

*Single Session Social Work in China*¹

单次社会工作治疗在中国的发展及潜力

John K. Miller

Professor

Fudan University

School of Social Development and Public Policy

Department of Social Work

约翰.K.米勒

复旦大学社会工作系

“A journey of a thousand miles begins with a single step.”

“千里之行，始于足下”

—Lao Tzu (Chinese Philosopher, 6th Century B.C.)

--老子（中国哲学家，公元前六世纪）

My journey into the practice and research of single session social work (SSSW) began in 1995 after I started reading about the advent of single session therapy and the pioneering work of Drs. Moshe Talmon, Michael Hoyt, Robert Rosenbaum, and Arnold Slive. I began my career as a social worker in economically depressed area of the southern United States working with adolescents who had gotten in trouble with the law and/or were orphaned. My experience as a social worker in this environment taught me the importance of families in our efforts to help these children. I later became a brief family therapist trained in the tradition of the Mental Research Institute (MRI), doing my best to follow in the footsteps of luminaries such as Gregory Bateson, Don Jackson, John Weakland, Jay Haley, Richard Fisch, and Virginia Satir. Later that

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year I accepted a post in Canada and moved from Virginia to Calgary to work with Dr. Slive and his colleagues who had created a walk-in single session family therapy service at the Eastside Family Therapy Centre. I worked there for one year with Dr. Slive and his colleagues, seeing hundreds of single session cases and conducting research on client satisfaction, help-seeking behavior, and the factors that influenced the change process in the walk-in single session service they had created (see Miller, 1996; Miller & Slive, 1997, 2004; Miller, 2008). I was inspired by the many cases I saw in which significant change was accomplished in these single session interventions. After my time at the Eastside Family Centre, I have spent much of my career looking for various ways to overcome the barriers to clinical services that I have witnessed in the U.S., Canada, and throughout the world. This has included “relationship check-up” services developed at the University of Oregon (Miller, 2000), a “healthy nests” project (also at the University of Oregon; see Linville, Todahl, & Miller, 2008; Todahl, Linville, Miller, & Brown, 2009) wherein we offered short-term consultations to new parents; single session consultation services offered after a catastrophic disaster (e.g., Hurricane Katrina; Miller, 2006, 2011a); Internet-based groups reaching out to people who had suicidal thoughts (Miller & Gergen, 1996) and Internet-addiction problems (Su, Fang, Miller, & Wang, 2011); and single session consultation projects for traumatized people in Mexico City and Cambodia in collaboration with my colleague, Dr. Jason Platt (See Miller & Platt, 2013; Miller & Tarragona, 2012).

我在单次社会工作治疗（Single Session Social Work, SSSW）领域的实践和研究始于1995年。那时我有幸接触到关于单次治疗兴起的相关文献以及 Moshe Talmon, Michael Hoyt, Robert Rosenbaum, 和 Arnold Slive 等学者在该新兴领域的开拓性工作。刚开始成为一名社会工作者时，我在经济相对落后的美国南部为行为上存在偏差或沦为孤儿的青少年提供相关辅导工作。正是这样的工作环境和相关经验，让我充分意识到家庭在孩子成长过程中的重要作用。随后，我接受了心理研究所（Mental Research Institute, MRI）传统的训练，成为了一名简短型家庭治疗师，以期努力追随格里高利·贝特森、唐·杰克逊、约翰·威克兰德、杰·海利、理查德·菲什以及维琴尼亚·萨提尔等前辈们的足迹。下半年，我从美国弗吉尼亚搬到了加拿大的卡尔加里，与 Slive 博士和他的同事们在东部家庭治疗中心（Eastside Family Therapy Center）设立的“免预约单次心理家庭治疗服务部”共事一年。在此期间，我们接受了几百个案例，并从中对来访者的满意度、求助行为及影

响改变过程的因素这三个方面进行了研究（Miller, 1996; Miller & Slive, 1997, 2004; Miller, 2008）。看到单次治疗服务给众多来访者带来的积极改变，我从中深受启发。在结束加拿大的工作后，我始终在寻找如何让更多心理患者尝试临床服务的有效方法，这也是美国、加拿大以及世界各地所面临的共同问题。为此，我在俄勒冈州大学开办了“关系体检”服务（Miller, 2000）；为刚成为父母的伴侣提供“健康安巢”短期咨询项目（Linville, Todahl, & Miller, 2008; Todahl, Linville, Mi 2012）；为遭受过重大灾难的人群提供单次治疗的服务（Miller, 2006, 2011a）；使用基于网络的团体治疗去帮助那些有自杀倾向（Miller & Gergen, 1996）和存在网络成瘾问题的人群（Su, Fang, Miller, & Wang, 2011）；以及和我的同事 Jason Platt 博士一同为墨西哥和柬埔寨地区曾经历过创伤的人群开发的单次治疗项目（Miller & Platt, 2013; Miller & Tarragona, 2012）。

Eventually this pursuit led to more international interests, as it seemed to me that a single session consultation service may have special appeal in countries where the concept of social work, therapy, and counseling were still developing. It seemed clear to me that the populace may be more open to a single session social work service over more traditional, longer-term, and Western modes of treatment.

值得欣慰的是，我们在该领域的积极探索与孜孜追求终于引起了国际上的广泛关注。同时，我认为单次治疗服务对于那些社会工作、心理治疗、心理咨询等概念尚处于发展阶段的国家有着独特的吸引力。我清楚认识到，相较于传统、长期的西方模式的心理治疗，这些国家与地区的民众更容易接受单次社会工作治疗的服务。

In 2005, I began traveling to mainland China to teach and collaborate on research regarding clinical delivery family therapy and social work in the rapidly developing Chinese context. I have been interested in China since my childhood. My father was a chemistry professor who had many mainland Chinese graduate students come to work with him in the 1970's when it was fairly rare to have students from China come to the United States. In 2008, I was awarded a Fulbright Senior Research Scholar award from the U.S. Department of State to live in China and develop and conduct a single session therapy offering in Beijing. During my year in China we developed a walk-in (and well as by appointment) single session consultation services. The project was a clinical service, an intercultural collaborative training venture, and a research project about client experiences with the service. The following details our experience

developing the service, the types of problems we were brought, and how we tailored our understanding of single session consultation practices to fit the Chinese context.

2005 年起，我前往中国内地开展教学工作，并从中国当前高速发展的背景出发，就家庭治疗和社会工作这一主题，与中国同行进行合作研究。对中国的好奇与向往，就像是一颗种子在我小的时候就扎下了根。我父亲是一位化学教授，在 20 世纪 70 年代时有一批中国大陆的研究生来到美国跟我的父亲学习，在那个年代，很少能在美国看到中国的学生。2008 年，我获得了美国国务院颁发的富尔布莱特高级研究学者奖，从而有机会旅居中国一年，在北京开发并提供单次治疗服务。期间，我们开始了免预约（同时也可以接受预约）单次治疗项目。此项目既是临床服务，也是一次跨文化合作培训的机会，同时还可以探索来访者对治疗服务有何体验的研究。接下来本文将详细介绍此项目的发展历程、所遇到的问题，以及我们是如何探索与中国国情相适宜的单次社会工作治疗模式。

Family Based Social Work in the Contemporary Chinese Context

一、中国情景下以家庭为本的社会工作

Of all the various types of available Western based social work, therapy, and counseling services that could be adapted for the Chinese context, family & interpersonally-based, short-term, problem-focused, brief, and directive approaches appear to have had the greatest appeal and acceptance among the people. From my Western perspective it seemed to me that this might be partially due to unique aspects of Chinese culture such as “filial piety” (*xiào*), a Confucian virtue that includes a central value of respect for parents and family ancestors. Individualistic models of therapy seemed to me to be less relevant in the Chinese context given the Chinese cultural value of collectivism, a concept that recognizes the interdependence of every human being. Generally speaking, my experience has been that Chinese culture values helping professionals who are directive, expert-based, and oriented to solving the problem quickly and pragmatically (Miller & Fang, 2012; Liu, Zhao & Miller, 2012; Liu, Miller, Zhao, Ma, Wang, & Li, 2012). The single session consultation methods I had been practicing since 1995 seemed to be an ideal fit for the emerging field of social work and family therapy services in China.

