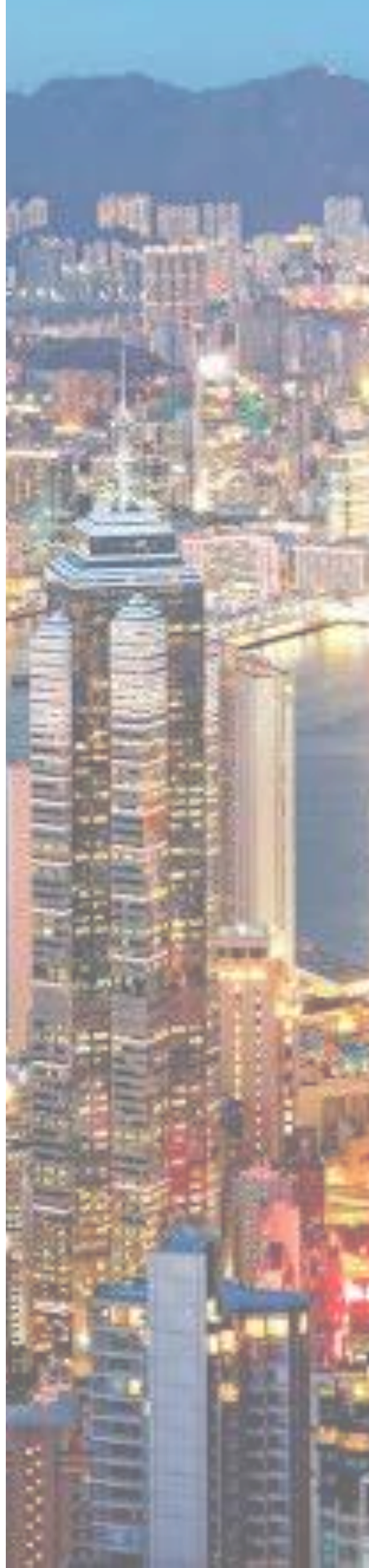


# Inward searching

- Development of skill in subjective searching is the primary means by which one can overcome the blocks to access to one's own resources and thus deal most effectively with life concerns.
- The process of inward searching:  
Self-understanding → Self-acceptance →  
Self-recognition
- The capacity for inward searching: A practitioner facilitates the client's fullest use of the capacity for inward searching through understanding and accepting the client as well as recognizing his/her strengths.

# Resilience in life

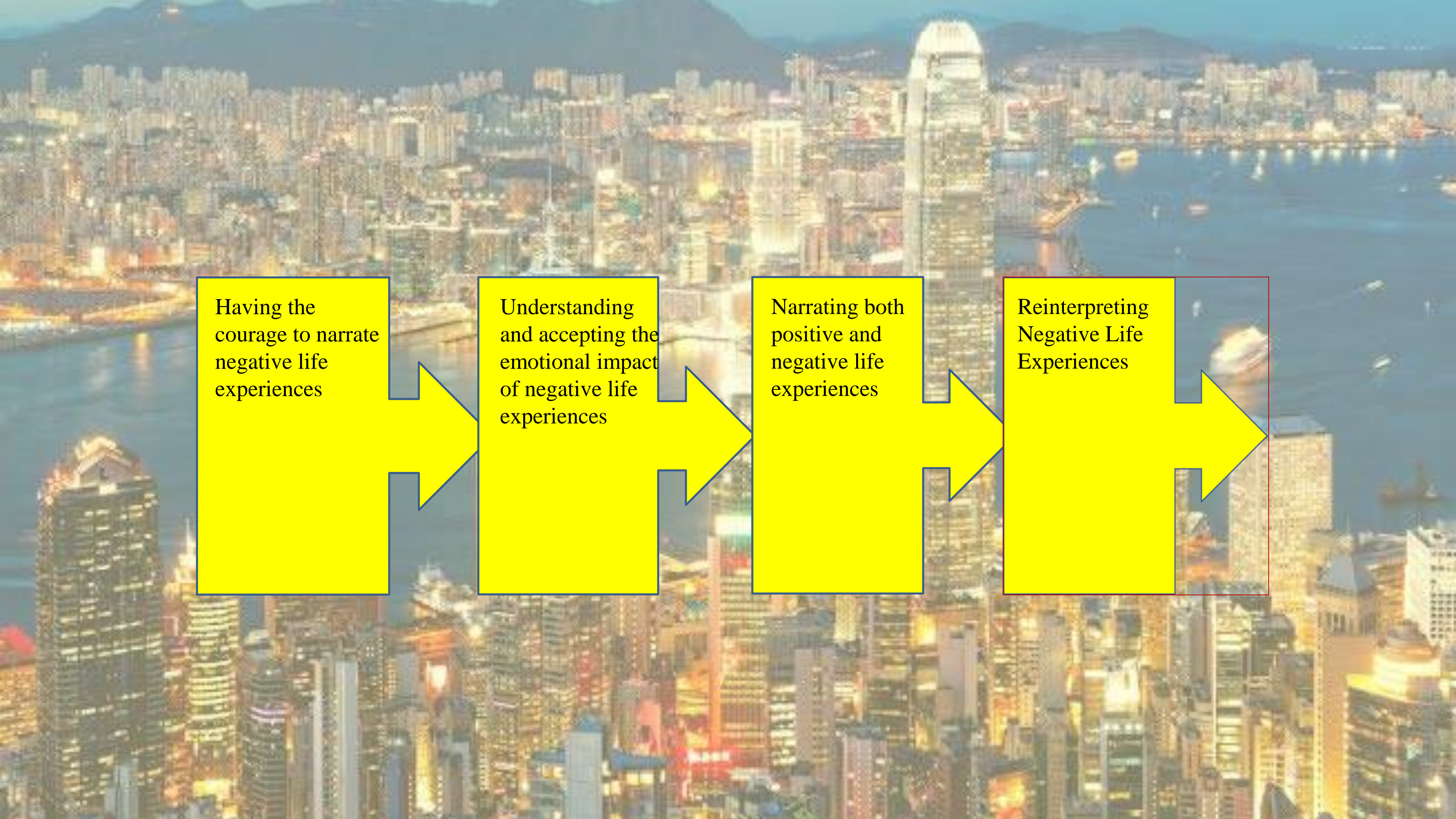
- *Life feeling*: the person's spontaneous sense of being alive, being coherent and sensing a right to be here.
- *Life courage*: the person's life feeling combined with their determination to conquer fear and anxiety in order to carry out their life project.
- *Life energy*: the ability of the person to survive even under difficult circumstances and to achieve longevity.





