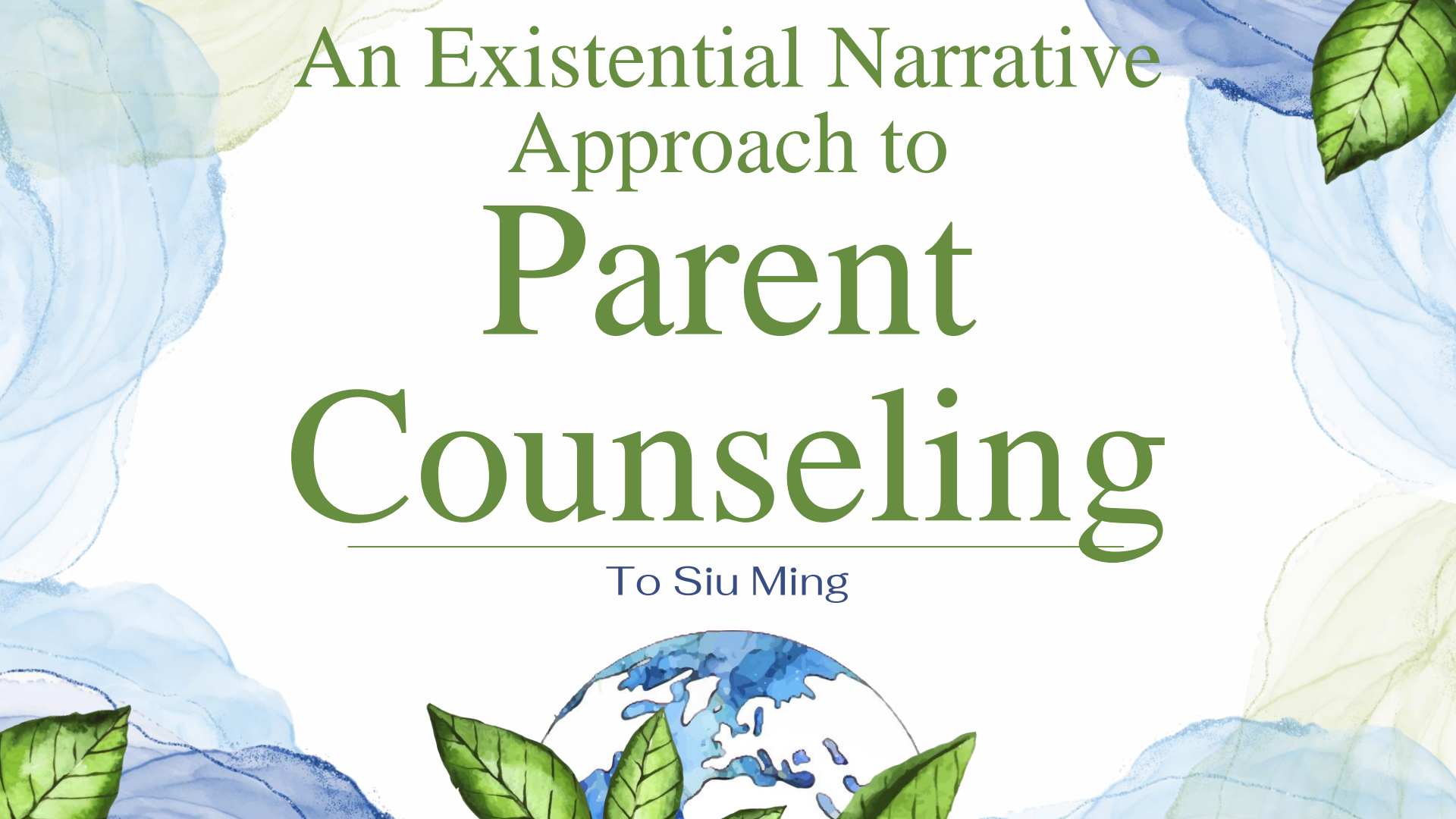


An Existential Narrative  
Approach to  
Parent  
Counseling

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To Siu Ming



The background features a watercolor-style illustration of leaves. The leaves are rendered in various shades of blue, green, and yellow, with soft, blended edges. Some leaves are more detailed, showing veins, while others are more ethereal and translucent. The overall composition is artistic and calming.

Sometimes, experiencing without narration  
is blurred, and narration without  
experiencing is shallow.

有時候，經驗缺乏敘事會變得模糊，而  
敘事缺乏經驗則流於表面。

The background of the slide is a watercolor illustration. It features several large, overlapping leaves in shades of light blue, pale green, and yellow-green. The leaves have soft, painterly edges and visible vein patterns. The overall effect is a gentle, naturalistic frame around the central text.

