

優勢觀點

社會工作理論與實務

Strengths Perspective: Social Work Theory and Practice

宋麗玉・施教裕◎著



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HUNG YEH

致 謝

三願四感

謹願以此書與今世當下所有社會工作者分享和就教。

誠願以此書向未來無量無盡利他行者請益和託付。

祈願以此書向古今中外過去一切仁智賢哲、善心德望、和古道熱腸的助人工作者致敬和傳承。

感謝：全體優點團隊師資成員、社工夥伴、機構督導主管。

感恩：所有優點模式案主分享其復元高峰成就和優點正向經驗的見證。

感動：一切中外文獻和本書復元優點理論知識和實務經驗，可以與讀者一齊共鳴和相互感動，一起探索復元奧秘和優點驚艷。

感應：普遍過去、現在、未來的十方世界所有認同復元優點的前輩、先進、和夥伴，一齊在不斷發現與提升自己生命及所處世界之意義價值的人生旅途，可以與助人至善真理道交感應，和永垂不朽。

〈推薦序一〉

Foreword

The common needs of people are often obvious to the general public. Suitable housing, food security, financial stability, access to education, health care, mental health services, and protection against domestic, national and international violence are essential to the development of a person within a family structure, community, society and nation.

From a social work perspective, the needs of people are associated with a sense of distributive justice that links the potential of individuals and their communities with economic opportunities and social services. The *Strengths Perspective: Social Work Intervention Theory and Practice* was written to ensure this linkage occurs, by providing social workers with a framework of practice that recognizes and builds on the unique strengths of people and communities through a well-defined base of knowledge and skill set.

Designed for graduate-level social work students, the book's eleven chapters present the strengths perspective in a comprehensive manner. The authors, Drs. Li-yu Song and Chaiw-yi Shih, distinguished social work scholars, move students from an overview of the historical development of the strengths perspective to a theoretical foundation of analysis, followed by an array of practice applications relevant to recovery, the helping relationship, personal work plans, and social resources.

The intent of *The Strengths Perspective: Social Work Intervention Theory and Practice* challenges the long-standing deficit model of social work practice by introducing students to the critical concepts of the strengths perspective. More succinctly, the book's three sections introduce, define and apply a strengths perspective to social work practice.

Major contributions to the intent of *The Strengths Perspective: Social Work Intervention Theory and Practice* were made by the authors' skillful connection of the strengths perspective to the unitary model of recovery. Through conceptual



definitions and practical applications, Drs. Song and Shih explain the elements of the helping relationship associated with the formation of goals and personal work plans. Of particular interest are the book's cases examples, many of which are taken from field education experiences in local social service agencies.

In terms of innovations, many elements of the strengths perspective have already become standard in social work texts. However, *The Strengths Perspective: Social Work Intervention Theory and Practice*'s content on the dialectic arguments, language application of the strengths perspective, and social resources is provocative. Specifically, in Chapter 6 the authors describe why the revisions in language associated with practice from a strengths perspective necessitate a shift in thought about clients, services needs and the role of social workers. In Chapter 11, Drs. Song and Shih define social resources, along with the reconstruction of supportive networks, in a concise, logical format, supported by practical strategies and methods of assessment. Of interest to students and faculty members alike is the way both chapters advance the use of the strengths perspective to facilitate change at an individual and macro level.

The Strengths Perspective: Social Work Intervention Theory and Practice is an important resource for several reasons. First, it accomplishes its purpose- to expand the resources available on the strengths perspective in social work practice. Additionally, the book bridges the gap between theoretical frameworks and practice skills. Lastly, *The Strengths Perspective: Social Work Intervention Theory and Practice* recognizes that lasting change is possible and that social workers, in partnership with clients, play a vital role in facilitating that change.

Moving from content to a technical analysis, *The Strengths Perspective: Social Work Intervention Theory and Practice* approaches its subject matter rationally, with an abundance of first-hand practice experience. Its format is well organized, with the eleven chapters linked in an easy-to-follow sequence. Another positive aspect of the book is its well-defined terms and engaging case studies.