# Narrative Questioning

- Questions be focused on individuals and their actions rather than on problems.
- Inviting active, collaborative participation and personal reflection and thus open space for the development of new stories.
- Asking the client to think about exceptions, real or imagined, to living with the problem or about other perspectives on the problem.
- The process of clarifying and ordering the values (global parental meaning vs. situational parental meaning)



Having the  
courage to narrate  
negative life  
experiences

Understanding  
and accepting the  
emotional impact  
of negative life  
experiences

Narrating both  
positive and  
negative life  
experiences

Reinterpreting  
Negative Life  
Experiences

# From concern to change

- *Wish*: Spontaneous, fanciful
- *Want*: Hopes, yearnings, desires
- *Will*: Plans for oneself, intentions
- *Action*: Preliminary, tentative, try-out
- *Actualization*: Making it actual, a part of one's life
- *From will to action*: Engagement + Recognition
  - Enlarge the will





# Phases of the existential narrative approach

- Beginning the development of an alliance
- Arousing and focusing the client's motivation to have centered awareness of being
- Dealing with existential concern and existential anxiety through storytelling
- Exploring and strengthening life feeling, life courage, and life energy
- Supporting new learning and new ways of being

陶兆銘

存在-敘事為本  
青年個案工作



## 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

# Case Study

- 偉現時**23**歲，男性，身型高大，外貌端正。偉的父親於**2002**年去世，母親現時**60**歲，偉有兩位姊姊，分別是**33**歲及**30**歲。偉的父親是一位搬運工人，母親則是家庭主婦，兩人只有小學教育程度。偉的兩位姊姊均在中五畢業後擔任文員工作。偉一直與父母及姊姊在私人樓宇居住，並有自己的房間，因偉的父親去世前留下了一筆積蓄，家庭經濟尚可。



# Case Study

- 偉在小學及中學均名列前茅，操行亦佳。但據偉憶述，父母從來沒有讚賞他，他反而十分害怕父親，因父親常常責罵他，有時還會打他(但偉表示不太嚴重)，而母親則不多與他談話，同時因姊姊較年長，很少陪他玩耍，但偉說他在小學及中學時均有不少朋友。



# Case Study

- 偉的高級程度會考成績不理想，不能升讀大學，於是到了一間公司任職文員，但工作三個月後開始發覺自己無故感到十分驚恐，需要立即回家，後來他辭了職，並終日在家。期間偉多次接受臨床心理學家、輔導員及社工的幫助，但他每次在接受服務約半年後便主動終止服務。



# Case Study

- 在2005年，他再一次因為感到驚恐而入院，但入院後卻擔心不能出來，於是便偷偷離院回家。他向母親表示擔心警察會上門拘捕他，於是在位於九樓的住所躍下，但幸運地沒有斃命，亦沒有傷殘，經醫生診治後離院。這次事件之後偉仍然賦閒在家，靠著母親的零用錢及政府津貼生活，但經常為零用錢的問題而與家人爭執。



# Case Study: Identity

I would say I feel I am anxious in my daily life. Seemingly, outside, I mean my elder sister, and inside, my potential hazardous mental status and poor character equipped self, make me feel I am valueless and hopeless. I just know I am not helpless coz I am struggling via my utmost effort in daily life.

I do not know what I can achieve and sometimes I feel I do not deserve any good deeds happen on me. I just try my best in my study, my daily life, my relationship between my friends.