Narrating a story →

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

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

# An Existential Narrative Approach

An integrative approach that combines elements of existential and narrative practices. It seeks to help individuals explore the meaning of their lives and personal experiences within the context of their unique stories.

An existentially informed postmodernism of human self-creation (Polkinghorne, 2004).

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NARRATIVE  
KNOWING  
and the  
HUMAN  
SCIENCES

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Donald E. Polkinghorne

**Integrating Existential and  
Narrative Therapy**

A Theoretical Base for Eclectic Practice

Alphons J. Richert

*Narrative  
and  
Psychotherapy*

John McLeod



# Conceptions of Self

For existentialists, self is a process rather than a fixed set of contents. Existence involves a constant emerging, transcending past and present and thrusting into the future.

For constructionists, self does not even belong to the individual but exists only as it is defined at any given moment in interactions between two or more people.

Self is the generation of meanings through the interactions of symbols with direct experiencing, and the organizing of events into stories to which both the individual and society contribute.



# Conceptions of Meaning

- For existentialists, meaning is presentational emerging directly through action in the world → direct experiencing
- For constructionists, meaning is representational; it is produced through the use of language
- → Stories are *lived and told in the living* as well as in the words that describe the living.



# Conceptions of Dysfunction

- Dysfunction is not conceptualized as a deficiency in meaning-making skills, internal to the individual. Rather, as people attempt to deal with life challenges, their stories may develop a number of features that make achieving life goals and experiencing life satisfaction difficult.
- Problem-saturated stories: The occurrence of life events that challenge the person's current construction of reality.

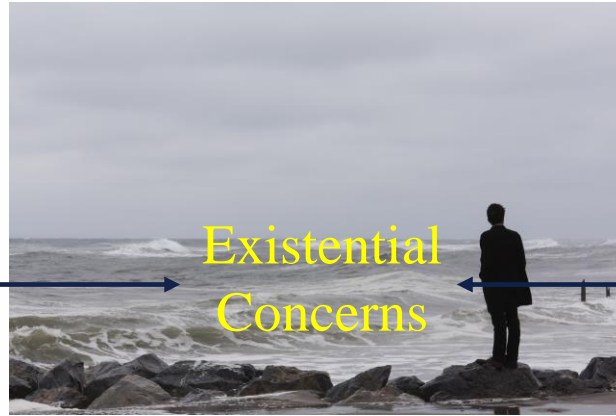


# Conceptions of Worker-Client Relationships

- The worker-client relationship is co-created.
- The practitioner's emotional experience interacting with the client can inform the practitioner's understanding of the client's problem-saturated stories and self-narrative as well as the lived experience from which they spring.
- Practitioners should ask questions that invite active, collaborative participation and personal reflection and thus open space for the development of new stories.

# Existential Narrative Approach

Being a human,  
Life Experience,  
Family Experience,  
Socio-cultural  
Context...



Life Themes:  
Pains  
Loses  
Loneliness

Life Themes:  
Hopes  
Strengths  
Belonging

Selves in Stories

Dialogues (Dia-logos)

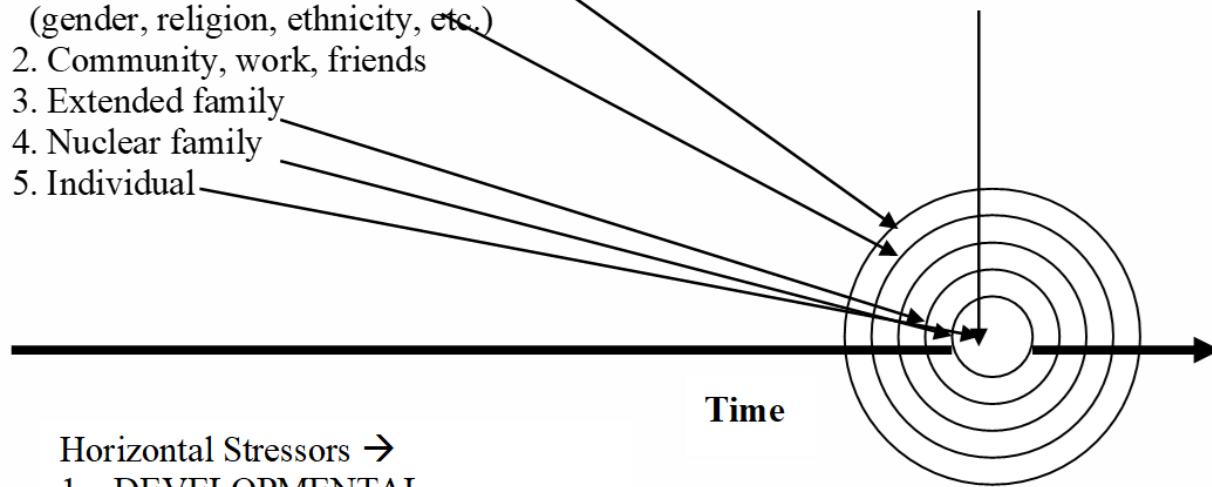


## System Levels

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.