It should be noted that I had the opportunity to spend time with both Dr. Li-yu Song and Dr. Chaiw-yi Shih while attending the 2009 International Conference on Recovery and the Strengths Perspective, hosted by the Graduate School of Social Work, National Cheng-chi University, Taiwan. The professors' commitment to social work education and their students was inspiring, as was their demonstrated understanding of clients' needs and the response of practitioners in social service

agencies. Dr. Song and Dr. Shih's support of the strengths perspective is evident in their teaching, interactions with students, colleagues, and clients, and research agendas. Enthusiasm and hope for the social work profession are integral to Dr. Song and Dr. Shih and apparent in *The Strengths Perspective: Social Work Intervention Theory and Practice*. I think the book is timely in its focus and will serve as a useful text for social worker educators, students and practitioners.

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〈推薦序二〉

Foreword

This book is a welcome addition to the strengths perspective literature with its international focus, in general, and its application to Chinese communities, in particular. Drs. Song and Shih's experience, knowledge, and passion for the strengths perspective are evident throughout their book which presents an even balance between theory (chapters 3-6) and application (chapters 7-11). From theoretical underpinnings of human potential to the application of strengths-based principles, this book provides guidance in discovering and amplifying the personal and environmental resources for every client.

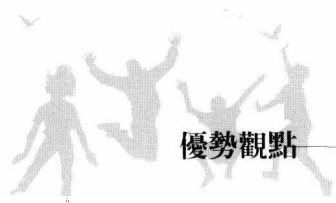
As a social work educator and practitioner, I find that students and professionals are often attracted to application more so than theory. And rightly so as they are eager to learn strategies of how to better assist clients navigate and heal from their often tumultuous lives. Yet, if one uses strengths-based approaches without a theoretical foundation, the helper runs the risk of not actually altering his/her helping paradigm, but rather selectively applying it to clients based on problem history or desire for growth. For example, a practitioner may apply strengths-based methods to clients, who are motivated, while those who are reluctant to change may continue to be viewed from a deficit perspective. Thus, students and practitioners may say they use a strengths perspective; however, the significance of these ideas is lacking in regard to how it might influence their overall practice as they continue to operate from a problem-centered approach. Drs. Song and Shih's book addresses this chasm by integrating both theory and practice as they relate to implementing a strengths-based helping paradigm in order to promote recovery in all clients regardless of their circumstances.

This book continues to build on a contextual understanding of the strengths perspective and provides a lens for practitioners to place possibility before problems in their work with clients. Drs. Song and Shih remind us that limitations placed on clients' recovery may not only be due to how they see themselves but

also may relate to practitioners' deficit-oriented analysis of them. For those new to the strengths perspective, this book, hopefully, will widen your conceptual and practice lens toward viewing recovery as grounded in client promise, resilience and strengths rather than client problems, deficits, and symptoms. Chapter 2 lays out the development and basic concepts of the strengths perspective and their connection to recovery while contrasting this to deficit models of practice. Chapters 3-6 provide theoretical foundation for recovery and the strengths perspective. And, chapters 7-11 give the reader a broad view of the application of the strengths perspective regarding the helping relationship, assessment, goal setting, and the use of social resources.

In the past six years, Drs. Song and Shih have diligently worked to bring the strengths perspective to Taiwan and beyond. They have met with administrators and practitioners throughout Taiwan to provide training, implementation, supervision and evaluation of the strengths perspective. One example is Drs. Song and Shih's seminal, two-year study of strengths-based training for case managers working with victims of partner abuse. Outcomes from this training indicated client improvement in regard to depression, self-efficacy, social support, self-discovery and empowerment. Another example is their organizing of an international conference on recovery and the strengths perspective, in which I was fortunate enough to be invited to as a key speaker. The conference convened in Taipei and included scholars along with practitioners who all presented on the application of the strengths perspective in such diverse areas as the elderly, domestic violence, sexual assault, psychiatric disability, and disadvantaged families. Several sessions included professionals trained by Drs. Song and Shih, who shared their successful experiences in using the strengths perspective. Their book is yet another example of the authors' commitment toward developing practitioner efficacy in the principles, dimensions, and approaches of the strengths perspective.