尽管在西方有许多适合中国国情的社会工作、心理治疗以及心理咨询方面的服务，但对于中国民众而言，基于家庭与人际间的，以简短、问题聚焦以及指导性为特征的治疗服务似乎有更大的吸引力。而这种选择的偏好似乎与中国特有的文化背景密不可分，比如其中的“孝”文化。

孝道，是儒家思想中所提倡的美德，以尊重长辈为核心价值。中国文化突出集体主义，强调人与人之间相互的依赖。相较而言，个体治疗模式与中国文化背景的匹配度则较低。因此，我认为中国的文化观念让民众更加倾向于选择具有指导性和专家性的、能够快速切实解决问题的专业助人者(Miller & Fang, 2012; Liu, Zhao & Miller, 2012; Liu, Miller, Zhao, Ma, Wang, & Li, 2012)。所以，对于中国尚处于崛起中的社会工作与家庭治疗领域来说，单次治疗会是个较理想的选择。

The Problem of Clinical Service Delivery in China

二、当前中国临床服务开展的困境

Despite efforts to expand and promote therapy services in China, most people who would likely benefit from therapy do not attempt to access the services that are available. Recent studies have revealed that while 17% of Chinese people suffer from some mental-health issue, the overwhelming majority have received no social work, counseling or professional services even though in most situations these services would likely help. The importance of maintaining reputation and social standing or “face” (mianzi) is likely to prevent some people from seeking help for fear of losing respect. The World Health Organization (WHO) and other similar globally-oriented agencies have reported that the worldwide mental-health system is plagued with more barriers to services than any other branch of health services. Three main barriers prevent people from seeking help: (1) stigma, (2) accessibility, (3) cost, and (4) insufficient number of available and competently trained social workers, counselors, or therapists. Research has demonstrated that single session intervention services have the potential to overcome some of these barriers in that the approach is strengths-based (low stigma), highly accessible, and cost-efficient (usually free for clients—paid for by a university clinic, agency, or the government). Also, there is evidence that, while traditional practices have a harder time getting males to access services, males are more likely to utilize single session service. Likewise, many people who have used a single session service reported that they would not have typically approached more traditional therapy services, but were attracted by the brief, “hassle-free”

consultation-based format. Many of these people reported that this was their first experience seeking help and that now that they had some exposure to what therapy was really all about, that they would be much more likely to use other social services in the future. Of those that came to the service, the majority said they felt that counseling services were not easy to access in their community and that there is a stigma associated with therapy. The project described here is one effort to overcome apparent barriers to social services in China.

在中国，尽管已有许多致力于推广和促进心理治疗服务的努力，但绝大部分本可以通过心理治疗获得帮助的人士仍然不愿选择尝试接受服务。有近期研究结果显示，17%的中国人口存在精神健康问题，而这些人中的绝大多数都未曾接受过任何社会工作、心理咨询或相关的专业服务，即使绝大部分的情况下，这些专业服务是可以帮助到他们的。但却出于维护社会声誉及社会地位的需要，或是对“面子”的看重，不愿寻求帮助，害怕自己会因此失去别人的尊重。据世界卫生组织（The World Health Organization , WHO）及其他相关国际机构的报告，在世界范围内，相较于卫生服务领域的其他分支，精神健康系统通常面临更多的阻碍。这些阻碍主要是包括以下四个方面：1、病耻感；2、低可及性；3、高费用支出；4、可供选择且具备相应专业资质和能力的社会工作者、心理咨询师、心理治疗师数量的不足。有研究表明，单次会谈的干预服务有克服以上阻碍的可能。因为，单次会谈干预采用的方法具有优势取向（低耻感）、高可及性、低花费（对来访者来说通常是免费的，由大学的诊室、机构或政府承担费用）等特点。并有证据表明，相比于男性排斥度较高的传统治疗模式，他们更容易接受单次会谈的服务。同样，部分接受过单次会谈服务的来访者表示，他们通常不会接受传统的心理治疗服务，然而这种简短又“不麻烦”的咨询形式却吸引了他们的注意，让他们选择了尝试。该群体中许多人表示这是他们第一次求助经历，这次体验不仅让他们有机会揭开心理治疗的“神秘面纱”，也增加了他们日后接受其它类似社会服务的可能。他们当中的很多人还表示，在他们所生活的社区中，心理咨询服务并不普及，而且存在心理治疗被“污名化”的问题。本文接下来所介绍的项目就是为了能够克服在中国开展社会服务过程中存在的阻碍而做出的努力与探索。

Introduction the Practice of Walk-In Single Session Social Work in China

三、单次社会工作治疗在中国的实践与尝试

The service developed for this project was a walk-in, single-session, family-oriented (systemic), collaborative, and action-oriented. The philosophical approach and accompanying techniques that the service was based upon have been presented in more detail elsewhere (Miller, 1996, 2006, 2008; Miller & Slive, 2004), yet warrant a brief description here for the reader who may have an interest in developing a single session service. The service was designed to provide as much help as possible in a single meeting. Although the goal of the project was not to solve all the problems that people brought to us in the one meeting, the general aim was that this one meeting might provide a valuable first step in the change process. Our hope was that people who would not normally consider accessing services would approach *this* service because it was immediately available, hassle-free, and offered at no cost. All the clinicians and researchers volunteered their time to the project. We predicted that most people who would come to the service would have little or no history with any social services and that this one experience might help demystify the concept of getting help and provide a favorable taste of it so that those who felt they needed more services would be more likely to attempt to access them in the future. The service was offered at a training clinic connected to a university, which also has a more traditional individual and family therapy clinical services that any returning clients were welcomed to visit if needed. The clinic had several consultation rooms and an observation room where a group of up to 10 social workers, counselors, therapists and supervisors could observe the session. The team works together as a collaborative group, sharing ideas about how to best assist the clients. All sessions were supervised by the author and occurred in Chinese. A translator (Chinese-English) was available for every session. A 5-step team approach was used with all sessions, and this approach often involved the team going into the room to talk with the clients toward the end of the session if the client(s) consented. The five steps of the session included:

1. a pre-session, based on the available information, to discuss the case before the client(s) entered the consultation room
2. session part 1, where the clinician learned about the problem and what the clients wanted from the meeting
3. a session break, where the clinician consulted with the team

4. session part 2, where the clinician concluded the session with the clients
5. a post-session meeting, where the clinician debriefed the session with the team and received supervisory feedback

After the session clients were also invited to meet in another room with a researcher not involved in the session, who asked questions about the clients' experiences and views of the session. Most clients welcomed feedback from the team. I have been conducting this type of service in the U.S. and Canada for the past 20 years, and my sense was that the clients in this Chinese project welcomed the team feedback even more so than is typical in North America. This may be due to the Chinese peoples' value of seeking expert advice and feedback regarding problems. The team stance was collaborative, and was oriented to providing the clients with a useful outcome at the end of the session based on what the clients were seeking in the consultation.