# Existential Narrative Approach

Being a human,  
Life Experience,  
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Life Themes:  
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Life Themes:  
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Selves in Stories

Dialogues (Dia-logos)



# 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)。

探討家長的存在關懷，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。

## 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

## 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

## 主題

第一章

傷痕累累的童年

第二章

叛逆少年

第三章

得到新生

第四章

毒海浮沉

第五章

怦然心動

第六章

BB來了

第七章

金星和火星

第八章

露水情緣

第九章

東窗事發

第十章

絕境求生

第十一章

等待救贖



## 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

# 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



# Meaning-Making Process

- Based on Park's Meaning-making Model (2010)
  - Global parental meaning
  - Situational parental meaning
  - Discrepancies between situational and global meanings → Guilt, powerlessness, sadness, anxiety...
  - Meaning-making efforts to cope with the discrepancies between situational and global meanings

# Meaning-Making Process

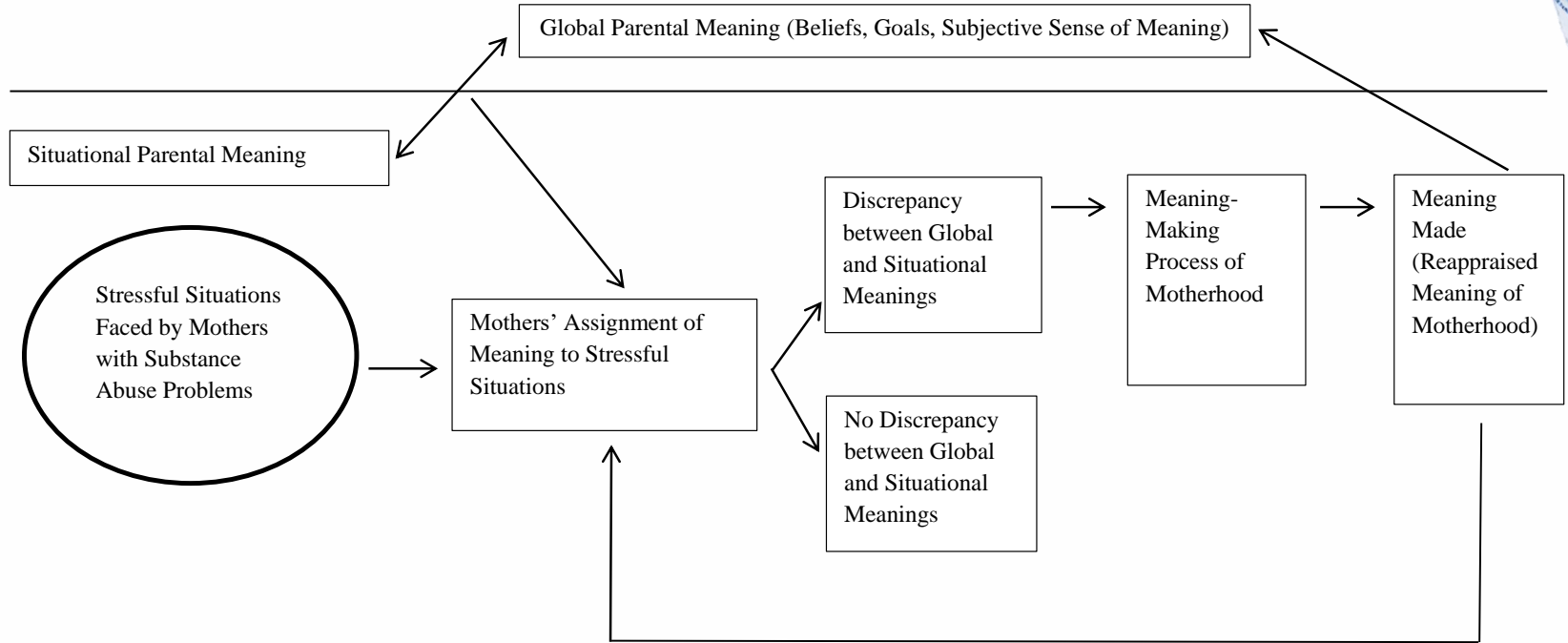


Figure 1. Analytical Framework based on Park's (2010) Meaning-Making Model in the Context of Stress and Coping