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宋 序

「我達達的馬蹄，風塵渺渺，是歸人，不是過客」

生命的轉變有時超乎預期，充滿著驚喜與驚奇！！2002年孟秋我踏上了探索復元的旅程，在國科會的贊助下，前往美國考察精神障礙領域之復健服務，最終目的地在波士頓大學內的精神復健中心鑽研復元的相關文獻與方案，負載學術研究的目的，亦有休養生息的意義。多年專業與生活的投注，累積的壓力傾出，啟程時的心情，如同行李般沉重。起初展轉四個城市，觀看方案運作與訪談相關人士，一路上貴人相助，使得旅程順利達成，我讚嘆方案團隊工作人員如何以尊重與增強權能的態度促進案主復元，精神障礙者在社區以自己希望的方式，過著有尊嚴的生活，看到復元的可能性，激發我內在種種思考與想像。

來到波士頓，查理士河畔（Charles River）的楓紅在陽光下燃燒著，楓葉在秋風中搖曳，幾場大雨之後，紅葉落幕，換上白雪覆蓋，一樣激盪著人心，帶來無限悸動。更令人悸動的是精神障礙復元者的個人告白，由發病後的震驚否認、期盼生活回到原貌，轉為絕望、滿心苦楚憤怒、麻木、喪失生的意志與能力，再轉為接納、希望萌生、嘗試行動、得到正向經驗、重新出發、找到自己、獲得角色、滿意與喜歡自己……。這是一個多麼不容易的脫殼蛻變的旅程！需要多久的醞釀、多少次的嘗試、在失敗中展現多大的韌性與毅力……！波士頓冬天的淒風苦雨常使得我原已孤獨的心更加苦悶，在研讀中，我似乎跟著他們一起在來來回回的復元路上同行。復元的倡導者，William Anthony大聲疾呼回歸以「人」為焦點，撞擊著我的心，人群服務終究關注的是「人」的改變，「人」的生活是否滿足、快樂和有意義。但是，改變從何而來？改變的鑰匙就在前往堪薩斯州佛羅倫斯市接受「優勢觀點個案管理模式」初階訓練時找到，就在由想望著力，以優勢為策略、以增強個人權能為中介目標、以個人生態為工作場域和滋養來源。對於多年來亟思如

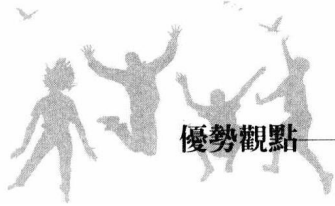
何促進實務界專業模式之建立的我，心中興奮莫名，心想這或許是一條路徑……

帶著驚喜回到台灣，懷抱者一個想法，希望在台灣落實優勢觀點，促進更多的案主復元。藉由當年現代婦女基金會執行長張錦麗老師的促成，以及家庭暴力暨性侵害防治委員會相關負責人的肯定下，優勢觀點個案管理模式在婚姻暴力和性侵害領域揭開序幕，爾後延伸至高風險家庭關懷輔導、青少年行為與情緒處遇的零星運用、精神障礙者、弱勢兒少扶助等，可謂逐漸蔓延並且開花結果。六年餘，與團隊成員共同努力翻譯訓練手冊，訓練專業人員，進行督導與評估，我自嘲猶如「優勢觀點的推銷員」；2006年起在暨南大學開設「優勢觀點與家庭暴力防治」課程，亦於2008年起在政治大學開設「優勢觀點社會工作」，期盼培養此項實務典範之人才種子。