本项目中的服务以家庭系统为取向，具有无需预约、单次疗程、家庭总体为主，合作性以及强行动力的特点。项目服务所秉持的哲学方法以及相应的技术在别处有更详细的呈现（Miller, 1996, 2006, 2008; Miller & Slive, 2004），本文仅在此做简略描述供有兴趣发展单次治疗服务的读者了解。本服务旨在单次会谈中提供尽可能多的帮助。此种服务的目的不是在于要在单次会谈中解决来访者呈现出的所有问题，而是能在会谈中促使来访者迈出他们转变过程中宝贵的第一步。项目希望能够让那些通常不会考虑接受服务的人群会因为此项服务的方便可及、免费的特点而愿意接受此类服务。项目中相关的临床治疗师和研究人员均为此无偿贡献了他们的时间。我们推测大部分接受此项服务的来访者都只有很少或完全没有过接受社会服务的经历。所以，本服务将有助于普及寻求社会服务帮助的理念，提供一次有利的社会服务推广的“试用”体验。如此一来，那些觉得自己需要更进一步帮助的来访者在将来会更有可能会主动尝试寻求其他帮助。此项服务在一所大学的培训诊所中开展，但除了单次治疗，我们还提供了传统的个体与家庭治疗的临床服务，方便有继续接受服务需求的来访者。诊所里有几间咨询室和一间可容纳 10 位社会工作者、咨询师、治疗师和督导师共同观察治疗过程的观察室。整个咨询团队作为一个合作的整体协同工作，共同讨论如何才能最好的帮助来访者。所有的咨询阶段都使用中文并在我的督导下进行，且每次咨询都配备一位（中英文）翻译。心理治疗个案都采用了“五步小组”的方法，此方法通常均包括在访谈的最后，观察小组的成员在征得来访者知情同意的前提下走进咨询室里与来访者对话。咨询阶段的五步具体如下：

1. 正式治疗开始前，小组基于已有的信息，在来访者到达咨询室前讨论个案。
2. 治疗第一阶段，咨询师了解来访者的问题及来访者所期待的答案。
3. 休息环节，咨询师向观察小组征询意见。
4. 治疗第二阶段，咨询师与来访者一同进行总结。
5. 治疗后，咨询师向观察小组做简要汇报，听取督导反馈。

治疗结束后，来访者会被邀请进入到另一个房间，由未参与咨询过程的研究人员询问一些问题，内容主要包括来访者对于服务的体验和看法。过去的 20 年间，我在美国和加拿大已经开展了这项服务，大部分来访者都很乐于听取来自于小组的反馈。虽然此现象在北美很典型，但中国的来访者要比北美的来访者还要更欢迎来自小组的反馈。这可能与中国人更注重寻求专家对于问题的意见和反馈的心理有关。总体而言，本咨询团队的立场是，坚持协同合作，结合来访者对咨询的期待，致力在咨询的最后为来访者提供有用的反馈。

All of the clinicians in the project were advanced Chinese graduate students trained to conduct systemically-based consultations. Most were bilingual (Chinese and English). All 10 clinicians who volunteered to provide services attended an 8-hour training regarding best practices in a single session service. The clinicians in the project hailed from a variety of social work, counseling, and therapy traditions, but all were systemically trained with at least two years of experience clinically. The 8-hour training included role-playing of simulated cases with feedback from the author and Chinese supervisors throughout the process. All clinicians participating in the project had to be approved by the Chinese supervisors before seeing cases in the service.

项目中所有临床治疗师均为接受过系统取向咨询培训的中国研究生，且大部分都具备双语（中文与英文）能力。所有志愿提供服务的 10 位临床治疗师都参加过时长为 8 小时的单次治疗临床培训。尽管这些临床治疗师拥有不同的社会工作、心理咨询、心理治疗的教育背景，但均有两年及以上的临床系统培训的经历。其中，8 小时的培训课程主要包括个案模拟的角色扮演，并全程接受我和中国督导的反馈。所有参加此项目的临床治疗师必须经过中国督导许可后方可在服务中接触个案。

As is common in most single session offerings, we tried to make the most of every contact with the client, including the first phone call. Clients were solicited through advertising and announcements around the campus community and in local newspapers. The notices gave a

brief description of the service, and were designed to be appealing, welcoming, and non-stigmatizing. The response to the service was overwhelming, and while we had only planned to offer the service for two months, we had to extend it to three months to see all the clients that called or walked-in requesting a session.

作为单次治疗服务的“基本功”，我们将尽力充分利用和来访者的每一次接触，包括首次接诊电话。项目通过在校园周边社区和当地报刊发布招募通知的方式征集来访者。通知上对项目进行了简短的介绍，并以热情友好、有吸引力和尽可能以去污名化的方式对项目服务进行了呈现。由于大家对此服务的回应非常热烈，起初原本计划提供两个月的服务，最后不得不延长至三个月才完成了所有电话预约或未经预约便前来的来访者所要求的服务。

We designed a special set of documents for the project that was tailored to the single session nature of the service. This included phone intake documents, “lobby” intake documents, and custom session note forms, etc. The forms were created with intentionality with regard to the limits of the single session. Questions included:

1. *“What are your thoughts about how we might be helpful today?”*
2. *“Is there a specific problem you would like to address today?”*
3. *“If you have been to counseling in the past, what do you remember as useful or difficult?”*
4. *“What are strengths and resources in yourself or your relationship?”*

All forms were translated into Mandarin Chinese (the most common dialect in China).

我们还为本项目专门设计了一整套与单次治疗服务特点相匹配的文件材料。这些文件资料包括，电话接诊文件、“大厅”接诊文件以及会谈记录表格等。这些表格均充分考虑到单次治疗服务的局限而特别设计。表格中的问题包括：

- 1、 您觉得今天我们可以如何帮助到您？
- 2、 今天有没有什么特别想要解决的具体困难或问题？
- 3、 如果您曾有过接受咨询的经历，您觉得过去的咨询中哪些是有效的，而哪些是不佳的？
- 4、 您觉得自身或者在现有的关系中有哪些长处或资源？

Themes and Common Problems Brought to the Single Session

Consultation

四、单次治疗服务案例呈现

During the project, our team conducted over 50 single session therapies. The cases were either walk-in or, if requested, by appointment. (About half of the cases were walk-in; the others requested an appointment.) Our group saw a wide variety of cases and presenting concerns. The following three vignettes highlight several common types of issues that were brought to us. As discussed in the comments following each presentation, each represents a unique aspect of issues in social work relevant in the Chinese culture.

项目中，本团队共开展了超过 50 场单次治疗。其中，半数个案是免预约直接前来的，其余则是通过预约参与咨询的。过程中，团队得以共同会见了多元化的个案，也看到了其中所呈现的多样化问题。下面三个案例是我们在治疗过程中遇到的部分典型问题。正如案例后面评论部分所讨论的，每一个案例都是中国文化下社会工作独特方面的缩影。

Case 1: Po Xi Wen Ti – The “Mother/Daughter-In-Law Problem”

案例 1：婆媳问题

A heterosexual couple in their mid-twenties and the husband’s mother presented for a single session consultation requesting help with “communication” issues that have arisen between the three of them in the last year. During the first part of the session, the wife did the majority of the talking. She explained that the couple was married 3 years ago after they both graduated from college. They had their first child (a boy) one year ago. The couple moved into the home of the husband’s parents after they married. The husband’s father passed away two years ago, a year after the couple moved in. The wife had only limited experience with her mother-in-law before moving in. It was interesting for me as a Westerner to note that in Chinese culture each position in the family-of-origin has a specific name. For example, in Mandarin, pópo indicates the husband’s mother, and xifù indicates the daughter-in-law. This specificity regarding family position (relative to the terms used in the West) taught me the Chinese emphasis on recognizing

each member's unique position in the family. The wife explained that at first the relationship between her and the mother-in-law was polite and friendly, but after the birth of the first child, the wife found that her mother-in-law was becoming more and more critical of her as a mother and a wife. I learned that the conflict that can arise between the pópo and xífù is commonly referred to in Chinese culture as the "po xi wen ti" which is roughly translated as "mother-in-law problem" (although some of the team members watching the case commented that from a systemic point of view it could also justifiably be called a "daughter-in-law problem" or a "mother-son-wife problem").