Now, it seems I get nothing, I mean money or any outstanding qualification or experience, but I just remember what you told me that I need to experience and accept myself.



# Case Study: Relationships

- Why my family members don't buy me the things that I want? Do they love me? Do they think that I should be independent? But why they don't let me become independent gradually? Their thought that I should be independent is very terrible for me. Why they don't let me get used to be independent in a comfortable and gradual speed. They demand me to change from dependence to independence immediately. Is this the way they show their love to me?



# Case Study: Meaning

- In the past I always have something to do but now I am free and idle, so no one will push me to do anything. I do not need to study for exam and do not need to worry about earning a living so I do not know what I should do then or tomorrow or next month or next year. I do not have a purpose and direction. The matter around me seems have no relationship and connection with me. I really feel frightened. I need an anchor. In the past I was defined to somebody but now I can redefine myself but I do not know how to do it.



# Case Study: Freedom

I know I can't change my family but I can change myself.

I know I will never give up under a big challenge like this.

It is because I am confident in myself and as I know I have free will power so I would choose to defeat the ones who look me down and make them know that the factor that I win or lose is only depend on myself and not them.

I am the master to choose win or lose.

No one can make me fail besides I let so.





# Beginning

- Today I feel unsafe. Recently I find that I am in a status of unsafe for years. I cannot find and feel safe from my family. I feel unsafe because I never feel safe in my life. My definition of safe is the feeling of someone whom I can trust most and give me a sense of safe in my life. I feel unsafe so I begin to judge and comment everything around me. Because a unsafe person need to testify what is true and what thing or person who can be trusted. I feel confused now because i do not know who i can trust most.



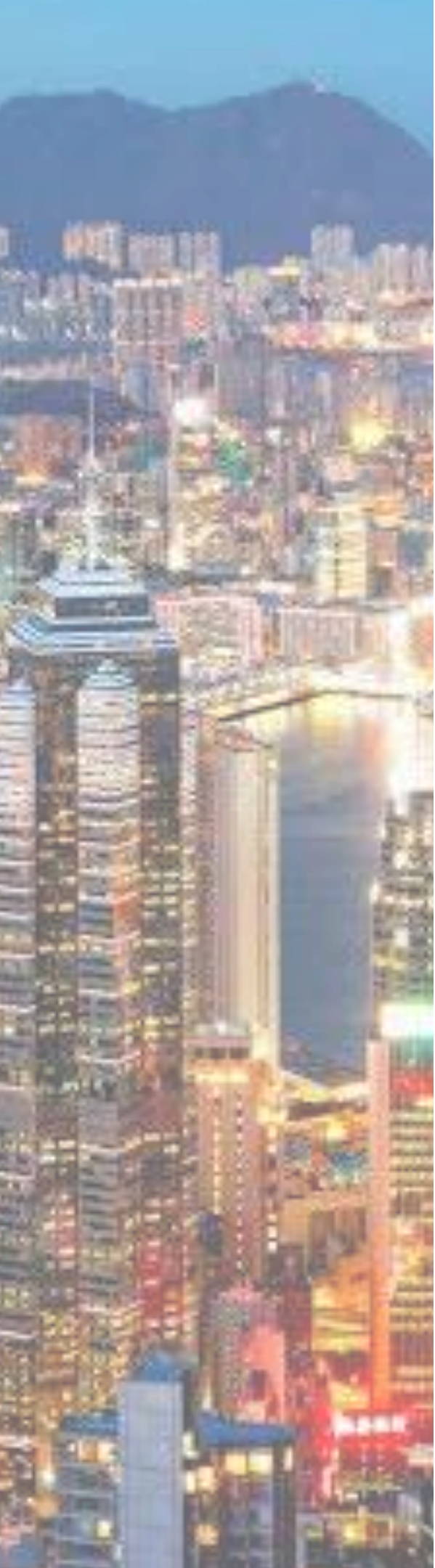
# Middle

- To me, if I do not meet you at this stage, I do think I must have committed suicide again or have been in mental hospital for a long time or in remaining time in my life. Unless miracle which I just do not know I thought you were absolutely perfect in human beings that I have ever met several months ago. But these several months or times, I think you are just a normal man with a pure mind but with mature development in communication with people. Yes, a conversation with love and compassionate, yes, I really hope.



# End

- Sometimes, I really feel tired. Hoping that I won't write this letter with the intention to please you. Coz now, I want to be myself. I need to like what I do actually like, which I fail to do so in the past.
- No one is perfect. But I know I need to impose less pressure to myself in the way to be a better man. I don't want to compare my achievement with others coz this often make a feel much more inferior.
- I never forget what I have learned from you, the unconditional acceptance and respect to a man.



溫馨提示：

若使用本PPT任何內容,請加上以下引文出處：

陶兆銘 (2024年1月1日)。青年個案工作。社工培力平台。

<https://swkempowerlab.com/2024/03/25/youth-empowerment-casework/>