這些年來關於優勢觀點與復元的論述和實務經驗，逐漸累積本土的知識和成果，特別是團隊夥伴施教裕老師在復元的本體論、認識論和方法論之論述，皆已超越西方學者。於是，在此時我們寫下《優勢觀點——社會工作理論與實務》一書；我們努力涵蓋哲學與思想基礎，復元和優勢觀點之理論，實務操作方法與案例，企盼讀者在閱讀之後，對於主要觀點獲得清楚且深刻的認識，同時能夠掌握實務方法之運用。這些是我們對於優勢和復元觀點的思考、體驗、實踐的果實，也是所有參與執行的優點夥伴社工之實務智慧累積。這本書是復元與優勢典範在台灣的地標，它將引導我們邁向另一個階段，儘管我不確定那是怎樣的一個路徑。

過去六年來在高速公路上與高鐵路上南北奔走，過程中未必都順遂，忙碌不免帶來壓力和疲累，但我感謝 主讓我有機會做這些事，我感動這麼多人與復元和優勢觀點相應且願意實踐，我感恩六年前，我孤單的復元探索旅程換來豐碩的專業收穫，在異鄉，找到回家的路。

宋麗玉



施 序

復元三部曲

「真理，像放天燈，須放手，才能上達天聽，回歸真理故鄉，終睹上帝慈顏。

優點，像降落傘，須放手，才能啓程，人傘原為一體不離，直抵希望大地。

復元，像放風箏，須放手但不離手，才能持續創新正向高峰經驗，愈遠愈高。

苦難和問題，像放生，須放手，才能重新迎接天地的祝福和人間的快樂。」

生命詩篇：復元心跡與優點光影

初中以前，一旦師長同學和家人親友稱讚和勉勵一己的個性行爲、才能專長、興趣抱負，即深感自重自尊和前途有望，童心雀躍不已。

高中時期，登上合歡山主峰俯瞰台灣寶島中央山脈主要稜線盡在足下，不禁像電影《鐵達尼號》男女主角站在船頭高呼「我是世界的王」，高峰體驗，如層山重疊綿延不止。

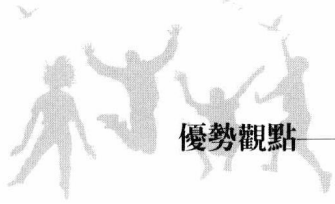
少年不識愁滋味，卻偏愛探究人生真理，在外籍傳道人士真誠親善的關懷與呵護之下，可以虔仰讚嘆耶穌基督（堪稱社會工作者的鼻祖或先驅，以食物分享困乏飢饉的窮人，以撫慰安寧癡瘋疾苦的病患，以同理接納受辱污名的罪犯和妓女，以因信稱義的天國應許廣大弱勢無望的族群，倡導實踐不分貧富貴賤或種族性別的協力互助之福利社群。當然，在此一千五百年前，

東方的佛陀亦是如此教誨和修行，只是似乎不再如是在東方國土如實傳承，直到二十世紀初中國太虛大師開始倡導人間佛教，並由台灣慈濟人加以發揚光大）的大愛無私行止，以及感受體會主恩深奧難測意旨和教會弟兄姐妹的無限包容情誼，心有戚戚焉，難以自己。

大學以後的青年時光，仍喜放浪形骸，常與江上清風和谷中明月為伴；在玫瑰花蕊的甜美芳香和如萬花筒一般魔幻花瓣色澤光彩的迷宮中自我陶醉；在寶島無數海邊的濤聲潮音喝彩之下觀賞白晝浪花和黑夜漁火，甚至在颱風過後的澎湖望安離島跟隨漁村頑童不顧性命跳進波浪洶湧的怒海龍口，玩起人衝浪和浪拋人的瘋狂遊戲；在夕陽餘暉的五顏六色雲彩繽紛中，享受上帝賜給世人在地上最豐盛美味的靈糧和無盡最後晚餐；在星夜的學校宿舍屋頂上，與古典音樂大師們邂逅和共譜知音；在日月潭畔遙望矗立山頂的慈恩塔，緬懷中華民族史上不用一兵一卒即征服西域、前往印度取經卻又可青出於藍的折服一切西天經師、堪稱最偉大的中國留學生玄奘大師英靈，不禁興起一股有為者亦若是英雄豪氣。