一对 25 岁左右的异性夫妻以及男方的母亲共同出现在一次单次咨询中，要求通过咨询解决最近一年中他们三人间产生的“沟通”问题。访谈的第一阶段，主要是妻子在说话。经她介绍得知，这对夫妻在双方大学毕业后结婚，婚后便搬去和男方的父母同住，现已结婚三年，并在一年前有了第一个孩子（男孩）。丈夫的爸爸在两年前，即在他们搬去同住的一年后去世。而妻子在婚前和婆婆的接触很少。作为一个西方人，我觉得非常有趣的是，在中国文化中，原生家庭中的每一个成员都有其特定的称呼。例如，在普通话中，婆婆是指丈夫的母亲，媳妇是指儿子的妻子。这些家庭成员的特定称呼（相较于在西方所使用的词）让我意识到，中国人强调家庭中每一个成员的独特位置。这位妻子告诉我，起初她与婆婆的关系是礼貌且友好的，但在第一个孩子出生后，妻子发现婆婆开始越来越多的批评她作为母亲和妻子的不足。我了解到，在中国文化中婆婆与媳妇之间冲突通常称为“婆媳问题”，直译成英文应该是“mother-in-law problem”。（部分在场的小组成员认为，从系统的观点来看，也可以称为“daughter-in-law problem”或“mother-son-wife problem”）

Both the husband and wife worked outside the home, leaving the grandmother to take care of the newborn. It seemed to me that in modern China, this arrangement is also very common for many families, where the younger working age members of the family work outside the home, leaving the children to the grandparents to raise. The husband's job takes him away from the home more often than the wife's job, leaving the two women of the house together more, and increasingly in conflict. The clinicians goal in the first part of the session was to clarify the problem statement from each member of the family. After some prompting, the husband indicated that he was not sure why the two women he cared about could not get along with each other. He

lamented about how hard he was working and that he felt increased pressure to perform in the family after the death of his father. Yet, he was fearful about getting caught in the middle so he had become less and less involved in the family, which he conceded probably made things worse. The mother-in-law indicated that she felt she was only trying to do what was best for the child and that it was her right to offer advice to the daughter-in-law and that she did not feel appreciated or that her opinion mattered. She felt it was the wife's job to help her take care of the child and accept her influence. The mother-in-law conceded that she felt a little offended and hurt that her daughter-in-law did not appear to value her opinions. The daughter-in-law seemed surprised to hear this and said that she did not mean to give this message and that she did value the mother-in-law's views.

案例中的丈夫和妻子都在外工作，家里只有奶奶来照顾婴儿。我发现现代中国社会中，很多家庭都是这样分工的，处于工作年龄的家庭成员离家外出工作，将孩子留给祖父母抚养。而该案例中丈夫比妻子在外工作的时间更长，于是两个女人共同留在家中的情况更多，也就增加了双方冲突的几率。访谈第一部分的临床目标是澄清每一个家庭成员对问题的陈述。在咨询师的鼓励下，丈夫表示，他不清楚为什么他最在乎的两个女人不能和睦相处。他感叹道自己正在非常努力的工作，尤其是在父亲去世后，他越来越多的感受到自己要承担的家庭压力。然而他很怕夹在两个女人中间，于是他越来越少的参与到家庭事务当中。当然，他也承认这样只是让情形更加恶化了。而婆婆则表示她只是在做对孙子最好的事情，觉得照顾小孩和听婆婆的话是妻子的义务，并认为自己有权利给媳妇提建议，但她感到媳妇既不感谢也不重视她的建议，这让她感到被冒犯和伤心。媳妇听后显得有些惊讶，并表示这不是她想传达的信息，其实她很重视婆婆的意见。

The clinician asked if this type of thing had happened before and had it ever turned out in a more favorable way? They all agreed that it had gone well at first, before the father had passed away. They all agreed that in the past when conflict emerged in the house the father would get involved and that this helped resolve things more quickly. Also, the father was a strong support and his death had left a vacuum in the family. The family discussed the father's death, and how they had not really had a chance to fully recognize the loss. After a break in the session, the clinician returned to the therapy room to ask the family if they would like to hear feedback from

the team directly (with the team coming into the therapy room to talk to the clients directly), which interested them all greatly. The team shared how they thought that one thing that they all seemed to share was a concern for the family as a whole, the welfare of the newborn, and deep affection for the recently deceased father. One team member reframed the situation as the family going through several challenges that would normally involve conflict between members. The team discussed how families might struggle to make all the adjustments that must occur when a couple marries, has a child, and grieves the death of the father. Recognizing all these challenges and normalizing the struggles that follow seemed to give relief to each family member. One team member noticed how they had reported that when the father was alive, he would get involved more and that this exception to the way the current situation was occurring may be important to consider. The team member invited the family to think about what the father might say to them all now as advice about how to deal with the current dilemma if he were here in the room. Finally, another team member discussed the importance of grieving, and wondered if the family had enough time to fully grieve given all that was happening. Once the team left the room, the family discussed the feedback from the team with the clinician, paying special note to the idea of thinking about what the father would say if he was here and could give them advice. The clinician pointed to an empty chair in the room and asked each, "What do you think he would say if he was sitting here with us?" Each family member took turns and shared what they thought he would advise. They all cried as they talked. They all agreed that his message would be kind, and would encourage them to work together for the welfare of the newborn. In concluding, the clinician suggested that they could have this same sort of conversation at home in the future, bringing the departed father's voice into the conversation. The family was welcomed to return to the clinic anytime in the future when they thought it might help.

大致了解问题过后，咨询师询问道，过去有没有发生过类似问题，却处理得较为妥当的经验。他们均表示，在爸爸去世前一切似乎都很顺利。因为在以前，如果家里发生了冲突，爸爸会介入进来，这可以很快的帮助解决问题。同时，爸爸作为一个强有力的支持者，他的去世无疑给家里留下了一片空虚。随后，整个家庭一同讨论了爸爸的离世，以及他们是如何未能正视这个丧失事件的。休息过后，临床咨询师返回治疗室中询问家庭是否愿意直接听取来自于小组的反馈（让小组成员走进治疗室直接与来访者交谈），家庭成员

们都表示对此很感兴趣。小组便分享了他们认为的这个家庭中所有成员的共同点：他们都很在乎这个家庭，关心这个刚诞生的宝宝，并都对去世不久的爸爸有着很深的感情。其中一位小组成员将这个家庭现状重构为，该家庭正在经历新的困难与挑战，而这些挑战自然会带来一些家庭成员间的冲突。小组指出，当一个家庭在经历结婚、生子、失去亲人等重大事件时，家庭成员要付出非常多的努力才能适应这些新的变化。当案例中的家庭成员认识到这些困难与挑战，并将他们所经历的一切正常化时，他们的痛苦似乎也有所缓解。一位小组成员还注意到一个重要信息，即有家庭成员们刚刚提到爸爸还活着的时候，会介入他们之间的冲突。之所以重要，是因为这可以被视为解决问题的例外情况。于是，该小组成员邀请家庭成员们假设如果爸爸现在就在这个房间里，面对家中当前的问题，他可能会给出什么样的建议。最后，另一位小组成员又提到了哀悼的重要性，并想知道这个家庭是否用足够的时间进行了充分的哀悼。在小组离开房间后，家庭与咨询师讨论了刚刚听取到的来自于小组的建议，特别注意到了他们所提出的“如果爸爸在这里他会说什么，给他们什么样的建议”这一观点。临床咨询师指着房间中的一个空椅子，然后问每一个人，“如果他就坐在这里，你觉得他会说什么？”家庭成员们轮流分享了他们心目中“爸爸会做些什么”的想法，并且边说边流泪。他们一致认为，爸爸会给出很和善的信息，会鼓励他们为了婴儿着想而团结起来。临近结束，咨询师建议他们在家中也可以展开这样的谈话，让已离世的爸爸也加入进来，并告知未来如有需要，随时欢迎家庭再次回到诊所。

Comment: This brief case description highlights many of the useful elements a single consultation meeting. The research in single session consultation has demonstrated that what many clients say they appreciate about the single session is the ability to have an open conversation about issues, with an objective professional helping to keep things from getting too activated or stuck. Often these clients report that it was not possible to have the conversation they had in the consultation room on their own at home without it turning into an unproductive fight. They report that the neutral, safe, professional space allows them to have a new type of conversation with one another, which allows for important new insights, understandings, and behaviors to occur.

案例 1 评论

在该案例的简单描述中，强调了单次治疗中的多个有效因素。关于单次治疗的研究证实，很多来访者表示单次治疗的有效之处，就是他们可以在一个有专业人员在场的客观情况下，公开讨论他们的问题，专业人员的在场可以避免场面变得过于激烈或陷入僵局。来访者常常会说，他们

无法自己在家中展开如他们在咨询室中所进行的对话，在家中尝试进行这样的谈话，最终常会沦为毫无结果的争吵。他们表示，一个中立、安全、专业的空间可以使他们彼此开展一种新型的对话，这种对话可以激发出新的重要观点、理解和行为。

This case also highlights something I have learned about an important virtue in Chinese family life, that of “filial piety.” Filial piety is considered the first of among 100 virtues that Confucius prescribed as the foundation of social harmony. The concept is one of family honor, where younger members of the family show their respect for the older generation by taking care of them and accepting their influence as they grow older. Yet in modern China, this virtue is being challenged with pressures such as rapid urbanization, the mass migration of the young people from the farm life to urban settings, and the increasing elderly population who must be cared for by their only children. In this family, these pressures were clear with the demands on the daughter-in-law to accept the influence of the mother-in-law while also adjusting to her role as a new mother and as a professional (see Lim & Lim, 2012).