# 存在敘事家長工作的目標

- 在家長自述的故事中，了解他們的主觀經驗，通過他們自己的詮釋，找出人生和親職經歷對他們的意義，讓他們了解自己的存在關懷、存在焦慮和生命力，從而認識、接納與肯定自己。
- 強調：
  - 賦予親職歷程的意義
  - 敘述和重新詮釋自己的生命故事
  - 追求個人成長和自我癒合
  - 更深入認識與接納自己，肯定自己的生命
  - 工作人員與家長的關係

## Assessment and Intervention: An overview

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## “We” Experiencing

- Focuses upon “present” or “now” moments of meeting in which practitioner and client know and feel what the other knows and feels.
- Practitioner’s immediate experience of living with the clients in the moment is a highly valuable source of information regarding clients’ interpersonal process.
- Self-disclosure: Self-disclosure must be for the benefit of the client. Practitioner shouldn’t engage in self-disclosure for their own benefit or therapy. Therapy is for client, not the practitioner.



# 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.

# Narrative Understanding

Paralleling: Topic, emotion, meaning

Zoom in (concreteness) and Zoom out (abstraction)

Feelings of feelings

Reflection on reflection

# 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)

```
graph LR; A[Having the courage to narrate negative life experiences] --> B[Understanding and accepting the emotional impact of negative life experiences]; B --> C[Narrating both positive and negative life experiences]; C --> D[Reinterpreting Narrative Life Experiences];
```

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  
Narrative Life  
Experiences



## Reaffirming Resilience (Jacobsen, 2007)

- *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.

# 我的生命力

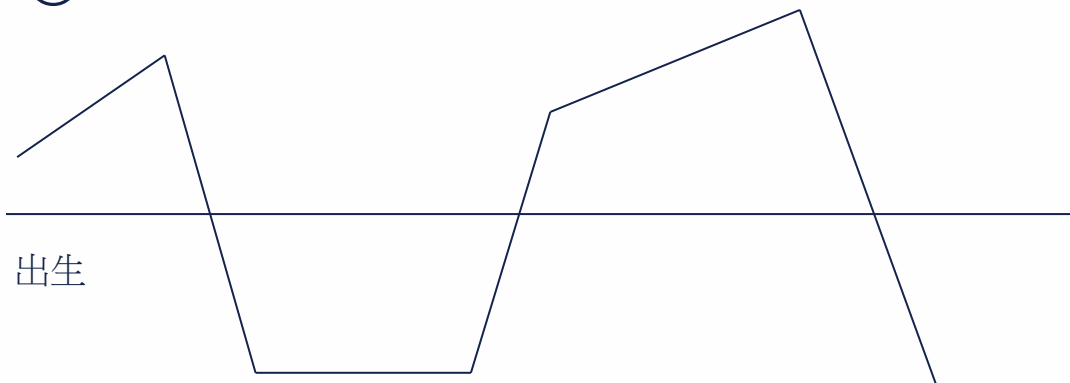


出生

死亡



# 我的生命力



# 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

## Case Study

Mary 現年43歲，曾有第一段婚姻，育有一位已年近20歲的女兒。她在女兒歲半時與前夫離婚，離婚13年後再與另一個有濫藥行為的男士拍拖及懷孕生子，但未有結婚，兒子現時6歲，最近被診斷患有自閉症。Mary 也有吸食冰毒的情況。

## Family of Origin

爸爸走左，一年唔夠呀媽咪又係成日開始進出醫院呀，因為我仔出世呢...到我個仔歲幾，跟住我阿媽就走喇，即係舊年5月囉，我爸前年7月囉，係年半到啦係囉，斷唔晒呀係，因為走得太突然喇，兩個都見唔到最後一面。

## Relationship with Boyfriend

以前做野識架...識佢[男朋友]前妻先嘅，咁佢就同佢前妻分開左，咁先我地先至一齊架，佢啲兄弟介紹佢有野做跟住先至接觸到呢樣野[毒品]咋嘛。

佢父母又唔理佢，即係拋棄佢，咁同埋佢之後有犯即係年青嘅時候犯過事又坐過監，咁即係佢啲怨恨呀，積積埋埋咁我想同我開解佢呀，即係同佢傾訴呀等佢舒服啲呀咁用左咁咪所以用呢啲方式咁去同佢傾講囉，因為佢講唔出呀，所以我用呢樣野去講野囉係，等個人放鬆啲可以講番啲內心個啲感受。