中年以後，在九二一大地震鬼門關走一遭的劫後餘生，為探究生死奧秘和千古不解之謎，在中國各大名山古剎的千百年老樹跟前，虔心聆聽歷代祖師的諄諄教誨和前人的老婆叮嚀之曠世迴音；在寶島中台、法鼓、唯識和華嚴道場的禪堂靜坐中，無筏卻得渡登不生不死的解脫彼岸、領略回頭是岸的玄旨妙趣，面對固若金湯和滴水不漏的真理紫禁城，苦苦尋找那無門之門，終得彌勒恩師彈指之助，即如善財童子一般順利通過初、重、牢三關，榮登太和、保和、中和三寶殿，總算入寶山未空手而還，真理、優點和復元三合一的冠冕、權柄和玉璽，如此拈花微笑式的衣鉢相傳，堪謂手到擒來全不費工夫；在吵雜都市街道或公園陋巷男女老少的嘻笑怒罵中，亦無一不是上蒼英靈或天仙下凡呢喃不已的高峰迴響；在家暴婦女和高風險家庭弱勢眾生的復元高峰與優點正向經驗之見證下，從苦難和創傷中看到意義與希望、由問題和疾病中看到出口與安康，以及自黑暗和險惡中看到光明與良善。

晚年以後，繼續登上優點渡船，邁向無止境的復元彼岸，回應真理的無上至善神聖呼召，實踐社工的無盡慈悲莊嚴使命……。



人生告白：三大哉問？

從少年不識愁滋味愛看藍天白雲起，十六歲某一天親睹天色是藍的，和發現天空穹頂竟是無底洞，直驚嚇的魂魄四散和不知如何自處，迴光返照，又覺察所謂的「自我」的身心社會靈性四樣東西，也是破洞和虛假的。從此乃開始追尋自我是什麼？這個世界宇宙又是什麼？人生的意義又是什麼？在圖書館的古今中外聖哲書籍中，在山之顛，在海之涯，在曠野，在墳場，在鬧市，在教室，如癡如癲的追逐真理的影子，期盼這個世界再賞一個啓示，或遇見一位先知能給一個開導，但卻始終未能如願。

歷經六年盲修瞎練，在身心俱疲、形容憔悴、和精神枯槁之餘，忽然看到存在主義海明威小說的一個隱喻「一隻花豹活生生的死在非洲吉力馬札羅山頂上的雪堆裡」，又讓自己不禁打從心底顫慄不已，深覺一股死亡的寒流貫徹全身，恍然覺悟自己猶如那隻花豹不顧一切的離開草原，上山追求不知為何的真理，最後山頂峰端可是高處不勝寒和一無所有，甚至賠上自己的性命，故趁還來得及回頭時趕快下山，重新做草原的萬獸之王。

在大學畢業後，即以皮爾博士所著《人生光明面》一書的積極正向精神作為處世圭臬，自許「苦難的人沒有悲觀的權利」，願意無怨無悔的過平凡一生，亦將生死是非和名利財富一概拋置腦後，只是偏偏老天待我特厚，讓我仕途和學涯一再頻逢英明長官和貴人恩師提攜，一路意氣風發，得以發揮所長和服務鄉梓。

下山後歷經半個太平甲子，有幸際遇無比殊勝因緣，終得在日月潭畔追隨中華民族史上空前絕後可以完成萬里長征的探險家和最偉大成就的留學生，雖名為去印度西天取經，但學成卻超越印度諸師論述，以〈摧惑顯宗論〉一文冠蓋無遮辯論大會長達半載，無人能挑戰文中任何一字的無量涵義，堪稱青出於藍的玄奘大師之舍利英靈和般若教誨；和位居台灣地理中心，以合歡山諸中央山脊為屏障，與中台禪寺並列為埔里蓮花寶盆中逕相遙望的兩片不二心蕊高台聖地，無論地理海拔或自然靈氣均名符其實，為台灣最高學府的暨南大學任教，並默默投入社區關懷與老人服務。