此个案同时也强调了中国家庭生活中的一个重要的美德——孝道。孝是孔子提出的作为社会和谐基础的百种美德之首。这是一种家庭荣誉，即年轻的家庭成员在成长过程中通过照顾长辈，接受来自于他们的影响，向长辈表示他们的尊重。但在现代的中国，这种美德也在各种压力下经历着新的挑战。这种压力主要是指，城市化的快速发展，大批来自于农村的年轻人移居进入城市，以及需要独生子女照料的老年人口的也在持续增长等社会问题。在这个家庭中，这些压力在媳妇身上表现得非常明显，她不仅要接受来自于婆婆的影响和要求，同时还要适应自己作为母亲角色的转变以及对工作角色的平衡（Lim & Lim, 2012）。

Case 2: The “4-2-1 Dilemma” and Academic Achievement

案例 2：“4-2-1 困境”和“学业成就”

A mother in her 40’s and her 18-year-old daughter presented for a single session consultation. The mother began the session by discussing her concern that the daughter was not doing well in school. The mother seemed very anxious about the daughter’s school performance, although it seemed that while the daughter’s grades had dropped somewhat she was still doing very well in school. The daughter sat quietly listening for the first part of the session as the mother shared her concerns. After some prompting by the clinician, the daughter shared her

feeling of being under too much “pressure” and her general sense of worry and anxiety that had been growing since she came to the university. The daughter discussed how the transition had been difficult, especially her worry that she would not be able to continue to make the good grades she had when she was younger. The daughter also reported her worry about her parent’s constant attention to her, including daily phone calls, and probing inquiries which she felt had become more intense since she came to school. The daughter reported that her sense of worry and pressure had made her feel more and more depressed and she revealed that she had even thought about the meaningless of life. This was new information for the mother, who was alarmed and became more anxious and inquisitive. The clinician inquired further about this, and the daughter denied any self-harming thoughts or behaviors. The clinician asked the daughter to talk about her experiences of feeling under pressure, where those feelings came from, and what she thought would help. The daughter told about how when she was younger and attending a school outside the city, she had been the best student in the class. This made her happy, as she was the “only child” of two “only child” parents, and that she felt she her academic success had brought honor to her four grandparents and two parents who all loved to brag about her. The daughter reported that when she was younger it was easy to make the top grades, but with each graduation to a new school she was competing more with those few other students from around China who were making the top grades in their classes. Her hard work had paid off when she took the gaokao. Almost all graduating high school students take the gaokao each year, and the score they earn determines what university they will be able to attend. College is relatively inexpensive in China and the determination of what school a student is able to attend is highly influenced by the score the student earns on the gaokao.

一位 40 多岁的母亲和其 18 岁的女儿也参与到我们的单次治疗当中。咨询一开始，妈妈表示她因女儿在学校表现不佳而担心。妈妈看起来为女儿的学习成绩感到非常焦虑，但实际上即使女儿的学习成绩有所下降，她的成绩仍然是不错的。在访谈的第一部分，当妈妈表达自己的担忧时，女儿一直安静的坐在一旁听着。后来在咨询师的鼓励下，女儿也开始表达。她觉得自己压力太大，尤其是进入大学之后，这种担心和焦虑更是日渐增长。因为这个过渡时期对她来说非常困难，她特别担心自己不能再像小时候一样继续保持良好的成绩。并且父母持续不断的关注让她十分的不安，比如每天给她打电话，对她刨根问底，

而且这些情况在她入学以后变得越来越严重。这种担忧和压力开始让她变得越来越抑郁，甚至认为自己的生命没有意义。妈妈之前从来未听女儿提起过这些，她被女儿的话显然吓到了，于是表现得更加的焦虑和刨根问底。咨询师在这点上对女儿进行了详细的询问，女儿否认有任何自伤的想法和行为。咨询师便让女儿讨论她在压力下的感受，分析那些感受从何而来，以及怎样做才能帮到她。女儿讲道，小时候自己在一所郊区的学校里上学，一直在班级名列前茅。这让她非常的快乐，因为她作为两位同为独生子女父母的独生女，自己在学业上的成功可以让她的四位祖父母和两位父母都觉得“脸上有光”，并且很喜欢在外炫耀她。小时候的她可以轻而易举的拿到班级最好的分数，但随着每完成一个阶段的学习进入到一个新的学校里，她就要和来自各地最拔尖的学生一同竞争。她的努力也最终让她在高考中证明了自己。不得不提的是，在中国，每年几乎所有高中毕业生都要参加高考，高考成绩决定了他们可以进入的大学。中国的大学费用相对较低，高考分数会直接影响学生可以进入哪所大学学习。

Now, she was at a major university and competing with many other students who, like her, were all the top of their class when they were younger. In this environment, it was impossible for all the students that were once the top of their class to remain in this position. She also talked about the worry she had for her parents now that she had left the home. The mother agreed that she had missed the daughter since she had gone to college and that her absence in the house had made things more tense between her and the father. As their only child, the daughter had been the focus of their relationship since her birth and now that she was away at college there was a big hole in their lives.

现如今，她被重点大学录取，这就意味着她要 and 许多像她一样从小一直是尖子生的学生竞争。在这样的情况下，不是所有曾经是尖子生的学生都可以一直保持名列前茅。除此之外，她还提到了自己对离家后把父母“丢”在家里的担忧。妈妈承认女儿上大学后非常想念女儿，而且女儿的离家使得她和丈夫之间的关系变得更紧张。因为是独生子女的缘故，女儿自出生以来就一直是家中的焦点，女儿的离家让他们的生活像是出现了一个“大洞”。

The mother and daughter welcomed feedback from the team during the break in the session. The team complimented both the mother and the daughter for their concern for the feelings of the other, and their sense of respect for the larger family. They shared how it seemed to make sense how the mother would be anxious about the daughter's performance given her deep devotion to

the daughter, and the entire family's investment in her doing well. The team also appreciated the difficult situation the daughter was in, with all the hopes and dreams of four grandparents and two parents leveled on her shoulders. The team talked about the value and cost of pressure, since it had come up so often during the session. Some team members talked about how some amount of pressure is useful to give someone enough energy and motivation to do a difficult thing. Yet there is also a "principle of diminishing returns." This principle states that for any two variables (like pressure and success) that as you increase one, the other increases as well. More pressure will often increase success, up to a certain point. Yet at some point the positive return from this relationship diminishes. Ironically sometimes the relationship seems to go the other direction, where more pressure actually decreases success. The team wondered if they had discovered this limit in the daughter's current situation. The team wondered if this was true, that it still might be very hard for the family to change given that they had all been working this way for a long time. Yet the team encouraged them to consider this point and experiment with lowering pressure. Finally, the team discussed the definition of "success" for the family, and wondered if they had openly discussed the various ways (beyond grades) that someone might be successful. They encouraged the mother and daughter to share this discussion with the father, and perhaps even the grandparents.