## Experience in Substance Abuse

我[吸食毒品]之後就係變左第二個人呀，係呀直頭連工都辭埋返佢[男朋友]屋企幫佢手洗衫煮飯拖地...因為我同佢一齊時5年無做過野架，都係靠我我自己有時間屋企借呀，後期有左BB之後即係擺綜援咁樣，係囉。

佢[胎兒]可以控制到我架，佢係我個肚個時，佢想我食[毒品]即係俾我食嘅時候呢佢就會俾我去接觸[毒品]囉，即係有時同佢講下呀，即係佢點講呢，唔知係咪會識呀呢，即係佢有時知道我好煩惱好躁嘅時候呢諗起想食佢就會俾囉。

係屋企呢因為我生完之後有餵一個月人奶嘛，餵個幾月，唔夠食呀佢，係嗰個月無乜點食[毒品]囉，即係無食過，無接觸過囉，到佢之後唔食喇斷左奶我先至又再食番囉。

## Experience in Mothering

我有話俾佢[男朋友]聽仔仔俾左張個報告佢睇，懷疑佢有自閉症候群，咁話左俾佢聽，但係佢無反應囉。

我仔脾氣大啦，唔知點解好躁啦呢輪總言之就，佢就好大脾氣，點講呢，佢要個樣就要得個樣咁樣啦，唔俾就發晒脾氣喇，咁我成日係屋企又得一個人之後有時就盡量滿足到佢啦，有時呢唔俾呢佢脾氣係大到掙野呀，就掙呀掙，咁變左我一個人無人同我講野呢，好辛苦囉...

# Experience in Mothering

睇演唱會呀貴到呢真係，又係錢銀囉同埋佢對屋企野對我緊要個啲野呢就唔嘢唔吊囉，對其他人呢就好緊張囉，佢可以話俾人聽我對佢唔好囉，但佢去旅行呀我就會俾錢佢去旅行呀，咁有時生活上呀佢想要或者睇中左知道佢啱個樣就會特登買俾佢...因為我同佢爸爸一齊嘅時候呢拍左8年拖，跟住就之後先結婚有左我女嘛，咁跟住佢係我女歲半嘅時候我地就已經離婚喇。

# Reflections

- 閱讀Mary 的敘述後你有什麼感受？
- 你如何理解Mary的存在關懷、生命主題和生命力？
- 你的介入目標是什麼？
- 你會如何達到你的介入目標？

## Discrepancy between Global and Situational Parental Meanings

我有時自己鬧自己㗎，我話：「你好停[止吸毒]喇」，但另一方面我又會話：「你俾啲時間我啦，我唔係做唔倒，但我真係未斷倒囉！要斷我一定會斷倒，但係一定要長啲時間。」有時真係好辛苦，阿仔有時返咗學，一個人就會諗「點樣呢？生活點樣呢？」好多嘢諗，但係停[止吸毒]唔倒。好無聊之下就想起[毒品]，我唔係話借助佢可以解決到問題，只不過係借助佢放鬆咗啲，放低咁啲嘢，會舒服啲。

## Existential Concern

Mary述說曾經遇到一個黑影，當她和這個黑影對話之後，這個黑影便離開了她，而這個黑影便是她自己。從此她縱使深知男朋友一直對她不好，但她選擇了送走那個黑影(放低自己)。以上對話顯示了失去自己成為了Mary人生故事其中一個存在關懷。

## Life Theme

在與Mary的面談中，深深體驗她的掙扎與無助。其中最深刻之處，莫過於她提及其男朋友在她家中與另一些女性發生性行為，而她卻共處一室的經驗，Mary不明白為何自己能夠接受這情況。

我形容同佢一齊嘅日子慘過我做「雞」[性工作者]囉！我做「雞」都有錢收呀！我冇嘍，我仲要供應埋嘢食，生活，養埋你[男朋友]，呢六年來冇做過嘢！悽慘到咁！唔通我真係要承受呢啲磨鍊先至可以有另一個我？而家就係等緊...其實我一早都知，等緊孤獨囉，即係一個人過，自己孤獨一個過，睇住阿仔長大，其他嘢唔強求。

# From Concern to Change

Mary提及男朋友因兒子不聽話而掌摑他，令她感到很憤怒。她說：

我未見佢[兒子]喊得咁緊要，好淒涼咁。所以今次我好激動，我話：「你睇吓，你嚇到佢咁，佢已經好傷！」...我話：「你睇吓你做出嚟嘅好事！我唔該你即刻走，我唔想你留喺度，我好堅決同佢講。」

# 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)。家長個案工作。社工培力平台。  
<https://swkempowerlab.com/2024/01/01/parent-empowerment-casework/>