不料卻又遭逢台灣百年難得一見的九二一大地震，可謂「天搖地動幾

喪命，鬼門關前走一遭；雖謂身亡無足懼，卻是生死不明白。」於是災區重建工作告一段落後即自願提前退休，潛心鑽研究竟存在之學。——朝拜大陸名山古剎聆聽古聖先賢祖師大德的無聲教誨，以及每每遍訪台灣諸山長老的無上法門，總算是領會所謂「無門之門」或「不二法門」的般若玄關，畢竟不是戲言或謬論，也不是精神病患的瘋言或謔語。當然，入門之後有如劉姥姥進大觀園，所謂華嚴世界的美麗豐富和多采多姿，真是目不暇給和美不勝收，只有驚歎不止，不知從何說起。

生涯矢志：社工專業傳承

自十六歲矢志和十八歲報考及投入社會工作以來，轉眼已四十餘載，當初只是一個高中生對什麼叫做社會工作確實並不明瞭，不過，由於班上同學的父親在少年感化院當老師，就覺得這樣的工作十分崇高神聖和非常有意義，深深被吸引和感動。即使自己向來都是父母和家鄉親族長輩心目中的好孩子，也是一路從幼稚園到小學初中和高中所有師長眼中的好學生，卻天性對彼等所謂不良少年或壞學生心起愛惜與不捨。在記憶中，雖然自己從小生長在小康的農家和規矩的公務員家庭，但自小學起就喜歡與家境窮困、衣著破舊、滿身髒垢、功課很差、甚至其貌不揚，或被人排斥的同學來往和做朋友，反而自在和不覺有何不適。

在大學時期，也未必真正知道什麼才是社會工作，只是從大陸來台的社會工作前輩如熊芷、傅雲、任佩玉、周震歐等師長的言行心志和為人處世態度中，可以感受和認同助人的真摯熱誠與無上使命及至善任務，並立志遠赴美國求學取經和提升社會工作專業知能。在美國求學期間，所遇社工夥伴和志工朋友，大多如上帝國度中的天人一般，無論貧富貴賤或士農工商，都是一派和睦氣質和友善風度，以及斯文親切和溫馨體貼的德性涵養，無不令人讚嘆和佩服到五體投地，不愧是上帝所永遠祝福的子民和耶穌所一手調教的門徒。不過，由於自己學養和聰明才智均嫌不足，在二十世紀七〇年代和八〇年代仍是科學實證典範掛帥的三個美國社工學府，即使先後完成碩士和博士學程及學位，內心對生命真理與助人專業的無知與疑惑，只有與時俱進和無有令人滿意的解答。




優勢觀點——社會工作理論與實務

學成返台後想要當一個永遠不畢業的社工門生，於是再度進入學界繼續教學、服務與研修十餘載，似乎仍不得其門而入，更遑論登堂入室，或窺其堂奧。記得退休之後曾經跟博士班學生告白：「眼看不僅退休之前人生學問未能完成，而且退休之後和臨終之前的有限時日，恐怕亦無法有所突破或進展。唯有死後到真理的國度繼續進修，如蒙古聖先賢諸師不復嫌棄和不吝指點，則庶能稍有消息或眉目。」

直至六年前，宋麗玉教授親自前赴美國考察優勢觀點並攜回台灣倡導及推動，始發現「有意栽花花不開，無心插柳柳成蔭」和「踏破鐵鞋無覓處，得來全不費功夫」的復元之道，方知生命和世界本來生趣盎然，正是「百花齊放，百鳥爭鳴」的雜花莊嚴，和「左右逢源，頭頭是道」的淵遠長流，亦才是自助助人的根本究竟學問和百般圓滿功夫。如今《優勢觀點——社會工作理論與實務》一書可以問世，自是無比欣喜和快慰，希能藉此以文會友和以道饗天。當然，最大的盼望就是讀者可以多予批判和指教，以便在短期內即可再度修正和補充，可以分享更多的社工夥伴和志工朋友。

施教裕



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