妈妈和女儿在休息阶段表示很愿意听取来自小组的反馈。小组成员们先肯定了妈妈和女儿都很在意彼此的感受，以及她们对于整个大家庭的尊重。小组还表示她们非常理解妈妈对于女儿学习成绩的焦虑，因为她为女儿付出了许多，甚至整个家庭都在女儿的学业上投入了很多心血。同时，小组也表达了他们对于女儿处境的理解，知道她的肩膀上承载了四位祖父母和两位父母的梦想和希望。另外，因为咨询过程中反复提到了“压力”一词，小组便继续讨论了压力的作用与代价。有些小组成员指出，一定程度的压力是有益的，可以给人们提供足够的能力和动力去完成困难的事情。但压力也存在一个“收益递减”的原则。这个原则描述了两个彼增我涨的变量（例如压力与成功）。具体是指，在一定范围内，压力的增加会增加成功的可能。但到了一定程度后，这种关系中的积极收益会减少，甚至有时会适得其反，即增加压力会减少成功的几率。小组成员想知道她们是否在女儿目前的状况中发现这个问题。不过，小组推测即使他们发现了这个问题，但基于他们一直以来的习惯，也很难在短时间内改变他们的做法。但小组成员还是推荐他们去思考一下这个

问题，并尝试着去降低压力。最后，小组讨论了这个家庭对于“成功”的定义，并好奇这个家庭是否曾经讨论过其他（除了成绩以外）的可以证明一个人成功的方法。他们鼓励母女可以和父亲一起坐下来讨论这个话题，甚至可以和祖父母一起讨论这个话题。

After the team left the therapy room, the mother and daughter both agreed that they felt they had reached the “diminishing returns” of pressure on the daughter’s academic success. They discussed with the clinician various ways to lower pressure for the daughter, and the daughter was able to offer her own thoughts about what would help. They both agreed to share their thoughts about the conversation with the father the next time they had a meal together. Also, the mother discussed ways to lower her own anxiety and pressure about what was happening, which may include more involvement with her husband.

小组离开咨询室后，妈妈和女儿都同意女儿的压力与学业成功之间已经出现了“收益递减”的问题。她们与咨询师一起商讨可以为女儿减压的方法，女儿也提出了一些自己的见解。她们都愿意在下次一起吃饭时和父亲一起分享和开展这样的对话。同时，母亲还讨论了如何降低她自己对于所发生的事情的焦虑感与压力的方法，其中还包括多和丈夫增进感情一项做法。

Comment: This case also highlights several elements of single session consultation that clients often say they appreciate. The clients seemed to be caught in an “attempted solution as the problem” type of situation. Everyone was applying more pressure to the daughter (including the daughter herself) which previously had made things better, but was now making things worse. Many clients caught in this situation continue the same “attempted solution” because the story that they have to explain what is happening does not allow for other alternative “attempted solutions” and they are worried if they stop that things will get worse. The introduction of an “alternative story” to explain what is happening can be a powerful force in opening up new opportunities for the family to try new possibilities that may alleviate the process that maintains the problem. As in the previous case vignette, the session was useful for the family in that it provided a neutral place with a trained professional that would help everyone express themselves without things getting stuck or becoming too out of control. The team was able to normalize what was happening, and compliment everyone for doing what they thought was best. Finally, the team encouraged the family to activate some of their currently existing resources (the larger family unit) in

helping address the problem of “diminishing returns.” Many clients report that the single session consultation was helpful in that the session helps activate these currently existing resources.

案例 2 评论

这个案例同样也呈现了单次治疗中的多个有效因素。来访者似乎陷入了一种“尝试解决问题的方法本身便是问题”的情形。所有人都在给女儿施加压力（包括她自己），曾经这种方法非常有效，但现在却让情况变得更糟。很多来访者都会陷入这种情形，他们不断重复着相同的方法来解决这个问题，因为他们对于该问题的解释不允许其它可替代的“尝试解决问题的方法”，而且还担心自己一旦停下来情况会变得更糟。用“可替代的故事”来重新解释当下的情形可以有效的为家庭提供新的机会，使他们尝试新的可能，进而减轻他们的问题。正如案例 1 中提到的，会谈对于家庭的有用之处便是，在有受过训练的专业人员在场的情况下，可以提供一个中立的场所，让每个人有机会表达，却不至于让整个场面陷入僵局或变得过于失控。小组成员将在案例中首先对当下的情形进行了正常化，肯定了每一个人都在尽己所能的做自己认为最有益的事情。随后，小组鼓励家庭去发掘一些现有的资源（大家庭）来帮助他们解决“收益递减”的问题。很多来访者都表示单次治疗的另一个有用之处在于帮助他们激活了现有的资源。

The “4-2-1 dilemma” has been a topic of study in Chinese society (see Miller & Fang, 2012; Miller, 2012), with the history of China’s “only-child” policy producing the unintended consequence of a whole generation of only children getting married to each other and producing an only child. In an environment of “filial piety” it is easy to see how the pressure from four grandparents and two parents on a single child may produce too much pressure for the young person. It is interesting to note that while in the U.S. the most commonly reported presenting concern for therapy is “depression,” in China, the most common complaint I have observed over the past decade is “pressure.” The difference is perhaps subtle, yet may lie in the differences between an individualistic society like the U.S. and a collectivist society like China. In one situation, happiness and pain may be thought of as emanating from the inside the individual. In another situation, these may be thought of as phenomena that are pressed in upon the individual from the outside.

“4-2-1 困境”是中国社会的一个研究议题(Miller & Fang, 2012; Miller, 2012)，这是中国历史上“独生子女”政策导致的意料之外的后果，第一代独生子女之间结了婚，生下了第二代独生子女。在这样一个崇尚孝道的环境下，我们可以清晰的看到，巨大的压力是如何从四位祖父母和两位父母身上传递给家中唯一的孩子。另外，非常有趣的是，在美国，治疗中呈现的最常见问题是“抑郁”，而在中国，我在过去十年间观察到的最常见的抱怨却是“压力”。这二者之间的区别可

能是非常细微的，也许是源于美国个人主义取向的社会与中国集体主义取向社会之间的区别。一个认为快乐与痛苦均源自于个体的内在，另一个则认为这是由外界强压入个体的现象。

Case 3: “Flash Marriage” and “Flash Divorce”

案例 3：“闪婚”和“闪离”

A heterosexual couple in their late 20's presented for a single session with concerns about their marital relationship. The couple had married 2 years ago, and reported that there had been more tension in the relationship in the last year. The clinician inquired about their fighting and what the conflict was about. The couple reported that they had married after a short courtship (4 months) and didn't really get a chance to know one another fully before getting married. They both talked about pressure from their families to get married, but they now felt that their courtship was too fast. They argued often about money, household responsibilities, and their relationship with their parents. Their disagreements had reached a crisis point during the last Spring Festival, when they traveled to the husband's home to visit with his family but were not able to visit her family because there was not enough time and her parents lived in a different region.

一对近 30 岁的异性夫妻出现在一次单次治疗中，他们表示遇到了婚姻关系上的问题。他们已经结婚两年，但在最近一年内他们的关系变得十分紧张。临床咨询师询问了他们冲突的情况以及他们通常冲突的内容。这对夫妻表示，他们在四个月的短暂恋爱之后就结婚了，婚前他们并没有充分的了解彼此。他们都谈到了来自家庭催婚的压力，而且均认为他们的恋爱发展的太快。他们通常争吵的内容主要包括家庭“财政大权”归属，家务责任分配，以及与彼此父母之间的关系等。最终，他们的矛盾分歧在去年春节时达到顶峰。因为双方父母不在一个地方，他们只去了男方父母家过年，却没有足够的时间去女方家过年。

With China's 1.8 billion people, each year the Spring Festival migration sets a new world record for the number of people making a migration. In contemporary China, this migration is increasingly younger people who have moved to the bigger cities for work returning home in the countryside to see their families of origin.

中国有 18 亿人口，每年的春运都是破世界记录的大规模人口迁徙。在现代中国，春运中越来越多的是在大城市工作的年轻人回到他们在农村的原生家庭中过年。

The husband's parents were critical of the wife during the visit, implying that she was not doing her duty in the family and taking care of their son properly. She felt they were pressuring her to be less career focused and stay home and devote herself to starting a family and taking care of her husband. Yet the wife felt that financially there was no chance that they would be able to afford for her to stop working with the high cost of living in the city. They both reported that things had not been very happy between them since the visit home for the Spring Festival and that she felt increasingly unhappy in the relationship and was now considering divorce. The husband said he did not want to divorce, but conceded that it was a very unhappy situation and he did not know what to do. They reported that the therapy session was the first time they had been able to talk about the conflict directly because when they brought it up at home the conversation would immediately escalate into an unproductive fight with each eventually retreating to a separate room.

春节在丈夫父母家中时，丈夫的父母一直批评妻子，暗示她没有尽到她应尽的家庭责任，照顾好他们的儿子。妻子认为他们在逼迫她将重心从事业转移到家庭，让自己投入更多的时间来照顾丈夫。然而，面对高消费的城市生活，他们现阶段的经济状况不允许让她辞去工作。这对夫妻都表示自从去年春节以后他们之间就变得不太愉快，妻子觉得她在婚姻中变得越来越不开心，甚至正在考虑离婚。丈夫说他不想要离婚，他承认现在他们之间非常不开心，但又不知该如何是好。他们还指出，这次治疗是他们第一次可以直接冷静的讨论双方的冲突，因为每次他们在家中谈及此事时，对话都会立刻恶化成一场毫无结果的争吵，结局通常是两个人各自躲进不同的房间里互不理睬。

The couple welcomed feedback from the team who entered the consultation room during the break and talked to the couple about the tremendous pressure on both of them from work and family. One team member talked about the importance of some amount of disagreement early in the relationship so that certain issues in the relationship can get worked out. The team normalized this tension as a typical process for new couples, and wondered if they had enough time in the relationship to work out these issues given their relatively short courtship. Perhaps before making a decision about divorce, they could spend some time deciding what they needed to know to make a good decision about the future and what they would want to have happen? Since both had

reported that the conversation had allowed for a new type of discussion to occur between them, the team recommended that they return to consult with a social worker that they could refer to so that the couple could make the best decision for the future. The focus of the team was not to keep the couple together or help them to part, but to help them make a good decision about what to do next since it was such a big decision. The couple agreed to this plan and scheduled a meeting with a social worker the following week.

这对夫妻非常愿意听取来自于小组的意见，小组成员们在休息期间走进了咨询室，与这对夫妻讨论了他们在工作 and 家庭中所遭遇的巨大的压力。一位小组成员表示，在一段关系开始之初有些分歧是很重要的，因为这样他们才有机会商定一些他们关系中的特定的问题。小组将他们的紧张关系进行了正常化，指出这是新婚夫妻必经的过程，并推定他们短暂的恋爱后就结婚，缺乏足够的时间来商定他们关系中的一些问题。也许在决定离婚之前，他们可以花些时间去思考该如何做好一个决定，以及他们本来的期待到底是什么。因为他们二人都表示这次会谈使他们之间有了一种新型的讨论方法，小组便接下来建议将这对夫妻转介给合适的社工，以协助他们做出对未来最好的决定。可见，小组关注的焦点不在于让伴侣选择继续留在一起还是分开，而是帮助他们对接下来该如何行事做好决定。这对夫妻同意了这个建议，并和社工预约了后续的会谈。

Comment: This session involves several aspects of a single consultation that are often reported by clients as useful. The couple had reached a gridlock in the relationship where they were no longer able to communicate productively about the tensions in the relationship. The single session opened up new conversational space between them where they were able to discuss the relationship issues without escalating into conflict. Many clients report that the session provides a neutral space for them to talk things out more calmly with an objective party (the clinician) to help guide them and regulate conflict. This conversational space can be an important starting place for people to begin to get the relationship issues on the table. For this couple, more sessions seemed warranted given these dynamics. The goal of future sessions would not be to keep them together or break them up, but to help them get the issues out and assist them in making the best decision possible.

案例 3 评论

此次咨询也涉及了来访者常提到的关于单次治疗有用的方面。案例中，这对夫妻的关系陷入了僵局，他们无法再在关系中开展有效的沟通。这次会谈为他们之间打开了一个新的对话空间，

让他们可以在不演变成冲突的情况下进行交流。很多来访者都表示，会谈为他们提供了一个有客观专业人士在场给他们提供引导和管理冲突的中立空间，让他们可以更加冷静的对话。这个谈话的空间只是他们解决问题关系的重要开始，这对夫妻仍需要更多的后续服务来巩固这种改变的动力和效果。显然，未来的咨询目标不在于让他们在一起或者分开，而是帮助他们发现问题，协助他们做出可能最好的决定。

The session also highlights a unique aspect of couple relationships in contemporary China. The divorce rate in China has rapidly increased over the last few decades, going from 25% in 1999 to 39% in 2006 to even higher today. Many social scientists attribute the rapid increase in divorce to a typical process for a developing country that is rapidly modernizing and enjoying more affluence. In the past in China people needed to get permission from their employer to get a divorce; the laws have now changed to simplify the process of divorce. Personality conflicts are also commonly cited as reasons for marriage dissolution in urban cities with about 50% of couples in urban settings divorcing after 7 years of marriage. These changes have led to a new social phenomenon among the younger population in China, "flash marriage" and "flash divorce." These terms were coined in the last decade to denote the large numbers of couples that marry after a relatively short courtship (7 months or less) and often subsequently divorce. The pressure to marry sooner is often fueled by financial pressures and family-of-origin pressures. There is a wide concern in China about the rapid societal changes with regard to marriages and divorce (Miller & Fang, 2012).

这次咨询呈现了当代中国夫妻关系中的独特问题。过去几十年内，中国的离婚率快速上升，从 1999 年的 25% 上升至 2006 年的 39%，如今甚至已经达到更高。很多社会科学家认为快速上升的离婚率源于发展中国家的快速现代化进程和物质的日渐丰裕。过去的中国，离婚要先征得单位领导的同意，而现在的法律简化了离婚的程序。在城市中，性格不合常常被提出作为离婚的原因，有大约 50% 的夫妻在结婚 7 年后离婚。这些变化导致在中国年轻人中产生了另一种新的社会现象，即“闪婚”和“闪离”。这个术语指的是在近十几年内，许多经历了短暂恋爱便选择结婚（短于或等于 7 个月）的伴侣，在婚后通常又很快离婚。尽快结婚的压力常常源于经济负担或者原生家庭的迫使。快速社会变迁所导致的“闪婚”和“闪离”难免会引起中国社会的普遍担忧（Miller & Fang, 2012）。

Feedback from Clients Regarding their Experiences with the Single Consultation Service and the Implication for the Future Development of a Single Session Social Work (SSSW)

五、服务体验反馈及单次社会工作治疗未来发展前景

At the conclusion of each session all clients were invited to fill out a survey and participate in a debriefing interview with a separate researcher that asked about their experiences and opinions about the service. The intent of the survey and the interview was to find out if the services had been helpful; clients' views about help-seeking behaviors in China; the usefulness of the single session; what was helpful about the session (if anything); and recommendations to improve the service. Almost all of the clients completed the survey and interview at the conclusion of the session. When asked if the single session had met the client's expectations, 81% indicated that it had met their expectations. No clients indicated that it did not meet their expectations. When asked if the one session was useful to them, 79% of the clients indicated that the session was useful, while 21% were neutral on this question. None of the clients indicated that the session was not useful. When asked if the single session alone was sufficient to address the concern they had brought to therapy, 56% indicated that it was sufficient, while the remainder indicated they would likely need more help. These findings roughly match the findings of similar studies conducted throughout North America and Australia.

每次会谈一结束，来访者会受邀填写一份问卷，并与一位独立的研究人员进行一次咨询后的访谈，研究人员会询问来访者对于服务的体验和意见。问卷和访谈的目的是为了了解以下几个方面：1) 本服务对来访者是否有帮助；2) 中国来访者对求助行为的具体看法；3) 单次治疗是否有效；4) 有效的话，具体是指哪些方面；5) 可能改善服务的建议。几乎所有的来访者都在结束部分完成了问卷和咨询后的访谈。当被问及单次治疗是否符合他们预期时，81%的来访者表示达到了他们的预期，没有来访者表示完全没有达到他们的预期。当被问及单次治疗对他们是否有时，79%的来访者表示有用，21%的来访者对于这个问题持中立态度，没有来访者表示完全没用。当问到单次治疗是否足够解决他们在治疗室中呈现的问题时，56%表示足够，剩余的来访者表示他们需要接受更多的帮助。此结果与在北美和澳大利亚地区类似的研究大致吻合。

Respondents were also asked about what they thought would improve access to social services in China. The majority indicated that social services were not easy to access in their community (66%) and that there is a negative stigma regarding social services in China (93%). When asked their opinions about what would make it more likely that people would seek help in China, many talked about the need to have a better sense of who is qualified to provide services and how and where to find proficient clinician. They also discussed the need for some professional regulation to ensure that the provider is well trained and able to provide competent help. This issue regarding clinician competence and the concern potential clients have about how to find a competent provider has also been raised in many studies in the West regarding barriers to service (U.S. Department of Health and Human Service, 1999; Miller, 2005; Miller, Todahl & Platt, 2010; Miller, 2010). When asked what was helpful about the session, many clients discussed the objective, professional suggestions made during the session by the clinician and the team. The responses seemed to support the supposition that many people in the Chinese culture prefer a more expert-based service where direct suggestions are given.

除此之外，来访者还被问到他们认为应该如何提高中国社会服务的可及性。大部分受访者（66%）表示在他们的社区里，社会服务不是轻易可及的，以及中国民众对接受社会服务普遍存在负面的病耻感（93%）。当被问及他们认为怎样才能让中国的民众更愿意接受帮助时，许多人认为，一方面，需要让更多的人了解哪些人可以提供有质量的服务，以及清楚如何才能找到资深的临床咨询师。另一方面，还要建立明确的专业规范来保证从业人员经过良好的专业培训，确保其有足够的专业胜任力。这个关乎临床从业人员胜任力的问题，在西方很多关于行业阻碍的研究中也提到了潜在来访者对于如何找到有胜任力的从业人员的担忧 (U.S. Department of Health and Human Service, 1999; Miller, 2005; Miller, Todahl & Platt, 2010; Miller, 2010)。当被继续问及会谈中什么部分是有效的帮助时，很多来访者提到了在会谈中临床人员和小组成员提出的客观的、专业的建议。这个结论似乎支持了关于中国文化中很多人更倾向于以专家为基础的、可以给出直接建议的服务的假设。

Social Work is one of the fastest growing areas of clinical services in China. Many top Chinese university programs are training highly qualified and competent Chinese professional social workers. Yet many of these young professionals are unable to find the opportunity to help

the individuals and families they were trained to assist because of the barriers to services discussed in this chapter. Single Session Social Work (SSSW) may provide one novel clinical service that overcomes many barriers to service, while also serving to demystify the concept social services for the public. Since the practice of social work is relatively new and rapid developing in China, it seem clear that we will need to develop creative methods to engage the public. The unfortunate current situation is that many qualified social workers are available, and up to 17% of the Chinese population would benefit from the services they offer, yet most people will never engage in the services unless new methods are developed to overcome the barriers.

社会工作是中国发展速度最快的临床服务之一，中国许多顶尖大学都有培养高质量、有胜任力的专业中国社会工作者的项目。但现实中却因为本文所讨论的行业阻碍因素，很多年轻的、受过专业训练的专业人员没有机会去为那些需要帮助的个体与家庭提供服务。单次社会工作治疗则可能会提供不寻常的临床服务来克服这些行业阻碍，同时还可以起到向大众普及社会服务概念的作用。中国社会工作实践的发展相对较新，也较为快速，这势必要求我们创新方式，带动更多的社会民众参与其中。不幸的是，尽管目前中国有很多高质量的社会工作者，原本 17% 的中国人口都可以从他们的服务中获益，但大部分有需要的人无法接受这项服务，除非能够发展出新的方法来克服其中的阻碍。

Concluding Thoughts about Western Social Work in the Chinese Context

六、西方社会工作在中国情境下的总结与反思

The Ethics of One-Way Exportation: The Importance of a Two-Way Exchange

(一) 关于单向出口的伦理问题：双向交流的重要性

Much of the practice of social work in China today is the result of collaborations between Chinese social workers and Western influences. Like many things, this has the potential to produce both positive and negative consequences. The Chinese culture is one of the oldest continuously existing civilizations on the planet and by virtue of its longevity and contiguity, it would be hard to argue that has not been successful. As Western concepts and methods continue to influence Chinese culture, it will be important to keep in mind the natural healing

methods and processes that already exist in the Chinese culture and do everything possible to preserve them. A true give-and-take, mutually influencing and influenced environment, will be more healthy for all involved than a one-way delivery of information (from West to East). Chinese social work, counseling, and family therapy leaders and scholarly groups would do well to utilize Western methods of therapy while also preserving, recognizing and promoting Chinese ways of knowing and healing (see Liu, Zhao & Miller, 2012; Liu, Miller, Zhao, Ma, Wang & Li, 2012; Ma, 2012; Miller, 2011b, 2012; Su, Fang, Miller, & Wang, 2011; Yuhong, Zhao & Miller, 2010). The world of therapy and the clients we serve globally will greatly benefit from our efforts to promote genuine two-way exchanges of knowledge and healing traditions.

现今中国的很多社会工作实践是中国的社会工作者与西方专业影响下协同合作的结果。然而，任何事情都有其两面性。从长久性和延续性而言，中国文化是现存最古老的文明之一，很难说中国文化不是一个成功的文化。所以，在西方的概念与方法不断影响中国文化时，谨记中国文化中具有治愈力的独特方法和过程同样是非常重要的。对于双方而言，营造一个真正“互通有无”的平等交流环境，会比从西方直接向东方单向输送信息和知识更加健康。同样，中国社会工作、心理咨询和家庭治疗领域的领导者与学者们在采用西方治疗方法的同时，也要学会保存、识别、促进其中具有中国特色的知识与治愈力（Liu, Zhao & Miller, 2012; Liu, Miller, Zhao, Ma, Wang & Li, 2012; Ma, 2012; Miller, 2011b, 2012; Su, Fang, Miller, & Wang, 2011; Yuhong, Zhao & Miller, 2010）。只有积极推动知识和治愈力传统的双向交换，我们的努力才会使心理治疗领域乃至全球范围的来访者获益。

The Danger of the Single Story of China

（二）警惕中国“单一故事”的危险性

As a Westerner living and working in China I have experienced the rich tapestry of cultures, ethnicities, and traditions of the Chinese culture. Far from being one homogenous group, Chinese culture represents over 56 clearly identifiable ethnic groups speaking 129 different languages, excluding dialects and sub-dialects (Miller & Fang, 2012). Yet it is common for many in the West to perceive China as a single cultural group. This is a serious over simplification of a complex and rich culture and peoples. One of the first things I learned when becoming a social scientist was not to treat an individual within a group as if they were the whole group that they belong to, nor treat a whole group of individuals as if they could be represented by a

stereotypical single individual. My work across China has taught me this basic principle of therapy is especially true when thinking about the wonderful and complex Chinese peoples and culture. To this point I am inspired by the words of the novelist Chimamanda Adichie in her now famous 2009 TED talk about the *Danger of the Single Story*. During her talk she recognizes that we and the groups we belong to are composed of many interlaced stories and that if we hear only the single story of another individual or group we hazard a critical misunderstanding; and that when we reject the single story of a culture (or individual) we can “regain a kind of paradise.”

作为一名生活与工作在中国的西方人，我体验到了这里丰富多彩的文化、民族和传统，同时也深刻意识到中国绝非是一个同质性的群体。中国有 56 个民族，包括方言与次方言在内共有 129 种不同的语言(Miller & Fang, 2012)。但西方社会通常将中国当作一个单一的文化团体，这无疑是对中国丰富且复杂的文化与民族的极端简单化。在成为一位社会科学家的过程中，我学会的第一件事情就是，不要将个体直接视为他所属的群体，也不要认为群体可以被某个个体片面代表。当我在中国各地工作，感受到精彩纷呈的中国民族与文化时，便更加清晰的认识到这条基本原则的正确性。这一点我深受小说家 Chimamanda Adichie 于 2009 年所做的著名 TED 演讲《单一故事的危险性》的启发。演讲中，她提到我们以及我们所属的群体是由很多交织的故事所组成，如果我们只听到了某个体或群体的单一故事，我们会产生严重的误解。只有当我们学会拒绝对一个文化（或个人）的单一故事时，我们才可能“重获美好的天堂”。

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